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**The Self-Perceived Role of Christian Chaplains
In New Zealand State Schools**

A thesis presented in fulfilment
of the requirements for the degree of
Doctor of Philosophy,
in Religious Studies
at Massey University

Maria Madelene Yapp

2003



CERTIFICATE OF REGULATORY COMPLIANCE

This is to certify that the research carried out in the Doctoral Thesis entitled
**“The Self-Perceived Role of Christian Chaplains in New Zealand State
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SHPP 21-6-99

Candidate's Name:

Maria Madelene Yapp

Signature: *Madelene Yapp*

Date: *2nd June 2003*

Supervisor's Name:

Dr Bronwyn Elsmore

Signature: *Dr. Elsmore*

Date: *30 May 2003*





SUPERVISOR'S DECLARATION

This is to certify that the research carried out in the Doctoral Thesis entitled
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Programme of the School of History, Philosophy and Politics, at Massey
University, Turitea Campus, New Zealand.

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study in accordance with the requirements of the Massey University
regulations.

Supervisor's Name: Dr Bronwyn Elsmore

Signature:

Dr. Elsmore

Date:

30 May 2003



CANDIDATE'S DECLARATION

This is to certify that the research carried out for my Doctoral Thesis entitled "The Self-Perceived Role of Christian Chaplains in New Zealand State Schools" in the Religious Studies Programme of the School of History, Philosophy and Politics, Massey University, Turitea Campus, New Zealand is my own work and that the thesis material has not been used in part or in whole for any other qualification.

Candidate's Name: Maria Madelene Yapp

Signature: 

Date: 2nd June 2003

Abstract

State school chaplaincy is a recent phenomenon in New Zealand state schools. It was introduced in the 1980s by the Churches Education Commission (CEC), after the Bible in School programmes, as a voluntary service to care for children in state schools. Currently CEC promotes that a chaplain is a “confidential ear” and “a caring trusted friend” and states that chaplaincy “supports the pastoral care networks in New Zealand schools for students, staff, parents and care-givers and Boards of Trustees”. However, definition of the key terms has not been provided and no research has determined what chaplains do. This thesis explores the work of state school chaplains, by participant observation, questionnaires, and interviews, examining who these chaplains are, the nature of Chaplaincy Assessing Resourcing Equipping (C.A.R.E.) courses, and how chaplains “support the pastoral networks of New Zealand schools”. Results indicate that they, as a group, display an autonomy, independence, and freedom not clearly discernible in their job descriptions of “confidential listening ears” and “caring trusted friends”. They seek the advantages of both remaining apart from and a part of the school establishment. They support state schools, by working under the guidance of the school staff and acting as independent workers and consultants. As “confidential listening ears”, they have found their way from school playgrounds to staff meetings. The autonomy chaplains claim may have derived from CEC’s failure to provide clear operational definitions of the chaplaincy role, lack of adequate assessing and equipping at chaplaincy courses, and/or lack of sufficient monitoring and supervision on the job. Their extensive involvement in helping and caring for state schools, including evangelization, may have stemmed from the fact that they, as Christian helpers, want to act like Jesus or ‘be Jesus’. The meaning of ‘being Jesus’ is explored by examining the idea of loving one’s neighbours as oneself, the example of Jesus, and Jesus’ account of the parable of *The Good Samaritan*. It is suggested that acting like Jesus or ‘being Jesus’ includes not only helping but also evangelization. However, evangelizing in state schools contravenes CEC’s recommendations. It is recommended that CEC clarify its intention for state school chaplaincy and consider both the appropriateness and intent of the use of the title ‘chaplain’, as well as provide precise operational definitions for the key terms of the chaplaincy roles.

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Chapter 1 Introduction

The Churches Education Commission's chaplains are Christians who work in a secular state school environment. Any assessment of their role demands a comprehensive understanding of the nature and definition of secularism, of issues and trends in contemporary Christianity, and of chaplaincy in its wider context. The notion of secularism, both in New Zealand history and in a wider sociological context, has been much debated, and has been defined in different, contradictory ways. Christian beliefs and responses to the outside world are not homogenous, but rather are diverse, and at times even in opposition to each other. Chaplains work in a range of settings including hospitals, the military, prisons, industry and schools. Although the settings are diverse, many key concepts defining chaplaincy are similar. This introduction aims to explore the concepts of Christianity and secularism, as well as some of the key terms relating to chaplaincy and the meaning of chaplaincy in general.

Secularism

Introduction – The Beginnings of Secularism

The Christian Church in the West, once a unified whole, began to break up into independent organisations from the time of the Reformation. Geering (1983) cites this “fragmentation of the church” during the Reformation as “the mark of the coming secular age” (p. 166). The secular age was still in its early phase by the mid-nineteenth century; in much of Western Europe, the majority of the population attended some sort of Christian church, and most people professed a faith in the Christian God. However, secular ideas were beginning to take roots; and rationalism, deism and even atheism were evident among a certain sector of the population. In fact, a particular world-view was beginning to take hold of some sectors of society. This world-view focuses on the “visible, tangible, physical, temporal world” (Geering, p. 163). Geering describes this world-view as secular or “this-worldly” (p. 163). It was precisely at this time, when secularism was just beginning to take hold on the wider European population, that the state of New Zealand was born (Geering, p. 167).

Education in colonial New Zealand was initially provided by churches and partly aided by the state. However, the 1877 Education Act made no provision for state aid to church schools and Section 84(2) states:

The School shall be kept open five days in each week for at least four hours, two of which in the forenoon and two in the afternoon shall be consecutive, and the teaching shall be entirely of a secular character. (as cited in McGeorge & Snook, 1981, p. 9)

Hence New Zealand primary education became secular. New Zealand education became secular because of its unique circumstances and history. To fully understand the concept of secularism in New Zealand, one needs to first understand how the term is understood in a wider context in contemporary sociology, and secondly how New Zealand education came to be secular.

The Meaning of Secularism

The term 'secular' was originally used to denote "the process by which church lands were transferred to lay ownership ... or whereby priests, monks or nuns abandoned their orders" (McLeod, 2000, p. 1). Later it began to be used in a wider sense. The first to do this was the historian Leckey, who mentioned a "general secularisation of the European intellect" and a "secularisation of politics" (as cited in McLeod, p. 1). Now, in an era where the term is widely used in various discrepant contexts, it is necessary to seek further definition. However, any delve into scholarly writings on the subject reveals that the answer is not forthcoming. For example, Bhargava (1998) points out that "Western secularism ... is essentially contested, with no agreement on what it entails, the values it seeks to promote, or how best to pursue it" (p. 3). This problem is further illustrated by his statement that "judgement on whether or not state policies are secular depends on an understanding of what independence or separation means" (Bhargava, p. 7). Taylor (1998), similarly, states, "It is not entirely clear what is meant by secularism. There are indeed quite different formulae that go under the name" (p. 31). In the end, it must be realised that

each country in the West has worked out a particular political compromise rather than implemented a solution uniquely required by the configuration of values embodied in secularism. The separation thesis means different thing in the US, in France, Germany, or Britain, and, is interpreted differently in different times in each place. (Bhargava, p. 3)

Bhargava (1998), does however, offer the following definition: “For some, the secularity of the state requires that no support in any form be given to religion. It entails, for others, support to the same degree for all religions” (p. 7). In an educational context, this implies that for some people or countries, no mention of religion may be made in a secular school, while others consider that religion can, even should be allowed, as long as one is not biased to or against any particular religion. Hence, the crux of the debate is: does secularism imply a complete absence of religion, or does it entail rather a neutrality towards all religions? As stated above, different countries tend to have opted for one or the other definition, largely dependent on their history, church-state relationships, and the religious make-up of the population. In the following, two countries will be used as examples to explore the two definitions more closely: first the United States, and later France.

The United States seems to have a system very much based on the idea of neutrality. Sandel (1998) states, “Since *Everson* [1947], religion has generated much constitutional controversy, but the principle that the government must be neutral to religion has rarely been questioned” (p. 77). He elaborates, “The First Amendment mandates governmental neutrality between religion and religion, and between religion and non-religion” (p. 74). The First Amendment clearly states that “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof” (pp. 74-75).

Although it seems clear that the United States has a system based on neutrality, the exact meaning of the term ‘neutrality’ is still debatable. Sandel (1998) maintains that even the lawmakers are not very clear on this. He maintains, “For the most part, the justices have cast their disagreements as arguments about the proper application of neutrality, not the principle itself” (p. 77). In other words,

although it has been accepted that a principle of neutrality is desirable in America, there has been disagreement about how exactly to apply this principle to practical life decisions. In fact, “what counts as neutrality depends partly on what justifies neutrality” (Sandel, p. 80). Two different justifications for religious neutrality have been offered by the Court. The first is to protect the interests of religion. The second is to protect the interests of the state. Religion must be protected from “the corruption that comes with dependence on civil authority” (Sandel, p. 81). The state gains by “avoiding the civil strife that has historically attended church-state entanglements” (Sandel, p. 81).

Existing alongside the above two arguments is a third – an argument in the name of individual freedom. In this argument, the state must be neutral not only for the previous two reasons, but also to “avoid the danger of coercion” (Sandel, 1998, p. 82). This emphasizes the right of individual to choose their religious beliefs for themselves, and thus “connects the case for neutrality with the liberal conception of the person” (Sandel, p. 82).

The following are a few examples where the concept of neutrality has directly affected educational institutions in America. It can be seen that applications of neutrality can lead to a restriction of religious activities in schools; but it can also expressly allow religion within the school system. Neutrality can also be interpreted so as to banish ideas seemingly in conflict with certain religions. Sandel (1998) cites especially the five following instances:

In 1963 the Court ruled that Bible reading in the public schools was a religious exercise at odds with the requirement “that the Government maintain strict neutrality, neither aiding nor opposing religion”. Justice Potter Stewart dissented, but in the name of neutrality. Permission of religious exercises is necessary, he argued, “if the schools are truly to be neutral in the matter of religion. A refusal to permit religious exercises thus is seen, not as the realisation of state neutrality, but rather as the establishment of a religion of secularism, or at the least, as government support of the beliefs of those who think that religious exercises should be conducted only in private”. (p. 78)

In 1968 the Court struck down an Arkansas law that banned the teaching of evolution. “Government must be neutral in matters of religious theory, doctrine and practice”, wrote Justice Abé Fortas. “It may not be hostile to any religion.” In a concurring opinion, Justice Black agreed with the result but doubted that the principle of neutrality supported it. If Darwinism contradicts some people’s religious convictions, then it is hardly neutral to teach it in the public schools: “If the theory is considered anti-religious, how can the state be bound by the Federal Constitution to permit its teachers to advocate such an ‘anti-religious’ doctrine to schoolchildren”? (p. 78)

The contest for the mantle of neutrality continued in 1985, when the Court struck down a moment-of-silence statute permitting voluntary prayer in Alabama schools. The Court held that since the purpose of the law was to restore prayer to the schools, it violated “the established principle that the Government must pursue a course of complete neutrality toward religion”. Chief Justice Warren Burger dissented, arguing that the prohibition “manifests not neutrality but hostility toward religion”. (p. 79)

Opposing public school involvement in a ‘released time’ programme for religious instruction, Justice Frankfurter wrote that “the public school must be kept scrupulously free from entanglement in the strife of sects”. (p. 82)

In banning Bible reading in the public schools, the Court found justification for neutrality in ‘the right of every person to freely choose his own course’ with reference to religion, ‘free of any compulsion from the state’. (p. 82)

Sandel (1998) cites *freedom of religious choice* as “the fundamental establishment value” (p. 83), and states that neutrality is useful “insofar as it promotes that choice” (p. 83). In other words, he sees freedom of choice as *more* important than neutrality, and neutrality as merely a means for achieving that choice.

Hence, it can be seen that the US employs a policy of neutrality in defining secularism as exemplified in their schools. France, on the other hand, uses quite a different interpretation of secularism. The French have their own word, *laïcité*, which is defined as the “*Principe de séparation de la société civile et de la société*

religieuse [principle of separation between civil society and religious society]" (Morvan et al., 1994, p. 649). Bauberot (1998) explains,

Religious pluralism and the consistency ascribed to the state and civil society without any religious reference, entailed, in effect, a situation structurally different from that existing prior to 1789 ... to name that situation, the French use the word *laïcité*, for which there is no real English equivalent. (pp. 103-104)

Instead of being called upon to protect religion, secular attitudes in France arose mainly out of hostility to religion, stemming from the Revolution's anti-Catholic stance. In fact, outward expressions of religion were "prohibited outside ... premises chosen for worship" (Bauberot, p. 101). However, many of the laws were never implemented, or took a long time to gain momentum. For example, in the 1790s, attempts were made to establish a system of social welfare and education that was run by the state rather than the Catholic Church. However, "the bills worked upon did not lead to comprehensive legislation and the Acts passed by vote, particularly regarding schools were barely implemented" (Bauberot, p. 98).

On the other hand, there were people who argued for the retention of religion in schools run by the state. For example, the philosopher Jules Simon "protested against the possible removal of the mention of God in education. In his opinion, a kind of non-denominational religious instruction appeared to be possible: one could speak to the children of God 'without mixing therewith the theories which trouble the philosophers'" (as cited in Bauberot, 1998, p. 108). Others, such as Ferry, considered that "only neutrality went hand in hand with the respect for every individual conscience. In such times of politico-religious strife, it guaranteed the absence of 'irreligious or anti-religious education'" (as cited in Bauberot, p. 108).

There was contention over the use of school buildings for religious instruction outside of school hours. Bauberot (1998) points out, "Another sensitive point of [sic] was the possibility of permitting ministers of recognized religions to use school buildings outside class hours for religious instruction" (p. 109). Primary

education was eventually made “compulsory and *laïque*” (Bauberot, p. 109) in 1882, although children were given one day off each week (other than Sunday), to provide time for religious education outside of school if their parents wanted it. Within the school system, “‘moral and civic instruction’ took the place of ‘moral and religious instruction’” (Bauberot, p. 109). This included not only ethics, but also Republican values: “To love France was also to love liberty, justice and tolerance” (Bauberot, p. 110). In addition, “transcendence as a moral inspiration and a way of surpassing the finitude of human existence” was taught, as it “remained one of the foundations of secular morality” (Bauberot, p. 111).

The *laïque* state school in this form did attract criticism from secular as well as religious quarters. Some considered such a system as a “‘police school’, a disciplinary instrument to make children conform to a capitalist society, that reproduces social inequalities” (Bauberot, 1998, p. 122).

Does New Zealand secularism follow the American system of neutrality or the French *laïcité* or something else? To understand this, one needs to understand how the framers of the 1877 Education Act understood ‘secularism’. To understand how they did requires one to understand how the secular clause in New Zealand came about.

Secularism in New Zealand

The religious climate among the New Zealand settlers

As mentioned previously, New Zealand was born at the time of the secular age. The early New Zealand settlers were drawn from a multitude of different denominational and theological backgrounds, “from the differing ‘national’ churches of the various parts of the United Kingdom” (Arnold, 1983, p. 77). By 1840, the established ‘national’ churches in Britain were already fragmenting because of powerful rivalry into “an untidy mix of rival denominations” (Arnold, p. 77). Moreover, the fledgling New Zealand had no official religion.

Since the early settlers came from this untidy mix, “the re-assembling of these immigrants into new communities and into colonial denominational churches” (Arnold, 1983, p. 77) was equally untidy. Consequently, New Zealand in the

early colonial days was already a land of competing Christian denominations and religious dissension. The early settlers of various denominations began to settle into different parts of the New Zealand, producing “a strong Anglican ascendancy in some areas, such as Canterbury, and an almost exclusively Presbyterian settlement at first in Otago and Southland” (Geering, 1983, p. 166). These provinces “differed ... in ... natural resources, rate of growth and interest in matters educational” (Breward, 1967, p. 3).

Education in early New Zealand

During this provincial government period, it was still presumed that education would be run by the churches and would have a Christian character. Politicians of the time, according to Breward (1967), were not interested in government-funded education as they did not consider education to be a public service.

Denominational strife

However, the religious climate at the time was less than ecumenical. For example, the Anglican Bishop of Dunedin, maintaining the Church of England as the potential national church in New Zealand, declared that “the only possible form of public school religious teaching was ‘that which comprehends Anglicanism pure and simple’” (Geering, 1983, p. 168). The educational and religious values so dearly held by the Presbyterians were increasingly and openly criticized by one anti-Presbyterian minority group (Breward, 1967, p. 3). Furthermore, Bishop Moran, the first Roman Catholic Bishop of Otago, lodged the complaint that while “the Otago school system pretended to be public”, the majority of Roman Catholics in it were made “to learn the Shorter Catechism of the Presbyterians” (Geering, p. 168). In 1871, An Education Bill brought in by Fox, an Anglican, was defeated by those who vehemently opposed anything advantageous to either Roman Catholics or Anglicans. English Free Churchmen and Scots Presbyterians banded together to seek “a secular solution ... which did justice to all denominations and properly separated church and state” (Breward, p. 15). These “Christian divisions” (Geering, p. 169) concerning the place of religion in education turned out to be one of the crucial deciding factors leading to the secular clause.

The seed of secularism

The idea that education should be secular was attributed to one man, Alfred Domett. Domett's emphasis on secular education was more "pragmatic ... than doctrinaire" (Beward, 1967, p. 6). It appears that from the beginning of the secularization of New Zealand education, for some, had been pragmatic. For the future of society, Domett argued, education must be made "universal" (Beward, p. 7). Universal education, for Domett, meant that "every born child has a right to the means of developing its moral and intellectual nature, as well as its physical" (Beward, p. 6). The role of the state must therefore be extended beyond the rights of the parents in determining the extent they wish to educate their children (Beward, p. 7).

Domett's suggestions were certainly ahead of their time. His ideas and those of reformers like Fox and Arnold did not take roots immediately amidst more traditional ideas, especially when there was not enough public money. However, Nelson, a province which had already asked every settler, regardless of their religious beliefs, to support education financially, soon put these into practice; in fact these suggestions eventually formed "an important source of inspiration for the supporters of the secular provisions of the national Educational Act of 1877" (Beward, 1967, p. 6).

Financial considerations

By the 1870's, it was evident that "the rapid rise in population and the shortage of clergy was making it increasingly difficult for the churches to meet even the minimal religious needs of their adherents, let alone accept responsibility for the complete primary education of their children" (Beward, 1967, p. 10). Consequently, churches began to press for "state aid to denominational schools" (Beward, p. 15), when it became clear that "education was a problem that could most adequately be solved by the general government" (Beward, p. 15).

In Nelson, "this combination of public and denominational effort worked very well" (Beward, 1967, p. 9); however, "the political compromise between Protestants and Roman Catholics that had been achieved in Nelson was not repeated elsewhere" (Beward, p. 9). By 1871, it was evident that both the

denomination and “the dual system of public and denominational education w[ere] unsatisfactory” (Beward, p. 5) to meet the needs of New Zealand. By 1872, Presbyterians in Auckland found the denominational education so inadequate that they wanted the state to provide secular instruction (Beward).

Education becomes more state-oriented

Moreover, this partnership brought further issues for the churches. For example, Otago required more public funding for education. But any financial support from the Provincial Council had correspondingly eroded “the Presbyterian control of education” (Beward, 1967, p. 3). Hence, all the provincial education systems “had become progressively more ‘public’ and less religious” (Beward, p. 3). In 1871, school fees were abolished. At the same time, religious instruction was “limited to Bible reading” (Beward, p. 5).

Christians start wanting secular education

Secular education was seen as a way of providing an education system which stayed clear of inter-denominational conflict. In 1872, the Provincial Council, in an attempt to stop denominational strife, made the decision that “no religious materials characterizing any individual denomination could be taught during school hours in schools associated with the Board” (Beward, 1967, p. 4). At the same time, control of education by the Anglicans was finally phased out in Canterbury. In 1873, Presbyterians realized, that “denominational divisions had shown a general system of religious education to be altogether impossible” (Beward, p. 12). In the same year, “grants to denominational schools were abolished” and “Bible reading in public schools [was] terminated” (Beward, p. 5) because of sectarian rivalry.

Some thirty years after Domett’s initial recommendations, some churchmen began to see that “religious variety made secular education desirable if justice was to be done to all” (Beward, 1967, p. 10). Bishop Hobhouse of Nelson voiced his opinion that “education was best managed by the national government” (Beward, p. 11). In a keen debate in 1874 over the Auckland Education Bill, Presbyterians “deplored attacks on the secular principle because they believed that public education was more important than sectarian advantage” (Beward, p. 12).

Christian opinions of secular education

These views stand in stark contrast to the views of some contemporary Christians, who consider the state as having “excluded God from school: from the curriculum, from its goals, from its training and from its licensing” (Drake, 1993, p. 16). In fact, at the time, the Calvinists argued that acceptance of the secular clause did not “mean that God was excluded from the schools” (Beward, 1967, p. 12), as God had sovereignty over believers and unbelievers. Hence, secular education is justified “on the ground that instruction in ordinary branches of knowledge [is] an excellent thing in itself” (Beward, p. 12).

In fact, some churchmen did not see secular education as “a sacrifice of a vital principle” (Beward, 1967, p. 12); they saw it as a solution to “free funds used for education to support specifically religious purposes” (Beward, pp. 12-13).

In addition to depriving Catholics of a share of the public money, many Protestants lent their strong support to the secular clause “because they believed that religious education should primarily be carried out by the church and the family” (Geering, 1983, p. 170). The place for the communication of religious truths should primarily reside with “the family, church and Sunday school” (Beward, 1967, p. 13). Other Protestants also “believed the school was no place for instruction in holy truths ... whereas it was the Catholic view that the education of mind and soul should be thoroughly integrated into one system” (Geering, p. 170). In fact, many Protestants did not consider it a great issue to divide up education into two parts, secular and religious.

1877

In 1877, many children were hardly receiving any education; moreover, the provincial educational systems were unequal. Those who valued education as an essential tool to avoid the injustices and inequalities of their home country started “to look to the central government for a solution to the educational problems of the colony” (Beward, 1967, p. 11). It was generally considered then that “in equity the basis of the public system must be secular” (Beward, p. 5). New Zealand was seeking to be an egalitarian society.

Furthermore, many politicians and councillors by now were beginning to consider “a secular education system as the only possible national alternative to a denominational education which could only be educationally inefficient and possibly socially divisive” (Breward, 1967, p. 15). A universal education needed to be put in place for the good of society.

The Education Act

In 1877, a year after the provincial councils were abolished, Bowen, the then Minister of Justice and a loyal Anglican, brought in an Education Bill (Breward, 1967, p. 16) which said that education had to be free, compulsory and secular.

Breward elaborates,

Compulsion was needed to prevent irregular attendance, fees had to be abolished if the poor were not to be penalised and the rights of the individual conscience safeguarded by the state only permitting the teaching of subjects over which there was no sectarian disagreement. (p. 16)

A conscience clause was included which read: “no child shall be compelled to be present at the reading of history whose parents or guardians object thereto” (as cited in McGeorge & Snook, 1981, p. 10).

Bowen felt that teachers should be forbidden to give any religious instruction but did not rule out any religious allusions. Many of the readers at the time had “religious allusions” which were not “so doctrinaire” as to be removed (Breward, 1967, p. 17). It should be noted that provision of opening religious exercises “in which the Bible was read” (Breward, p. 17) was allowed when the Bill was initially tabled in Parliament. Bowen claimed that while the state had a duty to provide for the secular education of its children, “it is bound to use its power that it may in no way tend to blunt or deaden that intuitive reverence for a higher power, that indestructible hope of immortality” (as cited in Breward, p. 17).

However, on 17 September, the House of Representatives deleted the provision for opening religious exercises to ensure that the Bill would be passed by the New Zealand legislation. By that time not all members of parliament were Christians – Stout was a rationalist and Shrimski was a Jew. Furthermore, “it was apparent that sufficient votes could only be mustered for the Bill if the supporters of national and secular education joined forces against the provincialists whose opposition threatened to defeat the Bill” (Breward, 1967, p. 17). Subsequent attempts by the Legislative Council to restore the provision for religious exercises failed. Geering (1983) notes, “The secular clause has remained to this day with only minor modifications (p. 169).

The meaning of secularism debated

Historical or social changes can often alter the meaning of a term like secularism, as well the reasons for wanting to apply it. That is why, even though secularism began in the US as a way of protecting the state and religion from entanglement, and preventing sectarian strife, the neutrality principle is now treasured principally because it is a means of promoting ‘freedom of choice’. Indeed, as Marty (2000) states, “the eighteenth-century framers of constitutionalism gave little evidence that they foresaw a widening gyre for religion as we have experienced it for two centuries” (p. 32). In other words, when the First Amendment was written the present situation in the US could not have been predicted. Secularism is seldom an aim alone, rather it is a way of forming a society which is perceived as ideal. Secularism, whether we like it or not, is here to stay. As Sullivan (2000) writes, “Disestablishment, the separation of church and state, is a part of modernity” (p. 38). In the New Zealand context, Geering (1983) believes “it is necessary for the state to be religiously neutral” in the secular age (p. 167).

However, the meaning of ‘secular’ in the secular clause has in recent years caused some confusion and misunderstanding. When Bowen used the term ‘secular’ in 1877, “he meant ‘secular’ in the customary sense of excluding religious observances and instruction” (McGeorge & Snook, 1981, p. 9). Barber (1983) thus maintains that the Education Act “closed the school doors to ministers and priests who had hitherto used religious instruction as opportunities to press their pastoral claims, and proselytise [sic]” (p. 142). Similarly, Mulheron (1987) states,

“It was decided [in the 1870s] that public schools should refrain both from teaching religious doctrine [and] from aiding such teaching” (p. 1). In fact, Mulheron finds that this freedom from indoctrination is one of the main characteristics of the state school system (p. 3). However, Geering (1983) points out that the term ‘secular’ “had no anti-religious implications. It simply meant religiously neutral. Secular education, at the primary level, was thought to consist of the three R’s: the fourth R, religion, was to be left to Churches” (p. 170).

Nevertheless, as recently as 1974, during a conference on religious and moral education organised by the Department of Education, some people “wondered out loud what secular meant” (McGeorge, 1981, p. 30). Additional problems with the current Education Act “stem ... from clause 78A which was added to the *Education Act* by the *Private Schools Conditional Integration Act, 1975*” (McGeorge p. 28). The status of the secular clause is now uncertain as a result of 78A. McGeorge goes on to suggest, “The implications of this clause are as profound as its origins are mysterious. It clearly goes far beyond the ‘Nelson System’ provided for in clauses 78 to 80 and in effect it abolishes the ‘secular clause’” (p. 28).

The situation of religion in New Zealand state education, and interpretation of the key terms of the various acts are still debated. Soon after the 1877 Act, the ‘Nelson System’ used an apparent loophole in the law in order to continue the teaching of religion in schools. Since then, various attempts have been made to bring religion back to schools, in both legal and non-legal ways. It is clear the debate and the questions it raises will provide ongoing issues.

Diversity in Christian Belief

Church and state were very much separated in Roman times. The newly-emerged Christianity certainly could not lay claim to be the only religion at the time. It was just one among many religions. In fact, it was not particularly favoured by the Roman Empire. However, its status changed drastically when Constantine saw “the power and usefulness of Christianity” (Weaver, 1991 p. 131). He began the process to mix the “enormous attractiveness of early Christianity” and the “missionary enthusiasm” (Weaver, p. 131) with his own ambitious political

agenda to re-construct the faltering Roman Empire. For Constantine, the Christian Empire was truly “a felicitous blend of political power and religious energy” (Weaver, p. 131). Even though church and state were now joined as a “single task” (Weaver, p. 131), there was always an unease as to who was really in power. This uncomfortable alliance “led to centuries of controversy and to ingenious attempts to define the ultimate source of authority” (Weaver, p. 131). Nevertheless, medieval Christianity did emerge and triumph.

Even the Protestant Reformation did not seek to deviate from the model of church-state unity. The political ideologies of Calvin, Luther, Zwingli, the English monarchs, and the Puritans all subscribed to what the Catholics believed: that the church and state must join force and cooperate in a common cause “for the general good of society” (Weaver, 1991, p. 132). Only the radical reformers provided a minority voice of dissent.

The Meaning of Being Christian in the Modern World

However, this often uncomfortable alliance finally disintegrated after the revolutions in France, America and Russia in the seventeenth and eighteenth centuries. Christians were forced question “what it meant to be a Christian in the modern world” (Weaver, 1991, p. 132). There are different responses to this question from different types of Christians, depending on how they understand and interpret Scriptures.

Certainly, the idea of the Christian life has not remained static but has changed over time. A medieval Christian sought perfection by rejecting ‘the world’ so as to focus on “a life totally dedicated to one’s relationship with God” (Weaver, 1991, p. 142). The Enlightenment changed that concept drastically; among the various changes brought about during the Renaissance was the overturning of the idea of Christian perfection. The medieval emphasis on ‘a complete personal relationship with God’ gradually changed to “the focus on this world” (Weaver, p. 142). Weaver explains, “One of the insights of the reformers was that a life dedicated to God could be lived anywhere ... Christians were called to serve God in the world wherever they worked” (p. 142).

Protestantism, from the start, was characterized by “this general openness to life in the world” (Weaver, 1991, p. 142). Hence, it is acceptable to be “a good Christian entrepreneur” provided “one used [one’s] wealth wisely and shared one’s bounty with the less fortunate” (Weaver, p. 142). The beginning of the era of Christian social responsibility was taking form.

The Industrial Revolution in the nineteenth century brought further challenges to Christians, both Catholics and Protestants alike. Initially, both found ways to accommodate the status quo. At the beginning, Catholics did not see the restructuring of society as part of the Church’s mission, as their focus on the physical world was more “a preparation for eternal life” (Weaver, 1991, p. 143). Protestants, similarly, could “interpret their duties to impoverished peoples in ways that did not threaten social structures”, because of “their sense of vocation and sharing” (Weaver, pp.142-143). However, as social problems during the nineteenth century mounted phenomenally, Christians were forced to start re-examining the relationship of the Christian Gospel to life in the world. Some “looked for ways to change things, to use the Gospel as a blueprint for a more enlightened society” (Weaver, p. 143).

The human suffering precipitated by industrial revolution was clearly evident to those in the nineteenth century. However, some Christians at the time still subscribed to Calvin’s view of poverty, seeing it as a product of God’s curse. Maurice (who pioneered the Christian socialist movement) and Booth (founder of the Salvation Army), on the other hand, insisted that poverty “was not a curse but was the result of exploitation, and the church’s proper role in society was to make such exploitation impossible” (as cited Weaver, 1991, p. 143). They accused the churches of being “not responsive to ‘the social realities of the times’” (Weaver, p. 143).

Hence, a new Christian principle had emerged. It maintains that the Gospel “ought to be made relevant to human life in such a way that it can be used as a plan to restructure society and eliminate social ills” (Weaver, 1991 p. 143). However, not only the Christians of the times were concerned with the problems of society: contemporary Christians have also extended the question of Christian

social concern to the relationship between Christianity and political order. Hence, the question of Christian social concern which started in the nineteenth century has now become “one of the major contributions to the continuing diversity and unity of Christianity” (Weaver, p. 144).

Different Christians’ Responses to the World

As a result of the church becoming more involved with non-spiritual issues in an increasingly secular world, tension between the Christians and the world is also increasing. One must bear in mind that religion is formed, not in isolation, but by believers living in the world. Both individual believers and their resulting denominations often experience the pull between the more transcendent church values such as the love of God and neighbour, the anticipated eternal joy, and more immediate worldly temptations such as material goods and the present moment. Different religious denominations adopt various strategic positions to deal with this tension by various interpretations of the Scriptures (Weaver, 1991, pp. 187-188). Some denominations adopt a more *withdrawn* position by pushing the secular world far away so as not to interfere with their religious lives. The monastic communities in the Catholic, Orthodox and Anglican Churches do so physically. The Amish do so culturally. Millennialist Christians such as Adventists, Pentecostals, Jehovah’s Witnesses, and some fundamentalist Christians do so psychologically. Even though they work in the world, they collectively “perceive the world as an evil place and tend to see all others as outsiders in relation to their own world in the church” (Weaver, p. 191). Their church becomes not only the religious but also the social centre of their lives.

Other denominations adopt a *domination* position. To alleviate social problems, these choose to *impose* their own church values or what they understand to be essential Christian truths on the world against the values of the modern world. One example of domination is Calvin’s experiment in Geneva. Others are the Social Gospel which advocated collective responsibility and the Gospel of Wealth which preached self-help. Even though these differed in response, they all took their interpretation from Scripture and imposed their religious perspectives on general society.

Many individuals or denominations, instead of adopting positions of *withdrawal* or *domination*, choose to live *with* the tension between the values of the world and the values of the church (Weaver, 1991, p. 204), by adopting a position of *adaptation* or *nonconformity*. Adapted and nonconformist Christians also support their positions with their reading of the New Testament. These groups believe that Christian life does not necessitate withdrawal from the world or domination over it, and consequently look for ways to work within pluralistic society and to merge with the surrounding cultures.

Those who have adopted a position of *adaptation* tend to belong to large, established churches which, for various reasons, “have conformed or modified themselves in order to be more intimately a part of the culture” (Weaver, 1991, p. 205). They tend to cooperate with the government. They are more pluralistic, both secularly and religiously, and consider “people of other beliefs may possess no less truth, [and] may in fact be just as likely to be ‘saved’” (Weaver, p. 207). Furthermore, when lobbying for a particular religious position, they often choose to appeal to universal “humanitarian values” (Weaver, p. 205).

Similar to the adapted Christians, Christians in a *nonconformity* position may cooperate with the government on certain issues, endorse religious pluralism and be politically active. However, they differ from the adapted Christians by “their willingness to criticize the policies and pursuits of the establishment, whether that establishment is political or religious or both” (Weaver, 1991, p. 207). Nevertheless, they do not dismiss the culture “as entirely evil or irrelevant to their belief” (Weaver, p. 207). Instead, nonconformists believe the church “has an important prophetic function in society”, and consider the church as “the locus of strong social critique and as a witness to a radical alternative” (Weaver, p. 216). The People’s Christian Coalition, rooted in the American evangelical tradition, and the Catholic Worker Movement, both nonconformists, read the Gospels in such a way that they believe it is necessary to identify with the poor, not just provide food for them. Both groups have also been actively involved in peace movements, opposing nuclear armament, and serving as advocates of social justice.

Weaver (1991) emphasizes that the four categories – *withdrawal*, *domination*, *nonconformist*, and *adaptation* – “do not describe particular groups in an iron-clad way” (p. 218). Most Christian churches have adopted positions somewhere between these positions. Some adapted Christians are now more liberal than others. There are also other ways to categorize Christians such as distinguishing them into “church-type” and “sect-type” like some sociologists do (Weaver, p. 216), or to divide them into denominational lines. Marty (2000), however, states that while many aspects of Christianity can be neatly categorised into denominational beliefs, “in reality, the world is full of charismatic, enthusiastic, imaginative, adventurous, grasping people and phenomena” (p. 27). All in all, Weaver’s four postures help us to understand and describe aspects of Christian belief, while still taking into account the many stances and opinions inherently present in any group of Christians.

Liberal and Conservative Christians

Contemporary Christianity has adopted two broader postures in response to new challenges raised by Christians themselves in the latter part of the twentieth century: *liberals* and *conservatives* (Weaver, 1991, p. 222). Both liberals and conservatives are dedicated “to the preservation of Christian truth as they understand it, but their understanding is shaped by their relation to the modern world” (Weaver, p. 222). Liberals tend to “welcom[e] the insights of modernity”, whereas conservatives “resist them” (Weaver, p. 222).

Both liberal Christianity and conservative Christianity can be found in most mainline Protestant churches, in Roman Catholicism, Orthodox Christianity, and Anglicanism. Liberal Christians are concerned with issues usually associated with the World Council of Churches such as elimination of racism, world hunger, and injustice and encouragement of ecumenical dialogue. However, many conservative Christians prefer to associate with the National Association of Evangelicals.

Generally, liberals are at ease with ambiguity whereas conservatives prefer certainty. Liberals perceive Christian life to be complex and prefer to draw tentative conclusions. Conservatives, on the other hand, see Christian life as

clear, and its conclusions unchangeable. Liberals are on the whole more optimistic and open-minded about their relationship with the surrounding cultures. Conservatives, on the contrary, are more pessimistic about the world and are even at times suspicious of it.

“Relation to Christ” is the central authority for both the liberals’ faith and that of the conservatives (Weaver, 1991, p. 223 & p. 224). However, that relationship is often “rooted in experience and some trust in reason” (Weaver, p. 223) for the liberals, whereas the conservatives see that relationship as “a bond ... rooted in God’s invitation in the Bible” (Weaver, p. 224). According to the conservatives, God revealed a plan for salvation through the Bible; “one can trust the Bible to be free from error and so has only to trust in God’s word as found in the Bible” (Weaver, p. 224).

Liberals, on the whole, are “attracted to the immanent images of God in the Bible and tend to blur classical distinctions between the natural and supernatural worlds” (Weaver, 1991, p. 223). Conservatives, in general, are often “attracted to images of divine transcendence and tend to highlight the classical distinction between the natural and supernatural worlds” (Weaver, p. 224). As a result, liberals do not see any need “for extraordinary interventions of the divine into human life” (Weaver, p. 224), whereas conservatives do. For liberals, miracles do not prove the existence of God nor His power. Rather, it is “a person’s experience of Christ” (Weaver, p. 223) which determines belief in God, revealing “the miraculous power of God displayed in ordinary life” (Weaver, p. 223). To conservatives, miracles “are a proof of God’s existence and can be defined as extraordinary” (Weaver, p. 224).

Revelation, according to the liberals, “is contained in a special way in the Bible, but it is also available in the stuff of everyday life” (Weaver, 1991, p. 223). On the other hand, conservatives believe “revelation is contained in the Bible and is not to be found in contemporary history or ordinary events” (Weaver, p. 224). Consequently, conservatives hardly accept human experience as providing “clues to divine attributes”, but rather as proving “the constant need for God by its continual manifestations of sinfulness” (Weaver, p. 224). Liberals, however, see

human experience and human existence as providing “clues about the nature of God” (Weaver, p. 223), and consider revelation a “dynamic, ongoing event in the unfolding of human history” (Weaver, p. 223).

Liberals do not consider the world as “hostile” for Christians (Weaver, 1991, p. 223); whereas the world is, in many ways, “an alien environment” for conservatives (Weaver, p. 224). Liberals appeal to human rights, and “are convinced that the problems of the world need to be solved by human ingenuity” (Weaver, p. 223). Conservatives believe that worldly problems will, ultimately, “be solved by God’s intervention” (Weaver, p. 225).

The Bible, for liberals, “galvanizes social reform” (Weaver, 1991, p. 224), and the “words of the biblical prophets and the example of Jesus” (Weaver, pp. 223-224) urge liberals to seek “social justice for the world” (Weaver, p. 223). Liberal Christians are often social activists, and may take a left-wing view of politics. Conservatives, conversely, “stress goals of individual salvation and preservation of [their] way of life, they are moved by God’s covenant with them and their belief in ... [an earthly] promised land” (Weaver, p. 225).

Liberals tend to adopt the posture of *adaptation*. Liberals are therefore quite “open to new theologies [and] tend to welcome dialogue and pluralism” (Weaver, 1991, p. 223), whereas conservatives “tend to resist any new theology, preferring what they sometimes call ‘the old-time religion’” (Weaver, p. 224). Even though conservatives “may be open to dialogue with others, and ... live in a pluralistic society, they often regard their position as the only true one and see no need to absorb the insights of other religions” (Weaver, pp. 224-225).

Fundamentalism

Carried to its extreme, conservatism can become fundamentalism. Those fundamentalists who are found in the position of *withdrawal* may be more interested in “personal regeneration and opposed to social activism” (Weaver, 1991, p. 225). Those who subscribe to not so conservative theology could be found in the position of *nonconformity*, for example, Evangelicals for Social Action “have taken strong positions both on the biblical basis of their lives and

against poverty and world hunger” (Weaver, p. 225). Fundamentalists may also occupy the position of *domination*, for example, by forming fundamentalist Christian political parties in an attempt to influence government policies.

Evangelicalism and Evangelicals

Liberals, influenced by nineteenth century theologians that Christianity is a communal experience, “often perceive the nature of Christian life in social terms and tend to see the mission of the church as connected with the regeneration of human history” (Weaver, 1991, p. 223). Conservatives “often perceive the Christian life in individual terms and tend to understand the mission of the church as connected with the evangelical impulse to draw all people into a personal relationship with Jesus” (Weaver, p. 225). This “evangelical impulse” (Weaver, p. 225) has often been linked with the concept of evangelicalism.

Scholars have argued over the precise meaning of *evangelical*; historically it has held various different meanings. In Europe, the term is sometimes used to distinguish Catholics from Protestants. In American religious history, it has often meant “personal religious experience and new rebirth in Christ often combined with Christian fundamentalism” (Weaver, 1991, p. 148). The term has also been used to refer to Christians influenced by Methodist revivalism.

For the most part, however, it describes those who both “emphasize biblical authority and human sinfulness [and] insist on the need for a new rebirth and a life of holiness and personal witness” (Weaver, 1991, p. 148). The ‘new rebirth’ or conversion to Christianity requires “a personal relationship with Jesus” (Weaver, p. 143). These so-called converts or “born again” Christians (Weaver, p. 177) are expected “to make their conversion felt in the world around them” (Weaver, p. 177) by living a life free of alcoholism, crime or debauchery. In essence, their “life of action” promises both social and moral improvement (Weaver, p. 148). Conversion, for many evangelicals but not all, is expected “to be accompanied by a manifestation they called exercises, which might include crying, running, or some kind of physical tremors” (Weaver, p. 148). Evangelicalism puts “a premium on the spiritual impulses of ordinary people who were encouraged to define faith for themselves and to be enthusiastic about it” (Weaver, p. 148).

Evangelicalism, in this sense, may trace its beginnings to the Evangelical Alliance, formed in London in 1846. Its aim was to “concentrate evangelical energy in the service of scriptural Christianity, and against what were considered to be unscriptural religions (for example, Roman Catholics) ... and to inspire moral improvement” (Weaver, 1991, p. 148). The movement “brought a sense of common purpose to Christian life that enabled those with born-again experiences to work together in massive social movements” (Weaver, p. 177). The movement was a powerful advocate for a number of social causes such as the Prohibition and anti-slavery protest.

However, while liberal Christians focus on social justice as a means of helping those less fortunate regardless of their beliefs, evangelicals seek to reform society by converting those around them, encouraging the perpetrators of social ills to change their ways as a result of a rebirth into Christianity.

Evangelicalism began with a number of individuals committed to a personal relationship with Jesus and social and moral improvement. Now evangelicalism is practised not only by specific evangelical denominations, but also by evangelical groups within the mainline Protestant denominations.

Evangelical Christians are usually considered to be conservative, but there are also some liberal evangelicals, perhaps best exemplified in the Anglican Evangelical Group Movement, which lasted from 1906 to 1939 (Cross & Livingstone, 1974, pp. 55-56). Indeed, the categories of liberalism and conservatism are not rigidly separated; Weaver warns that caution needs to be “exercised ... when attempting to assign labels” to Christians (Weaver, 1991, p. 223).

Christianity is hence a fluid concept. It is often difficult to ascertain whether a denomination is truly liberal or conservative, withdrawn, dominating, adapting or nonconforming. It is often the individuals within the denominations that demonstrate these positions. In any case, each individual may hold multiple or shifting positions in relation to different issues, political and social.

Meanings of Chaplaincy

Beyond the broad description of state school chaplains as “ears” and “friends” (Appendix 2), the Churches Education Commission (Hereafter CEC) has not provided a more specific definition of chaplaincy. However, much has been written about chaplains in other, quite distinct settings. Chaplaincy in an Irish Catholic school system is discussed by Monahan, a Marist priest and a chaplain, and Renehan, a Post-Primary Diocesan Adviser for the Archdiocese of Dublin (Monahan & Renehan, 1988). Chaplaincy to the New Zealand armed forces is well documented by Haigh (1983). The monograph on chaplaincy in the health-care setting (Cheston & Wicks, 1993) is aimed at “those persons so intimately involved with the spiritual and emotional well-being of the physically ill” (pp. v-vi). More literature also exists on Christian pastoral care in a general sense by Stone (1983); and on helping in a secular way such as Carkhuff’s (1973a, 1973b) two classics: *The art of helping – an introduction to life skills*, and *The art of problem-solving – a guide for developing problem-solving skills for parents, teachers, counsellors and administrators*. Stone’s description of pastoral care is based predominantly on Carkhuff’s helping model.

Pastoral care has always been part of the Christian church. It is one way in which Christians help. Clebsch and Jaekle (as cited in Stone, 1983) define pastoral care as a ministry incorporating “*healing, sustaining, guiding, and reconciling*” (p. 4) or as “helping acts” (p. 3). Stone considers that the foundation of all pastoral care is the “law of love” (p. 101). Pastoral care is considered by Stone to be “a task of all Christian people” (p. 101), and “one way in which love can be shared” (p. 101). He states that “every Christian has different gifts and abilities to offer [such as] a listening ear for a troubled teenager” (p. 101). In a more general sense, Carkhuff (1973a) considers helping as “a process leading to new behaviour for the person being helped” (p. 6).

Chaplaincy as a kind of pastoral care has been in existence in the Christian churches for a long time. In fact, the word ‘chaplain’ comes from the word *cappa* which in Latin means a military cloak. Some time early in the fourth century AD, a soldier cut his cloak in half to clothe a shivering beggar. The building which

eventually housed the remaining half of his cloak was named the *cappella* which evolved first to *cappelle* and then *chapel*. The presiding priest was initially known as the *cappelain* and finally the *chaplain* (Haigh, 1983, p. 16).

Chaplaincy has gone through a process of development since then. There are now different kinds of chaplains, depending on where they carry out their pastoral care. There are chaplaincies to the armed forces, schools (both church and state), further and higher education, the hospital service, industry and the prison service. Hence, the chaplaincy role is presently not only very varied, but also “quite open-ended” (Wicks, 1993, p. 1). This open-endedness, according to Wicks, comes about because there do not appear to be any “natural boundaries to the expectations of patients, their families, and the institution’s staff” (p. 1). Nevertheless, there appears to be a commonality among the different chaplaincies investigated by Muttram in 1991. The commonality of these chaplaincies lies in the fact that they are essentially all “world-based ministries” (Muttram, 1991, p. 112). This means that chaplaincy is pastoral care applied and administered outside the chaplains’ home or parent church. In fact, Muttram sees the basis of chaplaincy work as “being the church where people are” (p. 28).

Chaplaincy is about Wholeness

Education has traditionally been considered mainly intellectual. However, Monahan and Renehan (1998) regard education as “a total life experience” (p. 11). This ‘whole person’ approach in education includes not only the intellectual, social, physical, emotional and moral, but also the “spiritual and religious dimensions of life” (pp. 10-11). According to Monahan and Renehan, chaplaincy is “an essential component in the structure of the school” (p.12) in Ireland, and “the school chaplain, along with other members of staff, has a responsibility to promote the spiritual, moral, cultural, mental and physical development of students and prepare them for the responsibilities of adult life” (p. 73).

Chaplaincy is a Partnership

The church community is committed to and seeks to be involved in education, and “invites all to the fullness of life through its deep personal love of Jesus Christ, through its mature knowledge, love and understanding of the faith” (Monahan &

Renehan, 1998, p. 14). Like the church, the school also has “the welfare of the individual as their common goal” (Monahan & Renehan, p. 12). Since, the chaplain maintains “a close link” with the local church community (Monahan & Renehan, p. 20), he/she can be the “main mediator” between the church and the school communities (Monahan & Renehan, p. 31). A partnership can thus be formed between “the collaborative ministry of the churches and the school communities” (Monahan & Renehan, p. 12).

Chaplaincy is work done on behalf of someone else, a chaplain is accountable to and supported by both school and church communities.

Chaplains Provide Spiritual Input

Monahan and Renehan (1998) maintain that the chaplain, working on behalf of the church, can help to care for “the spiritual life of those in the school” (p. 12). For example, “when the bereaved student returns to school, the chaplain can help to smooth the path of the student back to the familiar rhythm of school-life” (Monahan & Renehan, p. 75). In a hospital setting, the chaplain is to provide for “the spiritual needs of patients, staff and where applicable students within the hospital, particularly for those people who are unable to remain in contact with their normal place of worship” (Muttram, 1991, p. 53).

Cheston (1993) considers spirituality as “the chaplain’s primary area of expertise” (p. 19). Nevertheless, Sneck (1993) reminds chaplains never to “forget his or her own distinct theological and spiritual tradition when assisting a patient” (p. 57).

Chaplains Complement the Work of Teachers and Parents

Monahan and Renehan (1998) see a school chaplain as representing “the faith community’s concerns for all its members, especially those who wish to ... celebrate their faith” (p. 12). Chaplaincy is particularly important in those schools who subscribe to the ethos based on the Gospels.

Hence, the role of chaplains complements “the work of teachers in the classroom in handling on the faith”, and of parents “who are the first teachers of their children in the ways of faith” (Conlan, 1998, p. 120); chaplaincy “supports the

religion faculty of the school” (Monahan & Renehan, 1998, p. 20). School chaplains are not only responsible for personal and spiritual development, but also for the liturgy and sacraments, pastoral and spiritual counselling, and social justice outreach (Cotter, 1998, p. 107).

Chaplains Use Scripture

A chaplain is described as “an evoker of God’s word in healing environments” (Killackey, 1993, p. 62). Stone (1983) suggests using “portions of Scripture” to “address ... a person’s specific need” (p. 78). For example, 1 John 1:9 can be used to address one “overwrought with guilt”. Chaplains often hear themes concerning “the meaning of suffering, feelings of guilt, shame, and anger, and feelings of abandonment by God” (Stewart, 1993, p. 125). A chaplain’s presence can convey “God is present, accepting, and not vindictive” (Reinert, 1993, p. 33). Stone sees Scripture as “a source of sustenance during difficult times”; and suggests using well-known excerpts such as the Twenty-third Psalm in times of loss; or even illustrating different ways of acting with Biblical characters (p. 78). He urges lay pastoral carers to be familiar with Scripture; but cautions against “arguing about the meaning of Scripture” with the person in crises as this may achieve the opposite effect (p. 79). Imagery and Biblical characters should also be used; by identifying with them, clients may be able to transform “their guilt and shame into opportunities for growth” (Sneck, 1993, p. 58).

Chaplains Use Prayers

Dunne (1998) says a chaplain is “to guide students and to explore various prayer methods” (pp. 128-129). Stone (1983) also recommends the use of prayers. He gives the example of Martin Luther seeking “God’s strength and guidance” while remaining “open to the Spirit’s direction” (p. 79). He recommends lay pastoral carers to keep prayers brief, “use the language of the person”, and let the person start the prayer. Even though he recommends prayers to be used at any time, he sees prayers as “most fitting at the end or as a response to crucial points in the conversation” (p. 80). He urges lay pastoral carers to “remember ... all of the people” they see in their private prayers (p. 80). Stone states, “In the process of giving pastoral care to a troubled individual, the lay minister will need ... to draw

upon the resources of a rich spiritual life, the strength and guidance available through Scriptures and prayer, and a close personal relationship with God” (p. 81).

Chaplains are Apart From Their Worlds

All chaplains, wherever they work, have to stand apart from both their own personal churches and the institutions they serve.

Chaplains are apart from their churches

Chaplains work at an interface, an interface between ‘church’ and ‘the world’, the religious and the secular. Chaplains may also have to work more ecumenically than their fellow pastoral workers who mainly work within their parent or home church. At times, a tension may exist between the parent or home church the chaplain is affiliated to and the ‘world’ in which the chaplain is working. Muttram (1991), commenting particularly on hospital chaplaincy finds that “the dual and sometimes apparently ambiguous relationship with organisational and church structures often sets chaplains apart both from their clerical colleagues and also from others within the organisation” (p. 64). In fact, like hospital chaplains, other chaplains such as prison chaplains, army chaplains, industry chaplains, and tertiary chaplains can also be considered as ministering “to two distinct groups within the organization” (Muttram, p. 81). These all share “the experience of working ecumenically and a sense of being distanced from, if not alienated from, the structures of their parent Church” (Muttram, p. 81). Prison chaplaincy, by its own nature of preventing contacts between the ‘inside’ and the ‘outside’, perhaps accentuates this difference even more. Muttram describes, “The boundaries are set by secure fencing and locked doors” (p. 81). Hence, chaplains have to work at that often uncomfortable boundary. Not every chaplain will find that easy, in fact, for some chaplains at least, “the ecumenical experience of chaplains which is frequently different from that of their colleagues in more traditional ministries” may lead to “a feeling of alienation” (Muttram, p. 26).

However, being apart is not considered by all to have negative significance. In fact, the apartness between chaplains and others within the church organization “is perceived as creative and in some sense necessary to the [chaplaincy] role” (Muttram, 1991, p. 64). Muttram further comments, “The significance of the

ecumenical dimension is in the provision of opportunities for cooperation which are not always possible within conventional church structures, something which is also evident in other kinds of chaplaincy” (Muttram, p. 64).

Chaplains are apart from their workplaces

Tension can exist not only between chaplains and the church structures but also between chaplains and the establishments and people they serve. Because chaplains work within an establishment, they must minister both to the establishment and the people who make up that establishment. For example, army chaplains often have to stand apart. Unlike most soldiers who have a leader to follow, an army chaplain “must steel himself to go forward, usually alone, often under fire or at night towards a company or gun position whose exact location [is] not even known to the unit’s HQ” (Haigh, 1983, p. 12).

While all chaplaincies share this kind of tension, Muttram (1991) again points out that “it is only in the prison service that there is any significant degree of tension in ministering to the two main elements in the organization, staff and inmates” (p. 94). Prison chaplaincy is “a ministry to prisoners” (Muttram, p. 83). Hence, prison chaplains are members of staff but are “in some way apart from other members of staff” (Muttram, p. 84). Undoubtedly in such situations, some chaplains may feel lonely because they have to stand apart. Hence, to some chaplains at least, being accepted “is particularly important in an environment which is different from that normally experienced by those working in traditional church situations” (Muttram, p. 18). Some army chaplains even appreciate wearing a uniform as they consider it beneficial to their acceptance.

A Chaplain’s Prophetic Role

Nevertheless, chaplains perhaps need to stand apart at times. Beside a pastoral role, chaplaincy has a “prophetic role” (Muttram, 1991, p. 17) that demands a chaplain to stand apart from the ethos of the institution. He considers “the place of the [hospital] chaplain within the structure ... helpful in changing structures or procedures where this is desirable” (p. 60). Furthermore, he believes that “part of the [army] chaplain’s accountability ... to the Chaplains Branch ... entails maintaining the prophetic role” (p. 17). Monahan (1998) believes that “the

chaplain sometimes has to be seen to stand apart, to declare the truth, to proclaim justice” (p. 106). He believes that chaplains are called to be prophets. Killackey (1993) maintains that chaplains are called to be “light” (p. 62) and describes them as “candle[s]” (p. 62). While still respecting the views of others in the institution, chaplains have the responsibility to speak out and also to encourage constructive dialogue between people.

The prophetic role demands that chaplains are accountable to “prophec[ise] to the organization”, and not to the “structures separate from the church” (Muttram, 1991, p. 30). However, maintaining that prophetic role is only possible if that role is accepted by all concerned (Muttram, p. 17). Chaplains may need to raise questions about ethics and morality – questions that some may not want to face. Hence, it is necessary for chaplains to emphasize “the positive side of this relationship within the organization” (Muttram, p. 17).

Undoubtedly, the prophetic role and the pastoral role of chaplaincy are not totally held together with ease. There is almost always a degree of tension between the two. Muttram (1991) explains,

The core of this tension is, on the one hand, the belief that God is sovereign over the whole of life and, on the other hand, that the “redbrick” universities, like prisons, the armed forces, industry and some hospitals are essentially secular institutions. Consequently it is not always easy to differentiate between the pastoral, prophetic and missionary roles and all these three concepts need to be held together. (pp. 37-38)

Nevertheless, the fact that chaplains are apart from the church and the institutions they work in can benefit the work of chaplaincy. In helping those who are suffering, Wicks (1993) states that it is particularly important for [hospital] chaplains “to be detached enough from the persons in their suffering to be clear and strong enough to stand with them in their pain” (pp. 3-4). This apartness helps chaplains to remain objective and detached.

Chaplains as Helpers

Chaplains are pastoral workers, helpers

Even though chaplains work within institutions or establishments such as hospitals, schools, prisons, and industry, chaplaincy is essentially “about people – not structures, programmes, responsibilities or tasks” (Monahan & Renehan, 1988, p. 9). Hence, effective chaplaincy is not so much about one’s “relationship to the appropriate structures” but about personal relationships (Muttram, 1991, p. 63). Muttram considers personal relationships to be of “supreme importance” (p. 63). Similarly, Kavanagh (1998) maintains that “relationship is everything” (p. 112). Cotter (1998) describes chaplains as ‘people’ persons, and their vision as “person-centred and holistic” (p. 109).

As pastoral carers, chaplains are “on-going supportive care-giver[s]” (Stewart, 1993, p. 111). Chaplains are considered “model[s] of compassion” (Killackey, 1993, p. 69); and they provide “compassion, support, and comfort” (Stewart, p. 124) to those in the institution. Chaplains must be “willing to acknowledge and express concern for ... friends and family” especially when they are unable to do so in their circumstances (Stewart, p. 110). They remain “respectful and compassionate (Krisak, 1993, p. 40); and make “frequent supportive visits” to the depressed (Stewart, p. 115). Chaplains are “advocacy-minded” (Killackey, p. 71) in this social ministry. Furthermore, Stewart sees the role of chaplains as “extremely valuable” because it can provide “immediate support and comfort”, and even immediate “referral information” (p. 127). A chaplain is “a personal companion to those who grieve” so that they do not feel alone, and by being chaplain-companion, they offer “patience, compassion and hope” (Krisak, p. 42). However, Cheston (1993) reminds chaplains “to know the laws of their respective states” (p. 16).

Certainly, Muttram (1991) does not see chaplains as merely welfare workers (p. 19). Referring specifically to army chaplains, he considers that “the basic purpose of a chaplaincy service ... [is] to show concern for people ‘made in the Image of God’” (p. 19). The role of a chaplain therefore reflects “God’s individual concern for all people” (Monahan & Renehan, 1998, p. 9), and mediates “the compassion and love that Christ has for all people” (Kelly, 1998, p. 113). A chaplain is

described as a representative of God (Cheston and Wicks, 1993) (Reinert, 1993, p. 32). Consequently, to a chaplain, every individual is “precious in the eyes of God”, “worthy of the fullness of life”, and “entitled to a deep and personal relationship with the Lord and membership of the church community” (Monahan & Renehan, p. 10). In situations where people are particularly angry with God or alienated from God, the chaplain can show that “the [person] is a worthwhile human being and a child of God” by conveying “unconditional love and acceptance for the [person]” (Cheston, 1993, p. 19).

Chaplains as Friends

Chaplains are not merely ‘professional’ helpers in a detached sense; they also enter into friendship with those they help. In some cases, they hope to enhance their clients’ spiritual life.

The importance of relationship

Stone (1983) believes that “there are in this world an abundance of people who need to be served ... [and] ... an abundance of Christians have a need to express their love” (p. 9). He believes that

The pain and struggle in society and in human relationships are ... part of the experience of each individual and each community of Christians. The burden of responding to people in pain, uncertainty, confusion, or need is something we all bear – pastor and lay person alike. (Stone, p. 3)

Stone (1983) maintains that “relationships are important” (p. 40). By this, he means having “close friendships” (p. 40). He sees lay care relationships as the same as “other kinds of relationships” which are “initiated by *attending* physically to the person and *listening* carefully to what is said” (p. 41). He calls this relationship a “relationship of love and trust” (p. 40), and considers “trust, warmth and empathy” as important ingredients of this relationship (p. 38). He believes that “the relationship is the foundation upon which all pastoral care is built and is the base of all care offered” (p. 42). He considers “a good relationship is frequently the key to whether change will occur and positive resolution will be

achieved through the help offered” (p. 42). An effective chaplain, according to Dunne (1998), “works out of a theology of friendship” (p. 127).

Monahan and Renehan (1998) describe the role of the chaplain as relational (p. 18). They state that the motivation for forming relationships comes from “a belief, on the part of the chaplain, that faith can be nurtured primarily through witness and support” (p. 23).

Chaplains as a Faith Presence

The pastoral care relationship is also “the vessel ... through which the Word of God can address the other person” (Stone, 1983, p. 42). Stone compares the Word to a seed flourishing in “a carefully cultivated ... relationship” (p. 42), and although he recognises the importance of friendship in any helping role, he also sees the conversion of the helpee as the ultimate outcome of that friendship.

Monahan and Renehan (1998) define a chaplain “as a faith presence”; as one who is “committed to the values of Christ, and on behalf of the church and school communities, accompanies each person on the journey through life” (p. 13). A chaplain is a faith presence to young people when he/she is available for individual accompaniment. A chaplain “accompanies” each person because he/she wants to follow Christ and live the Emmaus Story, “*the* accompaniment story for all Christians” (Monahan & Renehan, p.15). The Emmaus Story is seen as a relational one – Christ and the two companions entered into a relationship (Monahan & Renehan, p. 18). Similarly, the chaplain, as a faith presence, strives to be inclusive, and forms a network of relationships with those around him/her.

A “faith presence” implies the chaplain’s strong relationship with Christ, and his/her being in the midst of people. That a chaplain is “committed to the values of Christ” means he/she lives out Christ’s values daily, seeking no personal goals in chaplaincy (Monahan & Renehan, 1998, p. 19). The role of chaplains in schools is based on values such as the “rootedness in Christ” (Monahan & Renehan, p. 10). However, Wicks (1993) considers taking on the image of Christ as dangerous because of the often insatiable needs of the people involved. A chaplain is sometimes described as “a ministerial presence” (Krisak, 1993, p. 41).

Monahan (1998) maintains that a chaplain stands for “the Good News”, and must “demonstrate it” and “live it” (p. 104).

Chaplains are Available

The essential part of the chaplaincy ministry is “just being around” (Muttram, 1991, p. 63). Kelly (1998) sees his role as “‘being there’ for the staff, students and parents” (p. 113). O’Donoghue (1998) finds that most of the time she is ‘just there’ (p. 117). Monahan and Renehan (1998) emphasize that it is vital to spend such time “in a way that is authentic and communicates availability to students” (p. 23); also that “it is crucial that the chaplain should be a *presence* among staff” (p. 25). Hence, chaplains should “spend time listening, pick up hints and vibes, and be pre-emptive and tentative to any suggestions that might be made” by staff members (Monahan & Renehan, p. 25). They further maintain that a chaplain’s presence can also provide a “much needed support” to parents (Monahan & Renehan, p. 28).

Being a faith presence, a chaplain should present “a presence that says, ‘I’m available if you want to talk’” (Monahan & Renehan, 1998, p. 23). Muttram (1991) quotes Morris (1990) as saying, “The key to effective chaplaincy is the ‘availability’ possible because of the peculiar position of the chaplain within the organization” (p. 62).

Kavanagh (1998) describes his first day at school as a chaplain as “wandering around like a nomad” (p. 111). Cotter (1998) sees chaplains as “called to respond to the unexpected, the unpredictable, the unplanned and the unstructured” (p. 107). Killackey (1993) maintains that chaplains are “open to spontaneous encounter[s]” (p. 70); and calls chaplaincy “the ministry of interruption” (p. 70). Hence, chaplains should “greet people in the corridor, walk around the school yard, [and] chat in the staffroom” (Monahan & Renehan, p. 23). Conlan (1998) calls it “yard contact” (p. 119). Killackey observes, “The friendliness, the openness, the availability of the chaplain often triggers meaningful encounter. It may only be a greeting, a short conversation, or a moment. Evangelization often takes place in moments” (pp. 69-70).

Monahan and Renehan (1998) draw the distinction between 'doing' and 'being'; and points out the importance of "loitering with intent" (p. 22). A chaplain is described as one who is prepared "to take the time" to be with people (Stewart, 1993, p. 110). Monahan (1998) warns chaplains to be "prepared to waste time with people" (p. 104). Killackey (1993) considers 'being' as the chaplain's "most important act" (p. 67).

Moreover, Krisak (1993) maintains chaplains must be "deeply present to those who have been stricken by loss [and] walk compassionately with those who are going through the process" (pp. 38-39). Monahan and Renehan (1998) find that "being available to those who are bereaved is a great service" (p. 69); and that the chaplain's role "is merely to provide opportunities to aid the healthy journey through grief" (p. 69).

Killackey (1993) remarks, "Being available reconciles, strengthens familial ties and builds small communities" (p. 70). Eanes (1993) sees a chaplain's supportive presence "as a bridge toward the restoration of the person's equilibrium ... the initial strength of your real presence serves as a bond to concentrate the efforts of brief therapy toward the therapeutic goals" (p. 102).

Chaplains as Listening Ears

Listening is an important skill for establishing successful pastoral care relationships (Stone, 1983, p. 42).

Chaplains are listeners

To enable people to express their feelings, chaplains need to "provide the ministry of a listening presence" (Stewart, 1993, p. 133). As Dietrich Bonhoeffer states,

The first service that one owes to others in the fellowship consists in listening to them. Just as love of God begins with listening to His Word, so the beginning of love for the brethren is learning to listen to them. It is God's love for us that He not only gives us His Word but also lends us His ear. So it is His work that we do for our brother when we learn to listen to him. Christians, especially ministers, so often think they must always contribute something when they are in

the company of others, that this is the one service they have to render. They forget that listening can be a greater service than speaking. (as cited in Stone, 1983, pp. 45-46)

In emotionally-charged situations, there is usually a need for people to tell their story and to ask often unanswerable questions. Hence, DeConciliis (1993) maintains that “there is no limit to the benefits of listening” (p. 83). Cheston (1993), therefore, recommends chaplains to “listen and watch” (p. 15) and “be aware of ... [people’s] emotional states” (p. 18). In times of sadness, chaplains’ attentiveness to the sadness informs the suffering that they are prepared to suffer with them (Krisak, 1993, p. 42). Hence, the way one listens to what and how people are saying is important in communicating caring and concern (Stone, p. 45).

Chaplains do not just listen passively. Because the suffering needs “empathy, understanding and acceptance” (Stewart, 1993, p. 117), chaplains must engage in “empathetic listening” (DeConciliis, 1993, p. 84). Chaplains are often described as empathetic listeners, who respond “accurately and appropriately to ... feelings and condition” of the suffering (Stewart, p. 110). When chaplains are empathetic with the plight and agony of the suffering, they can then encourage the person to make every effort “to empower” himself (Stewart, p. 115).

Chaplains are calm and strong

A chaplain’s role is not only to provide empathy, but also a sense of calmness. Calmness can “encourage uninhibited expression of emotion from everyone involved” (Cheston, 1993, p. 11). Cheston finds that while clinicians may provide various therapies, the [hospital] chaplain’s role is to provide a “calm ear” (Cheston, p. 11). Regardless of whether the situation is a crisis, or a regular pastoral visit, the chaplain should try “to maintain a calm emotional stance in order to accurately assess the circumstance and to react intelligently, effectively, and pastorally” (Reinert, 1993, p. 25).

A chaplain represents strength, “both in the power beyond earthly wisdom, and in the tangible presence of ... caring” (Eanes, 1993, p. 102). Chaplains should be

“assertive” (Killackey, 1993, p. 70). At times, they need to confront, but confrontation must be “grounded in the skills of empathy ... and a courageous willingness to engage the other at the depths of his or her being” (DeConciliis, 1993, p. 73). Reinert (1993) believes that chaplains have “a great deal of power and influence” (p. 32), just because they are chaplains. Hence, he believes that some people can be calmed and soothed in the presence of a chaplain.

Chaplains are open and non-judgemental

It is important for chaplains not to blame, question, challenge or degrade. Chaplains should be “open” to the feelings that people express (Stewart, 1993, p. 120), and provide them with “the impetus to expression” (Cheston, 1993, p. 11). In times of suffering, people need to express their frustrations. The chaplains’ role is clearly not to judge people for asking the difficult questions, but to listen, such that all will receive “an open ear to their pain” (Cheston, p. 22).

Hence, chaplains allow those who are grieving to know that their expression of grief is acceptable. Their hospitality toward grief allows the value of the grief to be discovered, that is, the chaplains’ acceptance of the place of grief “provides an environment whereby that lament may be experienced as a moment of trust, confidence, or even deep faith” (Krisak, 1993, p. 42).

Chaplains have a sense of hope

Even though chaplains hardly ever bring hope directly to people, they often allow hope to be uncovered over time (Krisak, 1993, p. 42). Chaplains are people with “a sense of hope”; they are “not afraid to be with those whose hope is fading or gone” and can maintain “good morale in spite of pain and suffering” (Stewart, 1993, p. 110).

Cheston (1993) believes that chaplains can “assist all involved to deal with the tragedy, set boundaries, face the pain, allow catharsis and thus instill [sic] hope” in people (p. 22). While clinicians may provide various therapies, the chaplain’s role is to provide essentially “a sense of trust” (Cheston, p. 11).

The activities and attitudes of chaplains in various settings, as described above, may be summarised as follows: A chaplain is a kind of pastoral carer. Chaplains work in various settings, including schools and places of higher education, hospitals, commercial industry and the armed forces. Although the communities they serve, and the exact forms of work they do, are diverse, the commonality uniting all types of chaplaincies is that they are 'world-based' ministries: that is to say, chaplains minister to people outside their own church setting. As such, they have to take a detached stance; working mostly in an ecumenical setting, they cannot be representatives of their own personal church communities. Moreover, they remain apart from the communities they serve, often working at the interface between employer and employee, staff and student, captain and soldier. They cannot be seen to represent one or the other side. On the other hand, many chaplains see themselves as representatives of God. They see themselves as providers of a spiritual dimension to the worlds they serve. As, pastoral workers, chaplains help, in physical and psychological ways, especially by providing 'calm listening ears'. However, they differ from other types of professional helpers, such as counsellors, in that they become personally involved with, and befriend their 'clients'. They function as friends in an ordinary sense, but additionally they see themselves as spiritual companions, with a vested interest in their clients' spiritual well-being. Chaplains are able to befriend those whom they serve because they live within the community, and make themselves available to the people who live and work around them.

Such is the evaluation of the literature available on chaplaincy and pastoral care. While the authors of this literature share most of the basic notions about chaplaincy, each is dealing with a certain specific area of chaplaincy – church school chaplaincy, military chaplaincy, and hospital chaplaincy. Nothing has been written about secular school chaplaincy in a New Zealand setting. This thesis is an exploratory study to investigate the work and attitudes of chaplains in New Zealand state schools, to see who they are, what they do, and to what extent they fit the model of chaplaincy established by research into other types of chaplains.

Chapter 2 Background

There are also different kinds of chaplaincy and chaplains in New Zealand. As elsewhere in the Western world, there are the workplace chaplains who work among organizations and communities. Prison chaplains work among the incarcerated. Hospital chaplains work with the sick and the dying. Church schools often have their own church school chaplains, who are usually ordained ministers from their own churches. Army chaplains pastor those in the army. All these chaplains are usually paid or are given a stipend from their churches. The secular clause in the 1877 Education Act stated that education in New Zealand should be secular. However, this applies only to state primary schools. An apparent loophole in the law has made possible some time which can be used for teaching which is not secular in nature. Hence, religious education has found its way back to the secular system under the restrictions. Now, the Churches Education Commission (Hereafter CEC) has taken on the responsibility “for co-ordination, setting standards, provision of resources for Christian Education generally, but especially within the state educational system” (Petersen, n.d., p. 12). The Bible in School programme is a religious education programme provided by CEC. Although CEC is administered by the Anglican Church, Christians of all denominations are able to apply to become chaplains. Thus, a wide variety of theological positions are represented among the CEC chaplains.

The previous supervisor of the researcher, Dr. Peter Donovan, suggested it was a good idea to investigate chaplaincy in New Zealand schools. After preliminary investigation into the different types of chaplaincy, including attending an open Annual General Meeting of the hospital chaplains, talking to various people such as a prison chaplain, a church school chaplain, an army chaplain and some workplace chaplains in person, and reading the publicity materials of state school chaplaincy, the researcher decided on researching the area of state school chaplaincy provided by CEC. There are three main reasons. First, state school chaplaincy has not been researched academically, even though it has been around in New Zealand state schools for about a decade. The work of chaplaincy is little known, except to those who work in the state school chaplaincy system. There are only CEC Chaplaincy Publicity Leaflets, which advertise that state school

chaplains are “confidential listening ears”, “caring trusted friends”, and that chaplaincy “supports the pastoral care networks in New Zealand schools for students, staff, parents and care-givers and Boards of Trustees”. Secondly, it is distinct from other types of chaplaincy in the sense that it is the only chaplaincy that both sits at the interface between a secular system and a religious one, and involves children/young people. State school chaplains are religious, whereas state primary schools have been secular since the secular clause of the 1877 Education Act. It was suggested that state secondary schools also “regard themselves as bound by the spirit of the 1877 Act” (Snook and McGeorge, 1978, p. 10). Thirdly, state school chaplains are unpaid volunteer workers and Christians of various theological positions by faith. Hence, it is a good opportunity to study the different ways in which Christians help out in a secular setting and show that they care about people.

State school chaplaincy in New Zealand has not been researched previously, so no research data is available. After this present study had commenced and during the questionnaire stage, a chaplain provided an undated, unpublished manuscript entitled *The Presence of State School Chaplaincy in New Zealand Today*. This was written during his study leave, between April 19 and June 30, 1999, and contained mainly subjective experience, anecdotes, and personal thoughts from the chaplain’s own perspective (Murray, 1999).

Since this study is not a comparative study between state school chaplaincy and other types of chaplaincy, the researcher has decided not to concentrate on secondary literature research relating to chaplaincy such as prison chaplaincy, workplace chaplaincy, church school chaplaincy, or hospital chaplaincy. Until something is known about state school chaplaincy, the idea of doing a comparative study between state school chaplaincy and anything else is premature. In his report to the Winston Church Memorial Trust, concerning the study of religions in Australian schools, Graham Millar included a one-page report on “chaplaincy in state schools” (Millar, 1985, p. 42). He maintains that “considerable use is being made of the ideas and information gained in Australia, which is available at the CEC office” (Millar, 1985, p. 42). However, that information was not available to the researcher. It is therefore not possible to

determine the exact contribution of any of the Australian chaplaincy model/s to New Zealand chaplaincy. The information gathered from an exploratory study on *Chaplaincy in Western Australian Secondary Schools* in 1984 is not particularly relevant to the present thesis. The study was particularly Australia-specific as its aims were “to portray the roles which have emerged in school chaplaincies in five Government secondary schools” and “to determine the value to schools of these appointments” (Hyde and Tame, 1984, p. 2). In any case, Petersen draws a clear distinction between state school chaplains in Australia and those in New Zealand, and maintains that Australian state school chaplains “supply a mix of pastoral care and teaching in Religious Education”; whereas “New Zealand ... School Chaplains decided ... that there should be a separation of these tasks: one person should be responsible for pastoral care and another for Religious Education in the school (Petersen, n.d., p. 32). Furthermore, New Zealand state school chaplains are volunteers, whereas their Australian counterparts, in Western Australia at least, are understood to be salaried (Hyde and Tame, 1984, pp. 44-45).

One other study was also done in Western Australia; however, instead of focusing on chaplaincy itself, it focused more on the experiences of individual chaplains. The authors, Berlach and Thornber, were both involved in chaplaincy. They regarded their study as the first study “in any systematic fashion” on “the attitudes, opinions and experiences of ... the Chaplains themselves”, since the chaplaincy programme was implemented in 1982 (Berlach and Thornber, 1993, p. 3). Their stated purpose was “to allow Chaplains to tell their own stories in their own words, thereby enabling readers to gain a first-hand ‘feel’ for the work of a Chaplain ... to document the experiences of those involved in the formative years of Chaplaincy in WA schools ... to chronicle significant events which can serve as a lasting record ... [and] to advise/warn/encourage those who are yet to find themselves in the position of School Chaplain” (Berlach and Thornber, 1993, p. 3). Even though questions which could be used “to explore the issues further, or ... to springboard to related topics” (Berlach and Thornber, 1993, p. 5) were provided at the end of each chaplain’s article, and the content showed the heartfelt subjective experiences of 15 or so chaplains, the text was written without analysis or evaluation of the chaplains and their experiences. It was mainly a collation of their experiences. In fact, the authors were hoping that the text “could

almost be viewed as a textbook for all those aspiring to the high calling of Chaplain ... to encourage all ... to continue supporting the Chaplains who are ministering the schools on their behalf” (Berlach and Thornber, p. 3). Hence, it was more an encouragement to chaplaincy than an academic study.

A recent study has also been done in Queensland. Its author was involved in chaplaincy; she considered herself as “an insider with respect to chaplaincy in state schools” (Salecich, 2002, p. 3). The aim of the investigation was “to understand, in relation to the contribution of various stakeholders, the nature and development of chaplaincy services in Queensland state schools” (Salecich, 2002, p. 4). The investigation was specific to exploring “the many and varied issues relevant to the establishment and operation in nine secondary schools of chaplaincy services associated with SU [Scripture Union] Queensland as the employing authority” (Salecich, 2002, p. 4). Hence, the study was not only Queensland-specific but also written from the framework of one involved in chaplaincy.

Furthermore, one CEC support person suggested that state school chaplaincy had taken its model from that of the workplace chaplaincy. CEC also claims that state school chaplaincy is “modeled on ITIM [InterChurch Trade and Industry Mission] chaplaincy development” (Appendix 14). However, the extent of that process appears not to be documented.

Since this study is more concerned with the work of state school chaplaincy per se rather than its history, it was decided not to look at the Australian state school chaplaincy model and that of the workplace chaplaincy.

Even though CEC promotes that chaplaincy “supports the pastoral care networks in New Zealand schools”, this study is not about comparing the work of state school chaplains with those in the school pastoral system. Hence, there will be no mention of any literature review of the pastoral system in state schools. In any case, until information is available about state school chaplaincy, no such comparison can be made.

Exploring Chaplaincy from the Inside

Given the lack of information concerning New Zealand state school chaplaincy, it was decided that the first and most important step is to explore the chaplaincy service from the inside. Hence, an in-depth exploratory study of state school chaplaincy using participant observation, survey questionnaires, and in-depth interviews has been undertaken to generate findings which reveal the nature of state school chaplaincy.

Participant Observation

Participant observation is an important technique in ethnographic research. It is “especially appropriate for scholarly problems when little is known about the phenomenon” such as “a newly formed group or movement”, or if the phenomenon under study is somehow obscured from the view of the public (Jorgensen, 1989, pp. 12-13). Since it does not begin with preconceived ideas or concepts already defined by hypotheses or theories, it is especially suitable for exploratory studies, descriptive studies, and studies aimed at generating theoretical interpretations (Jorgensen, 1989, p.13). It is therefore considered an appropriate methodology for studying state school chaplaincy as little is known about the service and the chaplains’ work is not usually open to scrutiny because of its confidential nature.

The goal of the ethnographer is “to describe the way of life of a particular group from within, that is, by understanding and communicating not only what happens but how the members of the group interpret and understand what happens (Smith and Kornblum, 1996, p. 2). Since participant observation “focuses on the meaning of human existence as seen from the standpoint of insiders” (Jorgensen, 1989, p. 14), the researcher is able to observe and experience the workings of state school chaplaincy from the role of an insider. In such situations, the researcher’s personal field research experience provides valuable data materials, which add an emotional and personal depth to the overall meaning of the area under study.

Information about the chaplaincy service can be gathered from either those who work within the service, or those who use the service. The researcher decided not to pursue the study from the perspective of those who use the service, that is,

those in the school community. Identification of those who use the service would be difficult if not impossible because of the promise of confidentiality to those who use the service. They can only be known if they choose to identify themselves voluntarily. In any case, the researcher considers, given the confidential nature of chaplaincy, it would be insensitive to even request them to come forward. Given the possibly distressing nature of some of the matters discussed with the chaplains, it was also deemed insensitive by the researcher to ask those who have used the chaplaincy service to re-describe what they have already divulged to their chaplains. Given these restrictions, the researcher decided it was best to seek the information about the chaplaincy work directly from the chaplains themselves. Hence the limit of the boundary can be gauged by the chaplains themselves. They then decide what may be divulged and what may not be. The chaplains had full control of what they said and wrote.

In any case, the chaplains should be the primary source of information as they are the ones who know the area best. The idea of accompanying a chaplain on his/her round of work was dismissed because of the chaplains' promise of confidentiality to those who choose to confide in them. Hence the real work situation is not open to investigation. The next best option was to ask the chaplains themselves about their work.

Survey Questionnaire and In-depth Interview

It was decided that a comprehensive survey questionnaire would be suitable to investigate the work of chaplaincy on a large scale. Fowler finds that surveys are used "to produce statistics - that is, quantitative or numerical descriptions of some aspects of the study population" and that the primary task of gathering information "is by asking people questions" such that "their answers constitute the data to be analyzed" (Fowler, 1984, p. 9). This complements the participant observation by asking chaplains about their work. However, self-reports do have their own problems and limitations. They depend on the chaplains' honesty and their ability to express in writing what they want to say. To clarify issues that might have arisen from the questionnaires and to solicit more information about chaplaincy, chaplains were asked if they were willing to participate in an in-depth interview at a later date. This gave a chance to explore further the nature of the

service at a more comprehensive level. Qualitative interviewing assumes that “the perspectives of others are meaningful, knowable, and able to be made explicit” and is used to “find out what is in and on someone else’s mind” (Patton, 1990, p. 278). The job of the researcher is to enable the interviewee to bring him/her to that world. The informal conversational approach is used to allow maximum flexibility so as to pursue information in whichever direction appears to be appropriate.

Minichiello et al find that in-depth interviewing and participant observation “allow the researcher to gain access to the motives, meanings, actions and reactions of people *in the context* of their lives”, and that the focus of such research “is not to reveal causal relationships, but rather to discover the nature of phenomena as humanly experienced” (Minichiello et al, 1990, p. 6-7).

Given the nature of the service under study, such methodology seemed appropriate. The use of a combination of methods to study the same phenomenon is called triangulation which Patton deems ideal (Patton, 1990, p. 187). This is one way of strengthening a research design, as no one method can solve “the problem of rival causal factors ... Because each method reveals different aspects of empirical reality, multiple methods of observation must be employed” (Denzin, 1978, p. 28). To begin this exploratory study, the background concerning the state school chaplaincy service is considered crucial and the minutes of CEC relating to the service were used.

The following information concerns the background and nature of state school chaplaincy. It was obtained from an interview with The General Secretary of CEC, Mary Petersen, in 1998; interviews with two CEC support persons (Interviewee K) (Interviewee G); the minutes of the Executive Meetings from January 1991 to March 1998 and the three Chaplaincy Assessing Resourcing Equipping (Hereafter C.A.R.E.) courses attended by the researcher in 1998, 1999, and 2000.

Early Developments

The idea to develop state school chaplaincy began within the CEC in the late 1980s. The General Secretary of CEC at the time, Graham Millar, visited Australia on a Churchill Fellowship to look at chaplaincy models in schools there and made a subsequent report (Millar, 1985).

According to Mary Petersen, the General Secretary of CEC (1990-2000), school chaplaincy was initially used to “listen to children, to help them through crisis situations; and be there for the needy children in schools”. However, her school-relieving experience prior to her becoming General Secretary made her realize that “there is a great need for someone who [understands] the school system, but remains outside it and particularly outside its discipline management system” to be available to the school community. Hence, the emphasis of the service began to shift from children to the whole school community. In any case, by 1989, “Tomorrow’s Schools” had been introduced into New Zealand. She pointed out that “one of the key things about ‘Tomorrow’s Schools’ is community involvement”, and that Christians and churches are part of that community. She believed “offering a service to schools on behalf of that section of the community is a very appropriate thing to do in the era of Tomorrow’s Schools”. She stated that the role of the state school chaplaincy is “to support the schools’ pastoral network”.

However, chaplaincy did not begin with a stated policy. In fact, the mood was still tentative in early 1991 at the CEC Executive Meeting after the Wellington Training Programme, regarding both the nature and direction of state school chaplaincy (Minutes of the Executive Meeting, 12 March, 1991) (Hereafter MEM). Issues which were still being discussed included whether there should be further training for the chaplaincy trainees of the Wellington Training Programme held in 1990; what the nature of the relationship was with chaplains working in other capacities such as private schools; whether there should be any difference between those who worked in different levels of the schools; whether the direction of the job description should follow the people who were interested; and whether they should delay the process of moving ahead and monitor carefully the pilot scheme first (MEM 12/3/91). However, by the middle of 1991, the mood had

become more certain when CEC saw it necessary “to keep open opportunity for Government to acknowledge CEC as an agent or co-ordinating body for chaplaincy in state schools” (MEM 23/7/91).

By 1993, CEC began to consider if “chaplaincy is another important strand of activity and development” even though the emphasis was still Religious Education (MEM 5/4/93). The Bible in School programme is offered by CEC and Petersen regards CEC as “after all the educational arm of the churches” (Petersen, n.d., p. 48). The CEC National Chaplaincy Workgroup, composed of people involved in chaplaincy at various levels, such as chaplains, supervisors and the local chaplaincy co-ordinators from a number of districts, began to help to develop a policy which stated what chaplaincy could and could not offer to schools. The policy was circulated, reviewed, and re-written a number of times, especially after discussions at the First Chaplaincy Co-ordinators’ Conference (MEM 22/2/93) (MEM 15/3/93) (MEM 10/12/93). By 1994, it was finally accepted in principle (MEM 21/3/94). CEC decided that all churches were to be informed of the chaplaincy policy (MEM 31/5/93). Such policies were to be compiled into a set of CEC policy statements as a reference for all denominational representatives (MEM 13/9/93). Participants at a chaplaincy course were now given, with their resource kit, a page outlining what a chaplain may offer to schools and what a chaplain should avoid doing (Appendix 1).

Chaplaincy Co-ordinators

The CEC National Chaplaincy Workgroup, “from about ‘93 onwards”, asked each of the fifteen district committees to consider appointing a chaplaincy co-ordinator. These chaplaincy co-ordinators are “responsible for making sure that others or themselves keep in touch with every chaplain”. In 1993, it was decided that planning “a meeting for ongoing training and development for chaplaincy co-ordinators” was a positive step (MEM 15/3/93). CEC decided to hold a Chaplaincy Co-ordinators Conference in early December 1993, at Te Nikau Bible Training Centre, Paraparaumu (MEM 13/9/93). The conference was regarded as valuable for chaplaincy development in the future. The enthusiasm of these chaplaincy co-ordinators generated so much interest that four chaplaincy courses were run in 1994. The network of chaplaincy co-ordinators was reported to be

working well, resulting in further conferences being held (MEM 21/3/94). The Executives agreed to run another Chaplaincy Co-ordinators' Conference the following year (MEM 21/3/95). The year 1996 was regarded as productive, and the fifteen participants were given a new manual "including all the principles, responsibilities, processes, forms and other data for chaplaincy" (MEM meeting, 19/9/96). More than a year later, it was mentioned that a National Chaplaincy Co-ordinators Conference would be run "if sponsorship was available" (General Secretary's Report in the Minutes of the Executive Meeting 21 November 1997) (Hereafter GSR).

However, the process of chaplaincy co-ordination was and is not nationally standardized. In areas where there is a dominant church, that church sponsors a number of people. It then takes responsibility and acts as a support for them. This church liaises with and is supported by all the other local churches. The Ministers' Association also sponsors some people to attend a course and looks after them on return. As these chaplains are not looked after by a representative from CEC, a co-ordinator for the area keeps in touch with the Ministers' Association to maintain the link. There have been zone co-ordinators appointed in some areas; however, now there is only one co-ordinator from Auckland northwards. It was reported in 1998 that the chaplaincy co-ordination roles were in the process of revision. There appeared to be some discomfort with the chaplaincy co-ordination roles. While some were happy with the team approach, there was concern from one district which preferred to return to an individual approach (MEM 31/3/98).

Later Developments

Interest in chaplaincy was gaining momentum by early 1994. District committees reported that they were "very keen to have Chaplaincy training in their area" and schools showed enthusiasm over the concept; CEC's credibility in chaplaincy development, regarding the maintenance of national standards, such as the resourcing of personnel, was investigated (MEM 21/3/94). The Chaplaincy Manual was tabled for all interested parties to peruse (MEM 24/5/94).

The Co-Worker

Later, a Co-worker in Chaplaincy Development was commissioned in February 1996 (MEM 7/3/96). The Co-worker's role was seen to be a part of a total process within the "CEC structure" (MEM 11/12/96). She worked with the General Secretary, had numerous meetings with the General Secretary (GSR 11/12/96) and was responsible for Northland, North Shore, Auckland and the Central North Island. Initially the Co-worker was paid for the equivalent of 20 hours work per week on average. Later she reduced her working hours to 10 hours per week and was paid for 50 extra hours for any one C.A.R.E. course. Her job included presenting reports regarding chaplaincy situations in various districts, complementing leadership teams for their effort in different chaplaincy endeavours such as negotiation, support of chaplains and preparation of C.A.R.E. courses (GSR 6/6/96); reporting recent chaplaincy statistics; the Chaplaincy Coordinators' Conference (MEM 19/9/96); and providing the now updated chaplaincy publicity information for the use of the members of the Executive in their own denominations (MEM 19/9/96). The Co-worker resigned after three years of being in the role and there has been no replacement since.

Publicity and Other Developments

From 1997, Chaplaincy Publicity Leaflets (MEM 10/7/97) were available allowing continuing publicity of state school chaplaincy, so applicants could be "processed" through the year enabling all paper work to be completed well before a chaplaincy course began. It advertises that a state school chaplain is a "confidential listening ear" and "a caring trusted friend" and that state school chaplaincy "supports the pastoral networks in New Zealand schools for students, staff, parents and care-givers and Boards of Trustees" (See Appendix 2).

Since 1989, chaplaincy courses have taken place at various locations around New Zealand. However, the location of these courses is now determined by the number of applicants, with chaplaincy courses run in centres with the largest number of applicants. Only after the location is decided is a date for the course set. A Leadership Team of five to seven people, depending on the number of participants, is usually needed to staff each course. The formation of the Team depended on who was available at the time of the course and the course locality.

The first three chaplaincy courses were organized locally. From 1992, the courses were beginning to adopt more of a national perspective, with people from different parts of the country being involved on the Leadership Team. At present, the on-site organization still depends on the local people, even though the overall structure of the programme and the resource kits have now been standardized nationally. In fact, it was in 1993 that CEC began to consider having the courses standardized on a national basis. The Matamata Chaplaincy Course was seen to have extended the CEC network and was useful for “assessing chaplains”; it acted as a good advertisement for CEC (MEM 28/6/93).

For earlier chaplaincy courses, such as the Dunedin course (1989), Wellington Training Programme (1990) and the Dunedin Training (1991), interviewers arrived only at the end of the course to interview participants. From the Invercargill course (1992) on, interviewers began to attend the courses with the participants. That arrangement allowed the Leadership Team/interviewers ample opportunity to observe and assess participants in different settings throughout the course. Over time, the courses have also become residential in nature, with the participants and the Leadership Team/interviewers staying together in hostel-style accommodation (GSR 21/6/95).

The Chaplaincy Courses

The length of the courses has increased from the original two days to the present five days. The three courses the researcher attended began late morning on a Monday and ended early afternoon on a Friday. Until 1994, only one course per year had been conducted. In 1994, four courses were run with a total number of 52 probationary chaplains approved in that year (MEM 13/12/94). However, the number of courses decreased in 1995 and 1996 (GSR 21/6/95) (GSR12/10/95) (GSR 19/9/96) (GSR 11/12/96). In 1997, a C.A.R.E. course in Lake Karapiro was held (GSR 10/7/97). However, the Auckland C.A.R.E. course encountered difficulties due to late registrations (Report of the Co-worker for Chaplaincy Development in the Minutes of the Executive Meeting, 21 November 1997) (GSR 21/11/97).

The number of participants ranged from the initial six in Dunedin to around 40 in Christchurch in 1998. However, the optimal number on a course is between 24 and 30. In the earlier courses the participants were known by various names such as chaplaincy trainees, or even chaplains. It was only when an assessment process was being implemented in 1994 that participants were known as prospective chaplains. They were called probationary chaplains after they were approved by CEC at the end of a chaplaincy course and had begun practising in state schools. They remain probationary chaplains for at least five months after they start practising at schools. In addition, whenever they go to a new school, or re-start after having been away for a period of time, they become probationary chaplains again for the initial six months.

Training

The earlier chaplaincy courses were mainly for those who wanted to work in schools, such as youth workers. However, the Executives in 1991 began to wonder if they should continue to recruit only those who had shown an interest in school pupils such as youth pastors (MEM 12/3/91). It was around the time of the Dunedin Training event (1991) that the idea that applicants to these chaplaincy courses should have established basic listening skills was formulated. It was then that CEC began to recruit those who already had the necessary attributes to become effective state school chaplains.

Initially CEC was the sole agency that provided all the training needed for applicants to become effective chaplains. For example, a Counselling Course for Chaplaincy Trainees was arranged in 1991 for those who went through the 1990 Wellington Training Programme (MEM 11/6/91). The experience of observing participants on the Invercargill course (1992) doing a micro-counselling course through the Southland Polytechnic made CEC realize how difficult it is to provide basic listening skills in such an in-depth way while trying to cover so many other areas as well. Gradually, it was realized that not all applicants needed a similar level of such training. A number of applicants have come with very well developed listening skills, or even extensive counselling qualifications and experience. Hence, it is now a standard procedure to inform participants during the course to seek training from agencies other than CEC regarding any skill they

might lack to become effective chaplains. Identification of any chaplaincy skill deficiency is considered part of the assessment process. The responsibility for identification in such areas of training lies with the local chaplaincy committees, the supervisor, and the probationary chaplains themselves. CEC has begun to move away from training and lean more towards assessment.

Assessment

The idea of chaplaincy courses being assessment processes was floated in 1992 during the Invercargill course, and finally implemented in 1993 at the Matamata chaplaincy course with 23 applicants. The assessment process is seen to be absolutely crucial because the integrity of chaplaincy as a whole depends on every individual chaplain. The General Secretary, at the interview, maintained that if CEC should “let loose in the school” a probationary chaplain whom it did not “wholeheartedly endorse”, then this could lead to the degradation of the entire state school chaplaincy. The assessment process is therefore considered the key to finding effective chaplains and ensuring the standard set by CEC is maintained.

The assessment process begins even before the chaplaincy course. Initially the only requirement for becoming a state school chaplain was participation in the chaplaincy course itself. Hardly any information about the participants was gathered prior to these courses. However, from 1992 participants were required to fill in “a lot of information about themselves before they came”, according to the General Secretary.

Those who become interested in state school chaplaincy, by reading either the CEC publicity materials that are dispatched with the Religious Education materials or the information CEC sends out to the churches once a year, either apply directly to the Central Office in Wellington or the district co-ordinators. The Central Office passes the matter on to the district co-ordinators by phone or by mail so that the relevant districts can follow up the matter. Depending on the level of enquiry, the interested party may either receive an information pack from the district co-ordinator containing all the materials needed to apply to be state school chaplains, or just the Chaplaincy Publicity Leaflet (Appendix 2) and a copy of a small booklet, *So you want to know about State School Chaplaincy*

(Appendix 14). Those interested in state school chaplaincy may also attend a chaplaincy information evening, organized by the local chaplaincy committee in their district, and they receive the information pack there. Applicants write about their spiritual journey focusing on their experience in theology, with other cultures and schools, in counselling, and write about their own strengths and weaknesses pertaining to chaplaincy and their aspirations in chaplaincy. A declaration of criminal convictions must be signed to safeguard everyone concerned. Three referees must write references, one of whom should be a leader of the applicant's own church, in order to obtain a church endorsement on behalf of all the churches. The referee is asked to provide information such as the applicant's experiences in his/her own church, the ability to work well in a team and with a wide range of people, and the suitability of the applicant to be a chaplain. The other two referees should preferably be people who can give a school's perspective on the applicant.

The local chaplaincy committee then arranges for the applicant to be interviewed. One support person explains that his/her district committee interviews three applicants at a time, usually at the end of their meetings. He/She indicates that the interviews are nationally standardized because CEC wants to be "seen to be fair", open and accountable. The interview lasts about 20-25 minutes. At such interviews, the committee assesses if the applicant can commit himself/herself to four hours a week to chaplaincy work. In 1995, the Executive agreed to a recommendation by the CEC National Chaplaincy Workgroup. The recommendation says that "CEC affirm[s] the principle that chaplaincy is a voluntary service to the school for up to 4 hours, but that all schools that have a chaplain be asked to make an annual donation to the national chaplaincy fund" (MEM 21/3/95). The interview is also used to assess if the applicants' concept of chaplaincy is in line with that of CEC and that they are not looking to use chaplaincy for their own purposes. Other attributes the committee looks for are: a good rapport with young people, an understanding of schools or at least some previous experience with school teachers, a "whole life scheme", interest in caring skills, ability to work in an ecumenical context and a genuine relaxed disposition as reflected in their "relaxed body language". It is important for chaplains to be able to work in an ecumenical context because chaplains come from various

denominations, both Catholic and Protestant, evangelical and non-evangelical, liberal and conservative. The committee is particularly wary of people with the “wrong motivation”, unresolved personal issues, erratic behaviour, poor time management and a “helping obsession” or who are not prepared to be accountable.

The local chaplaincy committee, after surveying the paper work and considering the outcome of the interview, then makes the decision to recommend the appropriate applicants to register for a chaplaincy course. However, few applicants are turned down. The CEC support person admits his/her committee “very seldom” turns anybody down. Even an applicant with “a very troubling reference” and in “a situation of unemployment” was only asked to get back to the committee when his/her situation improved. The chaplaincy course is generally regarded as a time to equip and resource chaplains for state school chaplaincy. It is also an opportunity for assessment.

Chaplaincy Assessing Resourcing Equipping (C.A.R.E.) Courses

The chaplaincy courses were not known by any specific names initially. The CEC Executive agreed in 1995 to a recommendation by the CEC National Chaplaincy Workgroup that “all CEC Chaplaincy Courses from now on be known as C.A.R.E. (Chaplaincy Assessing, Resourcing, Equipping) courses” (MEM 21/3/95). By the middle of 1995, the chaplaincy course in Auckland was known as the Auckland C.A.R.E. Course (GSR 12/10/95). As the name implies, the chaplaincy courses are for assessing the prospective chaplains’ suitability to be state school chaplains and to equip and resource them for the work of chaplaincy. Very often, the same activity such as school visits or Chaplaincy Skills in Action is used for both equipping and assessing.

There is a basic pattern to the C.A.R.E. courses. The course builds up from the first day, and each day is set aside for a theme of chaplaincy (See Appendix 8). One leader thinks the structure of the course at present has “the best mix of input, practical work and preparation for being a chaplain”. School visits are considered by the General Secretary to be important because they enable “chaplains [to] actually understand what a school is like and to view it through the eyes of a prospective chaplain and also see it through the eyes of those involved”, by either

talking to the chaplain himself/herself, the principal, or the guidance counsellor. Usually attempts are made to visit at least one primary and one secondary school. These included schools with chaplains and those without chaplains. In fact, the idea of visiting schools as part of the chaplaincy course has already been implemented in as early as 1991 on the Dunedin course, during which two schools were visited by the participants.

Passive Learning and Role-plays

The chaplaincy courses, since the beginning of state school chaplaincy, has been more about information-sharing with those involved in state schools in other capacities such as health nurses, police youth aides, guidance counsellors and principals rather than experiential learning. This mode of acquiring information, however, is passive, even though there are usually opportunities for questioning at the end of the talks. Over time, the range of speakers has extended to include workplace chaplains, hospital chaplains, prison chaplains, and even church school chaplains. By this, they hope to provide a wider perspective of chaplaincy from different angles.

A more active form of learning was introduced in 1993 on the Matamata course, in the form of role-plays during which participants took turns to play the roles of the *chaplain*, the *observer*, or the *child* in different set scenarios; the talks given by different speakers were still retained. These role-play sessions took place during the course with hypothetical scenarios that chaplains might encounter in the school setting. Like the school visits, the role-play session is another opportunity for assessment.

Support

Provision of a support network is seen to be crucial. In 1997, the Executive had already agreed that “consolidation of chaplaincy support networks is essential to enable effective support of existing chaplains” (MEM 10/7/97). The network of support must include negotiators who not only negotiate with schools about chaplaincy on behalf of the chaplains, but also with the local Ministers’ Association or the local churches to obtain their endorsement of the person going to be the chaplain. One of the key things about the negotiation process is that it

must require a person other than the prospective chaplain himself/herself to negotiate with the school. It has been observed that on occasions when prospective chaplains negotiated on their own initiative with schools and encountered problems such as rejection by the schools concerned or the local churches, it “blew any opportunity for chaplaincy to happen for some time”. Hence, the negotiation process must now be performed by CEC negotiators; and part of the assessment process during the chaplaincy course includes finding out if the prospective chaplain is sufficiently flexible to work in other schools should his/her first choice become unavailable. It is believed that God is “leading and guiding behind it all”. The negotiation process must now include a contract.

Contract

Ideally, a formalized contract should be enforced as a requirement for a CEC chaplaincy to exist. CEC is considered to be “the educational agency of the churches”. As an umbrella organization for the churches, it provides “an integrity and a strength” that is seen to be superior to just a single local church sending in its own youth group to help out in schools. Chaplaincy is seen to be a service implemented to meet the needs of the schools, that is, to do what each school wants and to have an individual contract. This idea is seen to be consistent with the Gospel, because “Jesus met the needs of the people that He associated with”. The contract was implemented “around ‘93 or ‘94”, prompted by the resignation of a chaplain who had become “very frustrated about not being used in the school in the way she thought she should be used”; the local CEC district committee also disapproved of her work at the school as chaplaincy work. A written contract, when signed by the school, the chaplain, and the local CEC committee, should clarify the exact role that each chaplain will play in the particular school and hopefully eliminate any ambiguity in each other’s expectations.

The contract has been considered by a leader to be “very woolly” because chaplains are asked to “be available to wander around the school at lunch time”. However, some schools are keen to have someone just available in the playground for children or staff to talk to. Some chaplains have found it difficult to be available. Some left because they could not cope with just being there and not being used in the way they had hoped; there are others who were still at schools

but feel frustrated. However, CEC believes “some of the best and most effective chaplaincy work happens from just being there”. Chaplains on courses are helped to understand that their main role is to be available and not to do specific jobs; and the local chaplaincy co-ordinators help chaplains to cope with being available. In some areas, peer support has been implemented. Part of the assessment process is to discern if applicants are comfortable with being available at schools, in order to prevent future frustrations.

Supervision

The idea to have supervision began on the Invercargill course (1992) when the participants were asked to find someone they could trust. Now supervision has become seen as the key to chaplaincy, with every chaplain needing a supervisor. This, however, is complicated by the volunteering nature of chaplains. Some manage to obtain supervision on a barter basis. Others use a friend or a CEC person who negotiates with the school and to whom they can relate. As clergy are beginning to gain supervision skills, they can offer supervision to those in their congregation. However, it is preferred that chaplains be supervised by someone outside their own church, and that there be a contract between them and the supervisor. The current lack of supervision is a concern. In cases where chaplaincy fails to work well, or when a chaplain has been removed from a school or has left himself/herself, it seems it is often due to a lack of an efficient supervisor who can see them regularly to discern any problem areas. CEC hopes to lessen such problems by telling the C.A.R.E. participants the advantages of having supervision, role-playing of a supervision session on some courses and sharing of positive experiences of supervision.

State School Chaplaincy

State school chaplaincy is a recent phenomenon in New Zealand. State school chaplains work within state schools but are independent of the state school education system. The voluntary service is provided by CEC – an Anglican Church organization. All CEC chaplains are expected to be accountable to their schools and CEC (Appendix 14), even though they may or may not be Anglicans themselves. So far, what these chaplains actually do at state schools is virtually

unknown in terms of research, even though academics have documented the work of chaplains in other settings.

CEC advertises that a state school chaplain is a “confidential listening ear” and “a caring trusted friend”; and state school chaplaincy “supports the pastoral networks in New Zealand schools for students, staff, parents and care-givers and Boards of Trustees” (See Appendix 2). However, no definition of the key terms such as ‘supports’, ‘friend’, ‘ear’, or ‘confidential’ have been provided by CEC. No known research has been done so far to determine what exactly state school chaplains do and what state school chaplaincy offers, as a voluntary service, at state schools. From the job descriptions, they arrive at schools to be friends of the school and help out and support the pastoral network of state schools. The backdrop of the present research must be seen in the context that state school chaplains attend state schools for approximately four hours a week, wear a badge which says ‘chaplain’, are Christians, are unpaid, and serve as ‘guests’ of the school community. They promise ‘confidentiality’ as in their job description of “confidential listening ears”. This thesis aims to find out who state school chaplains are, how they are equipped at their C.A.R.E. courses, and how they, as Christian helpers, “support the pastoral networks of New Zealand schools” as “confidential ears” and “caring trusted friends”.

Chapter 3 Method

Chaplaincy Assessing Resourcing Equipping (C.A.R.E.) Courses

Participant observation was used to explore the nature of Chaplaincy Assessing Resourcing and Equipping (C.A.R.E.) courses organized by Churches Education commission (Hereafter CEC) to approve prospective chaplains to work as state school chaplains in schools. The researcher participated in three residential C.A.R.E. courses in Christchurch, Auckland, and Mosgiel during the period of 1998 and 2000, with permission from the General Secretary. The researcher participated as a member of the Leadership Team on the first course, a member of a group on the second, and an observer on the third. Such arrangement allowed the researcher to observe the courses from different angles, such that the researcher could understand from the perspective of the prospective chaplains and that of the Leadership Team and an outsider. While participating on one of the courses as a member of the Leadership Team, the researcher engaged in assessing the prospective chaplains together with the other members of the Leadership Team. This included reading their personal files, interviewing some of the prospective chaplains, observing them during the Chaplaincy Skills in Action sessions, visiting schools, participating in the final decision process of approving the prospective chaplains and informing those who were not approved in person on the last day. This course was also attended to help generate a suitable questionnaire for the state school chaplains later to ascertain the nature of state school chaplaincy. As a member of a group, the researcher participated in all activities of the prospective chaplains except those concerned with being assessed by the Leadership Team. For example, the researcher was not interviewed by the Leadership Team as a possible "prospective chaplain". As an observer, the researcher attended all activities as an outsider, but was invited by the General Secretary to attend all activities of the Leadership Team including the final decision process, except interviewing the prospective chaplains and reading their personal files. The researcher attended all sessions except on the last course when some interviewees had made themselves available without prior arrangement; and the opportunity to interview these people had to be undertaken on these occasions. During the courses, observations were recorded to ascertain what C.A.R.E.

courses were about, written notes were made, and informal interviews were held over breaks or meal times with some of the participants on the courses.

School Chaplaincy Questionnaires

A school chaplaincy questionnaire (see Appendix 3) of 113 questions was drawn up. The questionnaire was partly adapted from Graham Elkin's study of industrial chaplains, *Chaplains at Work: A Study of Industrial Chaplains in England* (1992), and extended by using observation materials from the participant observation experience at the first C.A.R.E. course the researcher attended. The questionnaire was designed under the supervision of Massey University and followed the University's ethical guidelines. A full copy was also given to the General Secretary of the CEC for perusal and approval. Permission was granted by CEC for the research to proceed (Appendix 5), and names and addresses of the subjects were supplied by CEC. The aim of the questionnaire was to ascertain who chaplains are, the nature of state school chaplaincy and the work chaplains do in state schools from the eyes of the chaplains. The following six sections were included in the questionnaire: profile such as age, qualification and religious affiliation; preparation for state school chaplaincy such as chaplaincy courses attended and the adequacy of these courses; support such as supervision and adequacy of their support; relations with the schools; perceptions of chaplaincy role such as their major role and roles; and information relevant to role and self perception such as frustrations, difficulties, ambiguity of the chaplaincy role and measures of success. Some were fill-in-the-blank questions. Others were multi-choice questions. Some others required the respondents to write brief paragraphs. The last question asked if they were willing to participate in an in-depth interview at a later stage in order to provide greater insight into the workings of state school chaplaincy. The questionnaire did not require the respondents to provide their names. Those who are willing to participate in the in-depth interviews were asked to provide their names, addresses and telephone numbers so that they could be contacted.

Questionnaires were posted to a list of 210 names supplied by the General Secretary of the CEC. The names included ex-chaplains, practising chaplains, approved chaplains, and those in the chaplaincy support network. The

questionnaires were posted to the subjects together with an introductory sheet about the researcher (See Appendix 4) and a self-addressed envelope. These were asked to return by Friday 30th July 1999. The ninety-three completed questionnaires were returned by post and were divided into four groups: practising chaplains, ex-chaplains, approved chaplains, and CEC support persons. CEC only advertises that chaplains are “confidential listening ears” and “caring trusted friends” and chaplaincy “supports the pastoral care networks in New Zealand schools for students, staff, parents and care-givers and Boards of Trustees”. Since no definition of the key terms was provided, each response concerning their chaplaincy role, such as the major role, unique role, what chaplains do while supporting the schools in various practical ways, what chaplains do while “being present” as chaplains, was tabulated. Dominant themes from the whole collection of responses were gathered from all respondents for each of these questions. Various weightings of the themes were calculated and tabulated. Similar data such as major roles, unique roles, and unique descriptions were put together in the same table. Numerical data were analyzed, the average found, percentages were calculated and results were also tabulated. Results were divided into three sections. The first section contains information of all the 93 respondents such as their age/sex, their religious affiliations, occupations, qualifications. It also includes their past/present CEC roles, roles in their local church, the chaplaincy courses they attended, and the reasons why state schools should have chaplains in their community. It further describes their major/unique roles, the unique descriptions, the adequacy of the chaplaincy courses, what they gained most and least liked about these chaplaincy courses, the chaplaincy qualities needed and the difference between teacher-aides and chaplains. The second section contains information of all the 93 respondents except the CEC support persons such as the reasons why they became state school chaplains, the reasons why they wanted to be chaplains at state schools, the difference between state school chaplains and church school chaplains, and their measures of success. The third section contains information of all the 93 respondents except the CEC support persons and the approved chaplains, such as whether they were placed within six months after attending a chaplaincy course, their perceived difference between teacher-aides and chaplains, the location and level of their schools, the number of students in their schools, vocational training, previous experience, and any further training.

Details were also sought on their chaplaincy hours, adequacy of these chaplaincy hours, number of hours unrelated to chaplaincy they worked in their church, where they work at schools, issues they were involved with in order of frequency, their preferred issues, and school crises encountered. This section asked for opinions on the difference between *helping* and *simply being present*. Respondents were asked to indicate what chaplains did when *helping* and when *simply being present*, their status/power in schools, the level of acceptance by the school community, and which people within the school community accepted chaplains. They were asked to describe their support and supervision. Respondents were given opportunities to air their frustrations and difficulties, comment on any feelings of uselessness or powerlessness, and assess their impact upon their schools. They were asked to ascertain the nature of their contribution regarding the provision of Christian services, their status as non-evangelizing chaplains, and the conducting of formal ceremonies. They were asked to give their views on whether they wished to have a legitimate voice in schools; as well as their opinions on chaplains teaching the Bible in School programme, and to indicate any ambiguity in the chaplaincy role. Even though the respondents come from different Christian denominations with different theological perspectives, their responses are taken as one voice. This is because they all work under the umbrella of CEC. They all need to cooperate ecumenically for the welfare of those in their care. This thesis does not assume that all Christians hold similar beliefs. However, it is necessary and important to blend the individual voices of the chaplains from different Christian churches in order to present the commonality of CEC state school chaplains.

In-Depth Interview

Request to participate in an in-depth interview was asked for at the end of the questionnaire. The aim of the interview was to ascertain more thoroughly the nature of the issues chaplains deal with in state schools, and how chaplains handle them, by listening to their individual experiences. The questionnaire used in the in-depth interview was also approved by Massey University. Twenty-five people offered to be interviewed, and a letter of acknowledgement was sent to them by the researcher's two supervisors. Those who were not involved closely with practising chaplaincy, such as prospective chaplains, or who lived too far for

reasonable travel, were removed. Some prospective interviewees could not be reached due to illness or their work commitments at the time. An information sheet (Appendix 6) was given to all interviewees-to-be prior to the interviews. Final arrangements for the interview were finalized via some CEC support persons, in person at a C.A.R.E. course, or by phone. A consent form (Appendix 7) was signed before the interviews took place. Eleven interviewees were finally interviewed. All interviewees who agreed to be taped were taped onto an audio-cassette. Notes were also taken where appropriate. The interviews lasted from half an hour to one and a half hours. Materials from the interviews were also organized along dominant themes. The quotes referring to the dominant themes that were similar to those derived from questionnaire were integrated and put under similar sections in the Results section.

State School Chaplaincy Background

Permission was sought from the General Secretary of CEC, Mary Petersen, to read the minutes of the CEC to determine the background of state school chaplaincy. CEC Minutes from January 1991 to March 1998 were supplied by the General Secretary. An interview was also held with the General Secretary, Mary Petersen, concerning the background to state school chaplaincy. She had been with CEC since almost the start of state school chaplaincy; and was instrumental in implementing many changes in the course of its history. She has since resigned from the post. Relevant information concerning the background from two subjects in the in-depth interview was included.

Chapter 4 Results

Section A Chaplaincy Assessing Resourcing Equipping (C.A.R.E.) Courses

The following is based on three Chaplaincy Assessing Resourcing Equipping (Hereafter C.A.R.E.) courses attended in 1998, 1999 and 2000.

Setting

The C.A.R.E. courses were residential in nature and held in an ex-seminary, a retreat house, and a university hostel. A number of rooms were set aside for the course. One was for the Leadership Team to meet and discuss chaplaincy issues, and for holding information about the prospective chaplains on the courses. Other rooms were for teaching and role-plays. Ample resources in the form of publications and posters were displayed in a separate room or a corner of a larger room. Interviews were held in designated rooms during the course. Meals were communal. Worship sessions were held in the chapel, the teaching room or even outside, depending on the preference of an individual group on a course.

The Leadership Team

The Leadership Team (Hereafter Team) of about seven people was headed by the CEC General Secretary. The Team members were not necessarily practising chaplains. It was not unusual to find, among the team members, approved but as-yet-to-practise chaplains from previous courses, CEC negotiators or co-ordinators and others whom the General Secretary invited such as the present researcher and an employee from the CEC office. The lack of state school chaplaincy experience did not seem to be a concern. Usually, one was from an ethnic background other than New Zealand European. This person was often given the responsibility to take the Cultural session. On one occasion, one such prospective chaplain was already recruited for the next Team before being officially approved to be a probationary chaplain.

Nuclear Groups

On arrival, prospective chaplains were given a 'name badge' with a coloured shape which identified the *nuclear groups* to which they belonged for the duration of the course. Each *nuclear group* was formed of about three prospective

chaplains of different ages, jobs, and denominations, in order to create opportunities for the Team to assess their ability to relate to or work with others. One Team member was assigned to each nuclear group as a 'gift' for consultation if needed. A wide range of ages and denominations is combined in each group, in order to challenge the prospective chaplains and ensure they are able to co-operate with people of various theological and personal backgrounds. Hence, it seems that CEC intends to treat them as one group, making no distinction between different interpretations of Christianity. After all, their job is to be available, befriend and listen, not to discuss theology.

General Framework

The C.A.R.E. course was a time to equip and resource chaplains for state school chaplaincy. There was a basic pattern to the chaplaincy courses. The course built up from the first day; and each day was set aside for a theme of chaplaincy (See Appendix 8). The standard topics/themes included information about New Zealand state schools, the skills of chaplaincy, grief, suicide, perception and cultural issues, laws relating to children and young people, confidentiality and the law, and programmes such as the Get Real Programme, a programme "that provides young people with tools that will help them cope with situations and issues in their lives" (See Appendix 11).

Each prospective chaplain was given, on arrival, a resource kit containing information on the above-mentioned topics. They needed to up-date and add new materials, as these became available following the course. It was not clear whether CEC would update the information or if the chaplains themselves would need to look out for more materials regularly. Even though prospective chaplains were expected to have basic helping skills such as listening and relating skills, fourteen pages on listening and two pages on non-verbal communication were still included in one of the set booklets. However, there was hardly any information on how to be friends.

Even though the file contained almost all the information, most of the teaching sessions included speakers going through the set materials by reading word for word from the file, elaborating on certain parts occasionally. The manner of

delivery was less than stimulating. There was so much information in the set file that some parts were hurried over or missed when time ran out. Most of the prospective chaplains appeared to battle on politely through the week, with occasional yawning. Some looked distinctly overwhelmed and confused at times. One prospective chaplain, who was especially recruited to attend the C.A.R.E. course and had a school already waiting for him to be approved, commented that the materials were just too theoretical for him.

The General Secretary and some Team members were involved in the teaching sessions. Speakers from other agencies, such as a Youth Aid Officer from the New Zealand Police and workplace chaplains, also supplemented the teaching by providing their own personal experience and information relating to similar topics as mentioned above, especially on how they supported the school system. However, the mix of speakers on each course depended on the availability of appropriate people to take the sessions. Topics such as Spiritual Direction were introduced on one course because a Spiritual Director was one of the prospective chaplains on the course and certain core topics such as counselling were heavily emphasized when a counsellor was on the Team.

The five-day C.A.R.E. course sought to inform prospective chaplains what state school chaplaincy was about from a number of perspectives. *Prospective chaplains* explored their own concept of chaplaincy by calling out what they personally believed to be the essence of chaplaincy, and the list was put on the board by a Team member. The list included the roles of chaplains such as befriending the person, empowering the person, working with people “where they are at”, listening, pastoral care and being Christ-like to people; and the attributes required to effect those roles such as love, empathy, friendliness and honesty. *Other chaplains* such as hospital, prison, workplace, and church school chaplains provided other perspectives. However, the presentations were sometimes specific to their type of chaplaincy; and may or may not apply to state school chaplaincy per se. The distinction between state school chaplains and other chaplains was not clarified, giving the impression that they were generally the same.

Experienced practising chaplains from various school levels gave yet another perspective. Different chaplains put different emphasis on the chaplaincy role. Some described state school chaplaincy as a “Christian way of helping”, or as “a gift from the church to [the] wider school community”. However, the viewpoints, regardless of difference in denominations, were quite uniform, as if it made no difference, at least superficially, the way they carry out their chaplaincy service. Prospective chaplains were told they needed attributes such as self-awareness, a positive and non-judgmental attitude, and caring skills. They were instructed in no uncertain terms that they needed to strive to establish themselves in schools because “nobody will find a place for you”. All agreed that the “entry-point” to schools was “to build relationships”. One emphatically stated, “Chaplaincy is 99 percent building relationships. Unless ... a good relationship [is] formed, it is not possible to work the one percent”. The key to chaplaincy was to gain respect from the staff. By using various proactive skills such as participating on school camping trips, helping in remedial reading and mathematics, sports teams, music and programmes such as the Get Real Programme or Seasons for Growth, a peer support programme which aims to help young people “understand grief due to loss of a loved one through death, separation or divorce” (Appendix 12), some experienced chaplains gradually gained respect from school staff. They were advised to observe strict boundaries, and were cautioned against “crossing or [being] seen to be crossing boundaries, especially with [students] of the opposite sex”. In all cases, the experiences they spoke about were highly anecdotal, but did sound encouraging to those who are considering state school chaplaincy.

State schools provided yet another perspective of chaplaincy. Usually attempts were made to visit at least one primary and one secondary school. These included schools with and without chaplains. School representatives such as principals and deputy principals usually gave a talk. Those with chaplains usually spoke enthusiastically and highly of their own chaplains. They expressed the view that chaplains were beneficial to their schools and were valued volunteers of the school community. A principal maintained, “Chaplains gave some good advice to the children”. One school without chaplains remarked that they were so short of ‘hands’ that they welcomed anything, any help from anyone and anywhere. The school chaplain might also give a talk. During these school visits, prospective

chaplains were told how schools functioned. They were told to be aware of the system and to support the staff by teamwork. They were taken on a tour of the school to familiarize themselves with present day school classrooms, and were left to spend some time in the playground with the children. Again, from the speeches made, the spokespersons from these schools appeared to regard CEC state school chaplains to be similar and uniform, regardless of their personal denominations or home churches. This sounded as if as long as these helpers were CEC state school chaplains, they would be acceptable to these schools.

A panel of young people of various ages from state schools, when one could be arranged, provided another perspective of chaplaincy in the form of a question/answer time. The panel of students could be put together by their school chaplain, or the group could be made up of young family and friends of the local chaplaincy co-ordinator. Some of the young people indicated they had no idea what a chaplain was, while others said they were useful, especially if they knew some chaplains personally. Nevertheless, these young people talked about these chaplains as if they were homogenous, rather than from different Christian churches. On one occasion, these young people role-played some set scenarios for the prospective chaplains to practise their chaplaincy skills.

At the Skills of Chaplaincy session on one of the courses, prospective chaplains were repeatedly told that state school chaplains were not counsellors; and strongly warned by the speaker that “attempting any partial therapeutic approach ... could be disastrous, unless they were trained counsellors”. However, they were also informed by the same speaker that “the most helpful advice a chaplain can offer is likely to be non-directive and client-centred - like Carl Rogers’ approach - to real listening, and helping people to face the real issue in their lives - as in Reality Therapy”. The information disseminated during this session was laden with psychological and counselling terminology, with three fields of counselling outlined and nine theories of counselling described including Christian counselling. Similarly, psychological terms used to describe a change of perception such as the ‘figure/ground’ concept and the ‘aha’ experience were also used at the Perception session. A few prospective chaplains showed distinct signs of discomfort when told that Christian counselling was unlikely to be acceptable

in the state school setting. Some asked how evangelization could take place in state schools. It is in the Skills of Chaplaincy sessions that, for the first time, a distinction between evangelical and non-evangelical views of ministry, caring and Christian vocation became evident among these prospective chaplains. Some appeared distinctively distressed to learn that evangelization was not part of state school chaplaincy. They appeared to struggle to accept that concept – chaplaincy without evangelization. It is also precisely at such moments that the Team members sort out those prospective chaplains who might be not so suitable to become CEC state school chaplains as CEC does not see the chaplaincy role as that of an evangelist (Appendix 1). Those who still held such evangelistic views would be talked to either during the sessions or individually after the sessions. The Team members would continue to observe them during the course to see if they have realized and learned that the role of CEC chaplaincy is not of evangelization.

Scripture, prayers and worship were hardly emphasized as on-going spiritual resources for chaplains. Each *nuclear group*, prepared and usually ran one worship session, obviously ecumenical, together on the course; all were asked to pray together for support after both the Grieving and Suicide sessions. The Team also prayed together before and after their meetings. Scriptures were only used as part of the worship sessions or part of the Perception session on one C.A.R.E. course. These ecumenical prayers were of a nature acceptable to all denominations. Spiritual Direction was included as a topic on only one of the three courses. However, the General Secretary mentioned, “living the second commandment” in chaplaincy; and maintained that the motivation for being a chaplain was to “love your neighbour as yourself; and not job nor money”. Prospective chaplains were repeatedly reminded “to be Jesus to the children”. Even though different Christian churches might interpret the meaning of “lov[ing] your neighbour” and “be[ing] Jesus” differently, no distinction was made between different interpretations of the wordings, nor was a distinction made between evangelical and non-evangelical views of ministry, caring and Christian vocation. The matter appeared to have been left to the prospective chaplains to sort out for themselves; or there was a general assumption that there was only one interpretation and that all present understood what it meant.

Assessment

The C.A.R.E. course was also a time for assessment. It was a two-way assessment process. The Team assessed the prospective chaplains to discern their suitability to be approved as probationary chaplains; and the prospective chaplains themselves also assessed what CEC state school chaplaincy had to offer them. Prospective chaplains arrived at the C.A.R.E. course usually on the recommendation from a local chaplaincy committee, after going through an initial screening process. The assessment process began from the time the prospective chaplains arrived at the C.A.R.E. course. As mentioned above, the *nuclear groups* were formed to create opportunities for the Team to assess prospective chaplains' ability to get along with others.

The Team was urged by the General Secretary to observe those “not involved in discussion”, those who “did not exercise patience”, those who “interrupt[ed] when it [was] not time to jump in”, and to “see to the dominant ones”. They were to observe mainly their own *nuclear group* but should assess others if possible. Prospective chaplains were under observation the moment they arrived at the course. They were observed as to how they related to one another at various times such as lunch, dinner, the grieving process session and worship time, how they role-played *chaplain* in the Chaplaincy Skills In Action scenarios, and if and how they improved from scenario to scenario.

An interview process

An interview process formed part of the assessment process, even though it was not printed on the programme. Once the interview timetable was put up, an air of apprehension and concern appeared. The Team formed the overall assessing committee which broke down into small panels of about three interviewers. The interview process required the Team to read the personal files of each prospective chaplain they were to interview, and those of the other prospective chaplains if time allowed. However, usually little spare time was available to read all the files during the week. The Team worked under a very tight schedule, attending all sessions and teaching some, besides attending their own Team meetings which began every morning while the prospective chaplains were still having breakfast.

Because the interviews took place at breaks such as meal times, they usually had to rush through these breaks. Because of such a tight schedule, the Team members might only be able to read the files in spare moments and then meet with their own panel for a brief discussion prior to the interviews. The format of the interviews varied according to the mix of panel members, but aimed to ascertain issues such as motivation and character, not theological perspectives or liberal and conservative views of ministry. However at times, the question of whether or not the prospective chaplains would find it difficult not to engage in evangelization in schools might be asked of some interviewees. The Team was given a sheet of assessment guidelines to assist them (Appendix 13).

Chaplaincy Skills in Action

The prospective chaplains were assessed in their ability to use chaplaincy skills at the Chaplaincy Skills in Action sessions, which were essentially role-play sessions. These hour and a half long sessions took place on three mornings with hypothetical scenarios that chaplains might encounter in the school setting. At the start of the session, they were reminded that they were not “brain surgeons” but only “first-aiders”. Each nuclear group divided themselves into the roles of *child*, *chaplain*, or *observer*. The *children* were taken out of the common room by the General Secretary, and the door was shut behind them. They were given a slip of paper on which a case was written. These scenarios were simple cases involving one *child* and one *chaplain* (Appendix 9).

Case 1:

You are Keri, age 9. You come to the chaplain and eventually blurt out: “I hate her. She used to let me play with her, but now she won’t let me. She’s always playing with Tania and having fun, and I have to be by myself. I hate them both!” (See Appendix 9)

Those playing the *child* were given a few minutes to adopt the role of Keri. Meanwhile in the common room, those playing the *chaplain* and the *observer* waited, with no idea what was going to happen. A few minutes elapsed, each *child* re-entered the room and went straight to his/her respective nuclear group.

Some sat in front of their *chaplains*, sulking for some time, without saying a word. Some sat there briefly and then blurted out their frustrations. Some remembered the words they had to say; but others had to refer to the slip of paper occasionally to jolt their memory. Each *chaplain* tried hard to grapple with and make sense of what was being role-played in front of him/her and perhaps looked for ways to help the *child*. Some looked confused, others frustrated. Some appeared calm and composed. Still others showed inadequacy on their faces. Meanwhile, each *observer* was also attempting to comprehend what was happening, noting down what the *child* was saying, and how the *chaplain* was responding or not responding.

While the *chaplains* were struggling to handle the situation, the Team engaged in the task of watching intensely the prospective chaplains, especially those of their own *nuclear group*. It has been noted that the *nuclear groups* were formed with people of great differences in age, job, and denomination. The Team members were stretching their necks, eyeing the prospective chaplains, moving their bodies to different strategic positions to get closer to them, observing and listening to their conversation, and watching the whole repertoire of performance in the situation presented. The *chaplains* were being assessed if they could engage in listening to the *child*, stay with the feelings of the *child*, and not take sides; whether they could refrain from giving advice, instructing, evangelizing; and whether they could just let the *child* talk. After about 20 minutes or so of the role-play, the General Secretary called a halt. Each individual *child* around the room was asked if he/she felt helped in any way and how. Each *child* also described how his/her *chaplain* performed. Some expressed frustration at not being understood by their *chaplains* no matter how hard they tried. Some were full of praise for their *chaplains*. Next, the *chaplains* were asked how they saw the situation and to evaluate themselves. Some *chaplains* expressed difficulty in understanding the problem presented. Some tried to defend themselves by pointing out they could not comprehend what their *child* was attempting to convey. Others conveyed the frustration of not being able to do anything, no matter how hard they tried. Finally, each *observer* was asked to give an objective assessment of what had been seen and whether he/she felt the *chaplain* had done a good job. Some *observers* commented that their *chaplains* performed well under

the situation, while others were critical of their performance. Some commented on the artificiality of the situation. Emotions ran high in the room. Then the prospective chaplains were told not to put their own agenda first and to be aware of their own limitations. They were also reminded that they were supporters; it was stressed repeatedly that the most important thing in chaplaincy was listening to the *child*. They were particularly warned not to say, "I know how you feel". Prospective chaplains were similarly told, at the Grief session, that their role was to "sit and listen", to "stay there, build a relationship, walk with that person", and to convey the feeling that nobody is alone in times of grief. They were again told, at the Suicide session, that children lack people who are caring and loving to listen to them.

Finally, the prospective chaplains were told to shout out their own names three times to get themselves out of the roles they were in. Then they were given another scenario, with a change of roles, such that the *child* might now become the *observer* or the *chaplain*; the previous *chaplain* might turn into a *child* or an *observer*; similarly, the *observer* might this time take on the role of a *child* or a *chaplain*. When each nuclear group had decided who was to be the *child*, *chaplain*, *observer*, new *children* were taken out of the common room and were briefed on the role of a student who complained about being unfairly punished. The *children*, when ready, re-entered the room, and the whole process was repeated. Every day a few scenarios were role-played. As the week progressed, prospective chaplains experienced dealing with situations ranging from friendship/conflict, unfairness, death of one's pet, job loss, handling of the complexity of human emotions, personal searches, and with emotions as diverse as disillusion, hatred, frustration, uncertainty, powerlessness, possible loss, worry, and confusion.

School visits

School visits were also an opportunity for assessment. Prospective chaplains were observed about how and what they asked the principals, the school counsellors or the school chaplains, whether they asked any questions at all, or if they had been attentive during the talks. During one C.A.R.E. course, a leader expressed disappointment that the prospective chaplains did not ask any questions. In the

playground, they were assessed intensively to see if they interacted well with and related to the school children. Passion for children is seen to be an important attribute in state school chaplaincy. Such information was deemed important to ascertain if they were interested in state school chaplaincy.

The approving process

The C.A.R.E. course is a two-way assessment process. Not only did the Team assess the prospective chaplains' suitability to be approved as probationary chaplains; the prospective chaplains also assessed what CEC state school chaplaincy had to offer them. On the second last day of the course, they evaluated the C.A.R.E. course in writing and indicated if they wanted to be approved as probationary chaplains. Usually, only a few did not wish to become approved chaplains. Of these, some were unsure if state school chaplaincy was for them at all. For example, one expressed his doubts and apprehension concerning his ability to handle chaplaincy because of his age. Others were not ready and requested to wait until a later date. One wanted a partnership with another practising chaplain of the opposite sex as a result of not feeling comfortable working alone with students of the opposite sex.

Meanwhile, a big sheet of paper was prepared with grids, with the names of the Team written along the top row and the names of the prospective chaplains on the left column. The Team was asked to put a ✓ next to those whom they would recommend to become probationary chaplains with no hesitation, a ? next to those about whom they had some doubts, and a ✕ next to those about whom they had serious doubts. This was done in the Team's room away from the prospective chaplains.

On Thursday evening, while the prospective chaplains had a free evening, the Team met to decide which prospective chaplains would be approved as probationary chaplains. The meeting began with prayers for guidance. The General Secretary gave a brief summary of the self-evaluation of the prospective chaplains. In one C.A.R.E. course, the group was so big that photographs were passed around at approval time to help the Team identify those they could not recognize by their names alone. All those given a clear ✓ were passed for

approval. Among those approved first were those who were known to the Team and already involved in some way such as in negotiation between CEC and state schools, those who were especially recruited to be chaplains for particular schools, those who related well with others during the course, and those who were “sharp” and mentally alert, healthy and “not too old”. Those who requested a delay in starting their chaplaincy for various reasons, but were of approved standard, were still endorsed at this time.

Those who received a ? next to their names were usually the ones who did not look at people in the eye, were unable to work without strong supervision, lacked time management, or who had personal issues unresolved. A discussion was held until a consensus was reached concerning their suitability or unsuitability. In most cases, such prospective chaplains would still be approved with certain conditions imposed. These conditions might require the prospective chaplains to gain some experience in certain areas; to wait until other commitments had terminated or lessened; or to work alongside another chaplain in a co-chaplaincy situation for support and guidance.

The Team explained why they did not want to endorse those given a ✕. Discussions sometimes cleared quite quickly any doubts they might have about the person; or they might further confirm the unsuitability of these prospective chaplains. For example, one prospective chaplain was reportedly too quiet but one Team member believed the person had inner strength. Another was reportedly emotional at times; but a Team member spoke of a favourable interview; and the person was subsequently approved on the condition that supervision and a support network be put in place. Usually, the numbers rejected were small. At times, there was a general feeling that it was preferable to endorse as many prospective chaplains as possible unless they were deemed highly unsuitable. The general philosophy was “helping the chaplain get ‘going’ is more important”. It has been observed that there were occasions when one Team member was particularly strong in a certain opinion, and the rest, vis-à-vis a few round robins, eventually gave in subtly and a group consensus was reached. Those who were rejected usually had shown a lack of ability to relate to others on the course or to children in the playground, and/or inappropriate motivation.

However, not all who showed keenness and enthusiasm for state school chaplaincy and children were approved. For example, one keen and enthusiastic prospective chaplain, who was already doing chaplaincy work at a school, was not approved as a result of getting lost a few times at the course venue which was slightly confusing to manoeuvre around. Another older person, who comfortably sat among school children during school visits, was rejected partly as a result of wearing excessively bright clothing which was deemed to be inappropriate. Attending the full C.A.R.E. course was not a requirement for approval until the issue was raised in 2000 by some Team members when one prospective chaplain skipped part of the course. It was then decided that approval would only be granted on the condition that the missed parts be attended in a future course. Furthermore, one prospective chaplain was approved even though he/she stated, at the interview, an intention to create opportunities for evangelizing by wearing accessories with a religious connotation or putting up religiously suggestive posters so that children might ask, and thereby gaining free rein to talk about God. However, one Team member distinctly informed the prospective chaplains that state school chaplaincy was not for evangelization but was a form of care; and that when they cared, they provided unconditional love.

All prospective chaplains were informed of the decision of the Team the next day. This would be confirmed in writing some time later. The course ended with communal worship. Approved chaplains then had to wait, sometimes for months, for CEC support persons such as negotiators to begin to negotiate on their behalf before they could start state school chaplaincy.

Section B The 93 Respondents

The questionnaire was answered by 38 practising CEC chaplains working in 39 state schools, 16 ex-chaplains, 29 approved chaplains, and 10 CEC support persons, such as negotiators and co-ordinators.

Numerical figures are rounded in the tables to the nearest two decimal places in Sections B, C, and D. The totals in the tables, however, are calculated from the numerical figures prior to rounding and therefore are 100%. In cases where figures are repeated from the tables in the text, they have been rounded to whole

numbers. Numbers in brackets refer to the question in the chaplaincy questionnaire. The full questionnaire is provided in Appendix 3.

Ex-Chaplains, Approved Chaplains and CEC Support Persons

The following sections provide information on the ex-chaplains, approved chaplains, and CEC support persons and discuss their roles within the CEC framework.

3.1 The ex-chaplains

The 16 ex-chaplains were former CEC chaplains, who had ceased practising. They all stated reasons for not practising (1.10). Four (25.00%) were about to move or had moved from their area; the new area had no chaplaincy. One (6.25%) had no energy “to reach out to kids” and resigned; while one other (6.25%) did not want to be merely “used” as a parent help by the primary school and resigned. Ten (62.50%) others cited various reasons such as a lack of time due to gaining full-time employment; changing situations or personal circumstances, and chaplaincy role changes. For example, one explained that a conflict of interest occurred after he/she was offered a counselling role at the school; one other became employed by the church as a part-time minister; one indicated that, after shifting, no school was made available due to a break down of school arrangements and the person subsequently became too busy to do chaplaincy.

3.2 The approved chaplains

The 29 approved chaplains were approved to practise but had not started practising and were not working as CEC support persons. Twenty-five (86.21%) provided explanations as to why they had as yet to practise (1.7/1.8). Of these, 10 (40.00%) attributed the delay to a lack of time, other job commitments or a job change. One had “gained employment at [a] youth drop-in centre performing a chaplaincy type role”; while another needed a part-time job to support the family, which had to take precedence over chaplaincy. Three explained that a conflict of interest in their job situation had prevented them from working as state school chaplains. One was already employed at the same college as teacher and dean, while another simply stated chaplaincy “clash[ed] with [the] present employment

terms". Twelve (48.00%) indicated that the negotiation process was still in progress or was yet to start. One had never been assigned to a school, while another had not yet had a meeting with his/her supervisor "to determine details". One complained the only available person who could go to the Board of Trustees (Hereafter BOT) to negotiate on his/her behalf was "too busy" to do so. One who particularly wanted to work in a secondary school indicated that "negotiations were progressing", while another could not "be placed until next year". Three (12.00%) attributed the delay to the lack of chaplaincy openings at the time. One stated that no school in the area had agreed to take on a state school chaplain, while another had no openings in his/her city because another party had already gone in. One other revealed that the school with which CEC was negotiating had rejected the chaplaincy proposal.

3.3 CEC chaplaincy role of non-practising chaplains

Twenty-four respondents who were not practising in a chaplaincy role in a state school indicated their role within CEC (1.13). Of these, 11 (45.83%) were involved in educational roles, as regional advisors, supervisors, teachers of Religious Education or of the Bible in School programme. The remaining 13 (54.17%) was involved in administrative roles as negotiators, convenors, church representatives, chairpersons or members of various local CEC committees, and a prayer support, or involved in programmes such as the Get Real Programme.

3.4 Waiting to be practising chaplains

Respondents were asked if they were waiting for placement at a state school and if so, whether negotiations were in progress (1.9). Of the 52 respondents, 23 (44.23%) were waiting to be placed, while 28 (53.85%) were not. One (1.92%) had just had his/her negotiations completed and the chaplaincy contract signed.

Of the 23 who were waiting to practise, 9 (39.13%) indicated the negotiation process was in progress for them; while 10 (43.48%) noted the negotiation process was not progressing well. They gave reasons such as the slowness of the process itself, their own lack of time to participate in the process, lack of interest by some headmasters, unsuccessful negotiations, change in their own job situations, the stipulation to wait for further training or just simply unsuitable timing. Four

(17.39%) cited personal reasons such as the lack of time until retirement or a shift out of their own areas.

Of those who were not waiting, 24 (85.71%) provided explanations. Of these, 5 (20.83%) were already working in the CEC support network. Job situations such as long hours of work or personal circumstances prevented some from working as state school chaplains. Two (8.33%) explained that negotiations were not progressing for them. Seventeen (70.83%) cited personal reasons such as unpleasant previous chaplaincy experiences, a dislike for state school chaplaincy, lack of time due to gaining full-time employment, a preference for hospital chaplaincy after training, restrictions of employment terms, unavailability of chaplaincy positions in local schools, or a shift out of the area. However, of these 17, 7 (41.18%) would consider chaplaincy if the current situation should change such as if the specified local school should become available for chaplaincy, if and when the “politics” within the chaplaincy organization were sorted out, or if a different level of school were made available to them.

Profile

The following sections aim to establish a profile of the chaplains by summarising their responses to questions concerning their age, sex, religious affiliation, occupation, qualifications, role within CEC, role within their own church and the chaplaincy courses that they had attended.

3.5 Age and sex

Of the 38 practising chaplains, 20 were male and 18 were female. All but one indicated their age clearly. The ages ranged from 22 to 66, with an average age of 46.03. Of the 16 ex-chaplains, 6 were male and 10 were female. One female did not provide any information regarding her age. Of the remaining 15, the ages ranged from 30 to 63, with an average age of 42.20. Of the 29 approved chaplains, one did not provide any information regarding his/her sex. Of the remaining 28, 7 were male and 21 were female. Disregarding the one who indicated his/her age as “50 plus”, the ages of the 28 ranged from 26 to 66, with an average age of 48.62. Of the 10 CEC support persons, 3 were male and 7 were female. Their ages ranged from 42 to 70, with an average age of 55.30.

3.6 Religious affiliation

Respondents were asked to state both their religious affiliation at the time when they applied to attend a chaplaincy course (1.4) and their current religious affiliation if different (1.5). The religious affiliation of the practising chaplains, ex-chaplains, approved chaplains and CEC support persons at the time they applied to attend a chaplaincy course can be seen in Table 1.

Anglicans, Presbyterians, Baptists, and Open Brethren were in all groups. No Catholics were involved.

	Practising Chaplains (38)	Ex-chaplains (16)	Approved Chaplains (29)	CEC support persons (10)
Anglicans	21.05%	18.75%	13.79%	20.00%
Apostolic Church	2.63%	6.25%	0.00%	0.00%
Assembly of God	5.26%	6.25%	3.45%	0.00%
Associated Churches of Christ	2.63%	0.00%	3.45%	10.00%
Baptists	10.53%	18.75%	17.24%	30.00%
Christian	5.26%	0.00%	3.45%	0.00%
Christian Elm	0.00%	6.25%	0.00%	0.00%
Christian Pentecostal	0.00%	6.25%	0.00%	0.00%
Co-operated Parish (Anglican/ Presbyterian)	0.00%	0.00%	0.00%	10.00%
From New Life, Fellowships, Community Churches	13.16%	0.00%	17.24%	0.00%
Lutheran	2.63%	0.00%	0.00%	0.00%
Methodist	0.00%	12.50%	10.34%	0.00%
Open Brethren	10.53%	6.25%	13.79%	10.00%
Pentecostal Elm Church	5.26%	0.00%	13.79%	0.00%
Presbyterians	18.42%	18.75%	3.45%	10.00%
Reformed Church	2.63%	0.00%	0.00%	0.00%
No response	0.00%	0.00%	0.00%	10.00%
TOTAL	100.00%	100.00%	100.00%	100.00%

Table 1: Religious affiliation of the practising chaplains, ex-chaplains, approved chaplains, and CEC support persons at the time when they applied to attend a chaplaincy course

It must be noted here that the data supplied by the respondents came from Christians of various Christian churches, including mainstream protestant churches and evangelical/pentecostal churches. Christian churches are varied in

their theological perspectives. Hence the view points of the individual chaplains might reflect their own theological stance, depending on their home or parent church. While this thesis does not assume that all Christians hold similar beliefs, the view points of the respondents are considered as one voice as they are all representing CEC, obeying CEC guidelines and accountable to CEC. Even if their theological viewpoints may deviate from that of CEC at times, respondents must follow the guidelines imposed by CEC while chaplaining in state schools.

Thirty-seven of thirty-eight (97.37%) practising chaplains, 12 of 16 (75.00%) ex-chaplains, 28 of 29 (96.55%) approved chaplains and 9 of 10 (90.00%) CEC support persons had remained in their own denomination at the time of the questionnaire.

3.7 Occupation

Ninety-one respondents indicated their occupations (1.3). Twenty-two (24.18%) were full-time or part-time ministers, priests or pastors from the following denominations: Anglican, Presbyterian, Baptist, Lutheran, New Life, Assembly of God, Elim, and Pentecostal. Seven (7.69%) were full or part-time family/youth workers or in child-care work and 17 (18.68%) were homemakers/parents. Seventeen (18.68%) were in commercial and service sector occupations including secretarial work, management and liaison. Fifteen (16.48%) held education-related occupations; these included special needs teachers, teacher-aides, primary teachers, relieving teachers and lecturers. Seven (7.69%) held healthcare jobs like nursing, hospital chaplaincy, social work and counselling. Six (6.59%) were in volunteer church or community work, or in retirement.

3.8 Qualification

Eighty-nine respondents provided information regarding their qualifications when asked to state their highest educational qualification attained (1.6). Thirty (33.71%) had university qualifications, 37 (41.57%) had other tertiary qualifications, 1 (1.12%) had university first year papers in unspecified areas and 21 (23.60%) had education from 3 years of secondary school to university entrance. University qualifications included degrees in science, arts, education, commerce, and theology; seven had various post-graduate qualifications ranging

from diplomas in primary education or pre-primary education to doctoral degrees. Of those who had various tertiary qualifications, all four groups of respondents, i.e., practising chaplains, ex-chaplains, approved chaplains, and CEC support persons, indicated certificates of teaching; other certificates included those in youth work/youth ministry, and trades. Some indicated diplomas such as those in ministry, youth work/youth ministry, theology, Christian studies, social services, children's counselling, fine arts, general counselling; and other qualifications such as in associated areas like chartered accountancy, engineering, journalism, and nursing.

3.9 Past CEC role

Of the 53 respondents who indicated they had been involved in other areas of the work of CEC (6.2), 45 (84.91%) were predominantly involved in educational roles as teachers, co-ordinators, or convenors for the Bible in School programmes or Religious Education. Eight (15.09%) were involved in administrative roles as district advisors, CEC team co-ordinators, members of the local, Executive, and National Chaplaincy Workgroups, and chaplaincy team. These are also involved in various CEC committees such as district, area, or selection committees for the CEC chaplaincy course, or as a prayer support for the General Secretary.

3.10 Present CEC work

Of the 36 respondents who indicated they were currently involved in other areas of the work of CEC (6.3), 20 (55.56%) were predominantly involved in teaching Religious Education and Bible in School programmes. Sixteen (44.44%) were involved in various CEC committees such as national, district, local and/or management committees; in educational programmes; as Religious Education supervisors, convenors, or observers; as regional advisors; as co-ordinators and/or trainers of Bible in School programmes and of chaplains, or on a chaplaincy team.

3.11 Role in local church

Sixty-seven respondents described the role they played in their local church (5.26). Of these, 15 (22.39%) were *full-time ministers*; 9 (13.43%) were *part-time ministers*; 8 (11.94%) were *elders/deacons*; 35 (52.24%) were *members/others*. The *members/others* were involved in the Girls' Brigade, children's ministry,

missionary work, were leaders of various groups such as Bible study groups, women's or ladies groups, youth groups, or were teachers of Sunday School, parish council members, vestry members, musicians or cleaners. Nearly half were in some kind of ministerial role in their own churches which were of various Christian denominations.

3.12 Chaplaincy courses

Respondents were asked to indicate the time, location, and duration of the CEC chaplaincy course they had attended, and to indicate whether it was a C.A.R.E. course (2.1/2.2/2.3/2.4). Eighty-three of ninety-three (89.25%) respondents attended courses from 1992 to 1999. All courses were from three-and-a-half days to one week. Most respondents had attended five-day courses.

Eighty-three of the ninety-three (89.25%) respondents had attended a C.A.R.E. course to become approved chaplains. The courses were held in centres such as Christchurch and Auckland.

Perspectives on the Purpose and Role of State School Chaplains and on Chaplaincy Courses

The following sections summarize the responses to questions on the purpose of state school chaplaincy, the major and unique roles of chaplains, the qualities required for chaplaincy, the future of state school chaplaincy, and the chaplaincy courses. It must be pointed out that responses from all 93 respondents were included because the above areas were considered to be applicable not only to practising chaplains, ex-chaplains, prospective chaplains, but also to CEC support persons. One must bear in mind that these respondents came from a variety of Christian churches. The collective responses might or might not reflect the viewpoints of individual respondents.

3.13 Why should state schools have chaplains?

Respondents were asked to list the reasons why state schools should have chaplains as part of their community (6.19). Space was provided for five reasons. The reasons were to be given in order of importance. Fifty-four respondents composed of 32 practising chaplains, 10 ex-chaplains, 9 approved chaplains, and

3 CEC support persons provided 149 reasons. The reasons were grouped into eight categories and the percentage of responses belonging to each category is shown into the table below.

	Practising Chaplains (N=90)	Ex-chaplains (N=20)	Approved chaplains (N=31)	CEC support persons (N=8)	Total (N=149)
Christian input	17.78%	30.00%	12.90%	37.50%	19.46%
Concern to take church to the community	0.00%	5.00%	3.23%	25.00%	2.68%
Impartiality	4.44%	15.00%	29.03%	0.00%	10.74%
Listener	16.67%	0.00%	6.45%	12.50%	12.08%
Make a difference	14.44%	5.00%	0.00%	0.00%	9.40%
School under stress	6.67%	5.00%	25.81%	0.00%	10.07%
Spiritual input	17.78%	20.00%	12.90%	25.00%	17.45%
Support	22.22%	20.00%	9.68%	0.00%	18.12%
TOTAL	100.00%	100.00%	100.00%	100.00%	100.00%

Table 2: Reasons why state schools should have chaplains, provided by practising chaplains, ex-chaplains, approved chaplains, and CEC support persons

There does not appear to be consistency in the responses across the four groups of respondents. All but one of the responses from CEC support persons concerned a spiritual or religious aspect – *spiritual input*, *Christian input* or *a concern to take the church to the community*. These aspects made up between 29% and 55% of responses in the other groups. Over half of the responses from the approved chaplains concerned *schools under stress* and *impartiality*, whereas 20% or less of the responses of the other groups fell into these categories and, in fact, no responses fell into these categories for the CEC support persons.

3.14 Major and unique role

Respondents were asked to indicate what they considered as the major role of state school chaplains, to state with reasons if they saw the role of state school chaplains as unique, and to give a description of both the major and unique roles (5.3/5.16). Regarding major roles, 71 respondents composed of 37 practising chaplains, 15 ex-chaplains, 15 approved chaplains, and 4 CEC support persons

provided 129 descriptions. On the other hand, 66 respondents composed of 38 practising chaplains, 12 ex-chaplains, 13 approved chaplains, and 3 CEC support persons considered their role unique. Of these, 54 (81.82%) provided reasons. Forty-seven respondents composed of 28 practising chaplains, 9 ex-chaplains, 8 approved chaplains, and 2 CEC support persons provided 77 unique descriptions.

The respondents' descriptions of the major and unique roles of state school chaplains and the reasons they considered the role to be unique were grouped into the 12 categories shown in the left-hand column in the table below. The percentage of responses that falls into each category is shown. Quotations from respondents' answers illustrate the kind of responses that were put into each of the above categories.

	Major Role (N=129)	Unique Role (N=54)	Unique descriptions (N=77)
Being an outsider	1.55%	0.00%	0.00%
Being available	17.83%	0.00%	16.88%
Building a trusting relationship	0.00%	0.00%	2.60%
Christian input	7.75%	20.37%	15.58%
Helping by acting as a consultant and making a difference	19.38%	0.00%	5.19%
Impartiality	0.00%	29.63%	15.58%
Listening/ being a friend	33.33%	0.00%	25.97%
Moral standards	0.00%	0.00%	1.30%
Political nature	0.00%	1.85%	0.00%
Relieving school staff	0.00%	22.22%	0.00%
Spiritual input	6.20%	7.41%	6.49%
Supporting	13.95%	18.52%	10.39%
TOTAL	100.00%	100.00%	100.00%

Table 3: Major roles, unique roles, and unique descriptions of practising chaplains, ex-chaplains, approved chaplains, and CEC support persons

Listening/Being a friend accounted for 33% of the descriptions of the major roles. Respondents called themselves “a confidante”, “a listener for those with problems”, “a friend and a listening ear to whole school community”, a “trusted friend to school”, and an “adult friend [whom] children can trust, talk [to] and ask questions [of]”. One sought to be “a listener for young people, teaching where

possible the choices they can make and alternatives”. The non-judgemental nature of friendship was also emphasized.

Nineteen percent of the descriptions regarding *helping by acting as consultant* and *making a difference* indicated the major role was being role models, advocates, advisors or liaison people. Chaplains helped by referring, advocating for children and families, linking families and teachers, helping principals and staff, empowering children by teaching them how to cope with life, facilitating problem solving, giving guidance, encouraging, and counselling. One respondent had to draw heavily on counselling skills in his/her chaplaincy, while another sought to teach people how to make “choices”. One other helped to “bring youths to discover the answers and solutions to life’s drama”.

Eighteen percent of the descriptions concerned ‘hanging out’ with young people, *being* there and *available* in times of need or crisis. One believed his/her role was “to stand around and be a servant”.

Fourteen percent of the responses described the major role as a *supporting one*. One thought the major role was “to provide support for the total school community”. Another maintained it was “to support the whole school community in a strictly pastoral care”.

Eight percent of the responses concerned *Christian input*. Respondents saw their major role as “being a representative of Christ and the church in the school”, being church representatives, “being a Christian presence” in the school, “introducing Jesus to the school”, being a “Christian role model” and “be[ing] God’s presence in schools”.

Six percent of the descriptions concerned *spiritual input*. Respondents saw their role in spiritual direction, spiritual support, and advice. One saw his/her role as “spiritual support from a neutral person”, while another was prepared to provide “spiritual intervention if asked”. One saw himself/herself as “an Enabler of Spiritual Freedom”, while another elaborated, “More and more I see the openness and need to address spiritual issues - not just a counselling/friendship role”.

The remaining 2% of the responses concerned *being outsiders*. One saw the major role as supporting an “outside authority”, while another maintained he/she was to be “independent from [the] school management”.

Thirty percent of the respondents who believed that state school chaplains have a unique role attributed their uniqueness to the provision of *impartiality*. Respondents considered chaplains as apart from the school establishment. Chaplains were described as “at the school but not of it”, “not on the payroll”, “outside ... [the] formal [aspect of school and] who [are] available to those who need them”, “independent of the school and able to be an advocate for students and talk through problems they may not otherwise see”. One maintained that chaplains were “outside of [the] school team” and were “considered to be there but independent to the school system”. He/She continued, “Teachers talk to each other. Chaplains [are] confidential and students will share with [a] chaplain [rather] than with [a] teacher”. One explained, “Not being part of the establishment, teachers feel freer to talk, children don’t feel threatened (not a teacher) and [the] principal feel[s] at ease”. Another described a chaplain as “the only adult in the school who doesn’t ‘tell off’, ‘put down’ ‘reprimand’ and is like you” and “an impartial friend”. In addition, chaplains were seen to be non-judgmental, objective, and able to “see through unclouded eyes”. Chaplains were described as “neutral”, “confidential, safe, impartial ‘ears’ giv[ing] any member of the school community an opportunity to safely unload concerns”, “totally unbiased”, “not emotionally attached”, and “a person the children can trust”.

Twenty-two percent of respondents thought state school chaplains had a unique role to play because they could *relieve school staff*. They were particularly concerned that there were “increased demands on other staff and teachers” and that “no one else [was] there with the time to listen”. One explained, “Most teachers don’t really have the time these days to listen and just be there for the kids”. A chaplain was seen to be “an extra trusted person around the school” who could help people to cope at crisis times. One explained, “We are able to talk with children/parents/families with real problems - possibly being able to refer them on for more professional care. With so many resources being withdrawn

from schools, the chaplain can fill this [gap]. We can pray for the people we see, even if we don't pray with them". Another described chaplains as "the difference between negative and positive influences". One other thought he/she could "perhaps reach children that might slip through the system" or help those who failed to receive help when teachers were unable to "provide the time".

Twenty percent of respondents claimed the role was unique because it provided *Christian input*. They considered chaplains as "Godly people", being able to "add Christianity to the schools' spiritual dimension", bring a "Christian presence into the school situation and allow [God] to work through [chaplains]", "represent Christ and the Church". They considered chaplaincy as "an opportunity for Christians to show they care about people, not just evangelism". One commented, "We have a wonderful role in touching others' [lives] for God, by accepting [people] as they are, meeting them where they are, and walking along with them". Another remarked, "What better way to influence today's children for good and for God; and to give them a purpose for [the] future?" One other elaborated, "Because of [chaplains'] 'faith' resource they have [potentially] a unique view of relationships as well as meaning and purpose and they are not tied into constitutional loyalties".

Nineteen percent of respondents indicated that state school chaplains had a unique role to play because it provided *support* such as "pastoral care", a "listening ear", and "encouragement". Chaplains were seen to be part of the support team; they could "free teachers to teach", provide "support to those within the structure to grow healthy kids" and "a holistic approach to students' development". Respondents maintained that no one had been designated to the role of supporting teachers and students. Furthermore, chaplains could also make themselves available. One elaborated, "Their role, within the child's mind, is not confused. They are there for them. I imagine a bit like the school nurse - is just that - a nurse. Or the D.P. [Deputy Principal] is just that. He doesn't turn around the next week and become the Child Psychologist".

Another 7% of respondents thought they had a unique role to play because they provided *spiritual input*. One explained, "We are a nation that has and is basically

squashing its spirituality. People still need God and the chaplain has the ability and is present to meet those needs where possible”. Others maintained chaplains could engage in “bridge building between the ‘religious’ (spiritual) and secular” and “add [a] spiritual dimension”.

Of the respondents, 27.78% attributed their uniqueness to the provision of *Christian input* and *spiritual input*.

Two percent of respondents thought state school chaplains have a unique role to play because of its political nature in “changing government policies/community pressures/looking for answers”.

Regarding the unique descriptions, 26% of these descriptions concerned *listening/being friends*. Respondents maintained that chaplains were at schools to “take the time to LISTEN to the children, take a close interest in them, be involved in their lives”, to “provide a listening ear to all under stress or in crisis”, “to listen to the children without the restraints of the teacher”, and to be “available to listen when the time arises”. The unique role was described as “valuing people by listening to them”, and “sitting there and letting the child unburden the heart”. Chaplains were therefore described as “extra listening ears for fringe kids”, “sympathetic listener[s] [for] children who need to share privately”, and people “who ha[ve] the time to listen to children’s problems”. Others maintained the unique role was to be “a friend, who will listen, who is not part of the ‘authority’ of the school, who has your best interests at heart and cares when you are hurting and will do whatever they can to help”, and to become “an adult friend” by “winning the children’s/teachers’ trust over time”. One saw chaplaincy as involving “a confidential situation in which interpersonal or personal difficulties can be shared”, while another maintained that the main goals of chaplaincy are “listening and befriending”. Two in particular thought they were at schools “to build trusting relationships with the children” or to “build relationships and respect”.

Seventeen of the unique descriptions concerned *being available*. Most respondents talked about spending time with people, for example, “sharing

celebrations, giving time to children and staff, playing in the playground, etc.”, visiting “homes to get to know parents”, or just generally “freely available to anyone”.

Sixteen percent of the unique descriptions concerned *impartiality*. Regarding *impartiality*, respondents thought a chaplain was “in the school as a neutral person to help and assist the school”, “in the school but not of it”, “not part of the school structures”, “independent”, “a neutral listener”, “a neutral resource person ... objective ... encourager”, “a neutral person whom the school trusts”, someone who “gets along [with] staff in a non-threatening, non-condemning way”, “outside of school team ... independent of the school system”, and a “guest in the school, but [with] great freedoms also”. One explained, “Being apart from the school governing system as such, such objectivity along with confidentiality could be invaluable to children who need to share privately with a sympathetic listener”. Another stated that chaplains are “considered to be there but independent of the school system”. He/She explained, “Teachers talk to each other. Chaplains [are] confidential and students will share with [a] chaplain rather than [a] teacher”.

Sixteen percent of respondents’ unique descriptions concerned *Christian input*. *Christian input* included “giv[ing] advice from a Biblical viewpoint”, “bring[ing] a Christian ‘presence’ to the school and gently demonstrat[ing] the love of Jesus”, “display[ing] an open caring Christian perspective in a non threatening manner [sic]”, “bring[ing] [a] Christian presence and ... God to work through [chaplains]”, providing a “Christian role model”, and being “someone who [would] be Jesus to [the school], without necessarily saying so”. Some respondents also provided “devotions”, “Bible Readings/Stories,” and “prayers at Assembly every Friday”.

Regarding their supporting role, respondents thought a chaplain was at school to be an “encourager”, to provide “a presence that encourages self-esteem among pupils”, “to provide understanding and encouragement” and to provide extra pastoral support. Ten percent of their unique descriptions concerned *support*.

Six percent of respondents' unique descriptions concerned *spiritual input*. Spiritual input included "offer[ing] spiritual direction for those seeking it", "add[ing] a 'spiritual' dimension to school[s]", and ensuring "chats" with the school community included spiritual matters. One thought a chaplain was "a counsellor but [was] recognized to have a spiritual role", while another maintained "that spirituality [is an] important cornerstone of some state schools". If *spiritual input* and *Christian input* are considered together, 22.08% of the descriptions fall into this category.

Five percent of respondents' unique descriptions concerned *helping by acting as consultants and making a difference*. Chaplains act as "referral agent[s]", or engage in "giving choices to anyone for what is 'best' for them", and "offer advice" or "grow wholistic [sic] kids".

Three percent of respondents' unique descriptions concerned *building trusting relationships* and about 1% concerned *maintaining moral standards*. One respondent maintained he/she was at school to "endorse good morals in a corrupt world".

3.15 Difference between teacher-aides and chaplains

Fifty respondents described the major difference between a teacher-aide and a state school chaplain (5.15). They maintained that teacher-aides are paid, part of the system, and accountable to the schools, while chaplains are voluntary, unpaid, and accountable to CEC and God. One called chaplaincy "a labour of love". These chaplains appear not to know that they should be accountable to their schools as CEC maintains. Teacher-aides work in the classroom, follow specific instructions, and help with the normal day-to-day running of the class, whereas chaplains work in the playground, remain flexible, and help with extra activities. Teacher-aides work with one person or a small group; whereas chaplains offer a "safe and impartial ear" to the school community, especially children, and are available to be a friend to all. Respondents regarded the chaplaincy service as able to "have more time for kids than the school system". They also saw the role of teacher-aides as assisting teachers to supervise, instruct, teach; and oriented towards education, physical needs and disciplining; whereas the focus of

chaplains was less teaching-oriented and more holistic, spiritual and emotional. One described himself/herself as a counsellor. Some thought chaplains were at school for the purposes of spiritual well being and spiritual needs. One noted that the “spiritual welfare of the school is the main difference” between the two. Others thought the difference was in their Christian input. One commented, “Chaplains’ main role is a Christian presence”. Another is known by the school as a “God person”. Overall, respondents thought chaplains, unlike teacher-aides, could offer ‘impartiality’, ‘Christian input’, ‘spiritual input’, ‘listeners/friends’, ‘time’ and a ‘wholistic [sic] and emotional’ element.

3.16 Chaplaincy qualities

Respondents were asked to list the five most important qualities needed to be successful chaplains from a list of 31 qualities (5.37) (see Table 4 below). Sixty-four respondents composed of 36 practising chaplains, 14 ex-chaplains, 11 approved chaplains, and 3 CEC support persons provided 320 qualities. The practising chaplains provided 180 qualities, the ex-chaplains 70, the approved chaplains gave 55, and the CEC support persons 15. The percentage of times that each chaplaincy quality from the list was chosen is shown in the table below. Four qualities were not chosen by any respondents. These were *ability to work without church support*, *ability to work without school support*, *imagination* and *organization and administrative skills*.

	Practising Chaplains (N=180)	Ex-chaplains (N=70)	Approved Chaplains (N=55)	CEC support persons (N=15)	Total (N=320)	First choice (N=70)
Ability to adapt to different situations	2.22%	5.71%	1.82%	13.33%	3.44%	1.43%
Ability to keep confidence	5.56%	4.29%	3.64%	0.00%	4.69%	0.00%
Ability to relate Christ to the world	4.44%	2.86%	5.45%	6.67%	4.38%	7.14%
Ability to tolerate ambiguity/confidentiality	0.00%	0.00%	0.00%	6.67%	0.31%	0.00%
Ability to work alone	1.67%	2.86%	0.00%	6.67%	1.88%	1.43%
Ability to work without church support	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
Ability to work without school support	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
Ability to 'just be' (ie. be content in you role)	2.22%	5.71%	3.64%	0.00%	3.13%	5.71%
Availability	3.89%	1.43%	3.64%	0.00%	3.13%	2.86%
Being a friend	8.89%	7.14%	9.09%	6.67%	8.44%	7.14%
Calling to the ministry	5.00%	4.29%	1.82%	6.67%	4.38%	12.86%
Common sense	3.33%	2.86%	5.45%	0.00%	3.44%	0.00%
Concern for children	6.67%	2.86%	5.45%	0.00%	5.31%	7.14%
Concern for school and community	6.11%	5.71%	7.27%	6.67%	6.25%	0.00%
Ecumenical vision	0.56%	0.00%	1.82%	0.00%	0.63%	1.43%
Flexibility/creativity	1.67%	2.86%	0.00%	0.00%	1.56%	2.86%
Harmonious and relaxed manner	0.56%	2.86%	1.82%	6.67%	1.56%	0.00%
Imagination	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
Integrity	10.00%	5.71%	5.45%	6.67%	8.13%	7.14%
Listening skills	12.78%	12.86%	16.36%	6.67%	13.13%	17.14%
Openness to the secular world	2.22%	1.43%	3.64%	13.33%	2.81%	4.29%
Organization and administrative skills	0.00%	0.00%	0.00%	0.00%	0.00%	0.00%
Patience and tolerance	4.44%	4.29%	5.45%	0.00%	4.38%	5.71%
Perseverance	2.22%	1.43%	0.00%	0.00%	1.56%	0.00%
Respect for other faiths	0.56%	0.00%	0.00%	0.00%	0.31%	2.86%
School experience	1.11%	4.29%	1.82%	0.00%	1.88%	1.43%
Sense of humour	4.44%	10.00%	3.64%	6.67%	5.63%	1.43%
Spiritual strength	3.33%	4.29%	7.27%	6.67%	4.38%	7.14%
Stamina	0.56%	0.00%	0.00%	0.00%	0.31%	0.00%
Theological competence	1.67%	2.86%	0.00%	0.00%	1.56%	1.43%
Understanding	3.89%	1.43%	5.45%	0.00%	3.44%	1.43%
TOTAL	100.00%	100.00%	100.00%	100.00%	100.00%	100.00%

Table 4: Chaplaincy qualities of practising chaplains, ex-chaplains, approved chaplains, and CEC support persons

Listening skills as a chaplaincy quality was most frequently mentioned both by the whole group (13.13%) and by practising chaplains, ex-chaplains, and approved

chaplains (12.78%, 12.86%, and 16.36% respectively). However, only 6.67% of CEC support persons' important qualities were attributed to *listening skills*.

Only 4.69% of responses were attributed to the *ability to keep confidence*, a quality that was not mentioned by CEC support persons at all.

Taking into consideration the qualities listed first or considered most important, *listening skills* (17.14%) was still the most frequently chosen. *Calling to the ministry* (12.86%) was the only other quality chosen by more than 10% of respondents as the most important. If *listening skills* and *being a friend* (7.14%) are considered together, 24.29% of responses are attributed to both. Qualities such as *concern for school and community*, *ability to keep confidences*, *common sense*, *perseverance*, *harmonious and relaxed manner*, *stamina*, *ability to tolerate ambiguity/confidentiality* were not among any of the first choices.

3.17 Vision

Fifty-two respondents described their vision for the future of chaplaincy in state schools (6.20). Of these, 43 (82.69%) wanted chaplaincy to become an integral part of or norm in every state school, and/or to expand to include at least one carefully selected chaplain in every school, if not the formation of "teams of chaplains" and/or chaplains of both sexes. Four (7.69%) wanted state school chaplaincy to be "recognized by [the] Churches as a mission" and wanted acknowledgement and support as providers of holistic education, by both the Christian and the wider community. Five (9.62%) raised the issue of payment for chaplains, with four insisting on the volunteer nature and impartiality of the role, and one wanting to be paid for the work of chaplaincy.

3.18 Chaplaincy course - gained most?

Of the 84 respondents who described what they gained most from the chaplaincy course (2.5), 43 (51.19%) stated that they benefited from the *overview of state school chaplaincy*, and gained an *understanding of and/or insight into the work of the chaplain*. Of these, one gained an understanding of what school chaplaincy was all about, while another sharpened his/her "awareness of issues". Others gained an "insight into the [chaplaincy] role", a "job description", a "concept of

the work” involved; acquired a “greater awareness of what the [chaplaincy] role requires”, and a “real understanding of what it means to be a chaplain”. In addition, they gained a “basic orientation of ... CEC’s philosophy of chaplaincy”, a better “knowledge of CEC”, “clear[er] visions and guidelines”, and “resourcing and networking opportunities and knowledge”. Furthermore, some received “personal encouragement”, and acquired “self affirmation to do [the chaplaincy] role”, “motivation, support and understanding of [the] role”, “contact with other people involved”, “dialogue with people about [the] roles of chaplains, as well as widening [of their own] ideas on concept of chaplaincy”, and “insights into the definite needs of children in schools for chaplaincy help”.

Eighteen (21.43%) gained most from the *information on support services, the role-plays and the acquisition of basic chaplaincy skills* such as listening skills. One became aware of his/her own inadequacy while being assessed at role-plays, while others acquired some “general counselling skills”, “good training on [the] specifics of chaplain[cy]”, a “knowledge of [the] support services available”, and a “refreshing of listening/people skills”. Another commented, “It was an excellent training ground, particularly role-playing and being able to put some of your natural skills to work”. One other described the course as “very good training indeed”.

Seventeen (20.24%) gained most from the *people input* on the course. One respondent had found “learning from trained chaplains” enlightening. Another had acquired “very valuable input from instructors/visiting speakers” and “input from those already practising in the job”. One other learned most from “chaplains already involved [in chaplaincy] and their stories”. Others found meeting other like-minded people and sharing each other’s experiences particularly enriching. They enjoyed “getting to know others with the same desire to work in schools”, “interaction with other professionals involved in care of young people”, “the group interaction”, the “living in”, and the “networking with other chaplains”. Three approved chaplains, being new on the scene, were particularly amazed by the number or variety of Christians in state school chaplaincy. One liked the people and acquired “a greater appreciation of the many gifts in the ‘body of Christ’ in NZ”. Another echoed the sentiment and was “encouraged to see the

range and interest of believers working in their local communities through chaplaincy”. One other approved chaplain was pleased to gain a “realization that there are other sincere, committed Christians who belong to the capital ‘C’ church”.

Six (7.14%) mentioned *confidence and/or having been given credibility as chaplains* as what they gained most. They acquired “confidence through [the] acknowledgement of trainers, affirmation of skills”, “a sense of a ‘calling’ to a particular area - establishment and recognition”, and gained “the confidence to know that the CEC team saw [them] as suitable chaplain[s]”, and “knowledge that if [one] keeps to the [assessment] process with courage - the right people are chosen [as chaplains]”.

3.19 Chaplaincy course - least liked?

Of the 54 respondents who described what they least liked about the chaplaincy course (2.6), 31 (57.41%) found the course *overwhelming*. Some described the course as “high pressure[d] and overwhelming”, and involving “long hours” such as having “12-hour ... day[s] [from] 9-9”. They also described the course as having “too many lectures” and “a lot ... crammed into a week”. Others noted the over-emphasis on counselling theories, felt that the course was too theoretical; and were daunted by an excessive number of speakers, especially in a congested room on a hot day, as well as the overload of information and the barrage of extra materials. One remarked, “I hated trying to decide what [materials] I might need and what I would never use. I ended up not buying anything extra ... It just confused me”. Others described the course as being too practical, especially the role-play sessions. One felt the time spent on role-plays could have been better spent on case studies, while another complained about the artificiality of the role-play sessions. One described the course as “too condensed” in such a short time frame, while others found the course not only overwhelming but also too shallow, too simplistic and too traditional. One claimed to have learned more from a Victim Support course. Another was particularly concerned about CEC “placing people in areas not trained for”.

Sixteen (29.63%) least liked the *assessment process*. One was concerned with the lack of balance in the approach; and complained that there was an over-emphasis on assessing individuals rather than on equipping them. Another commented that the course “didn’t model chaplaincy”. Others described the assessment process as uncaring, not positive and “over handed”; it gave prospective chaplains the feeling of being “watched all the time”. Some were particularly concerned about the outcome of the assessment, that is, the fear of not being approved as chaplains, both for themselves and for others on the course. One had “the fear of not making it thru [sic] the course”, while another was concerned about “not being placed”. One was upset that “some people were not accepted as approved chaplains”; while another was upset over his/her roommate failing to be approved as chaplain. One approved chaplain, who was turned away initially from chaplaincy but had the decision finally reversed after months of discussion, elaborated, “The most shattering thing for me was being turned down for chaplaincy”. Others liked the leadership teams least. They found the following problems: a lack of objectivity of the leaders, an “overzealous leadership [and] ‘spy’ techniques”, a “‘we are watching you’ concept”, a “lack of Christian faith and [a] liberal leadership”, and “a very ‘anti-male’ feel[ing]”. One was dismayed at one of the leaders “agreeing to abortion”. He/She believed abortion was against the Bible’s explicit teaching. Another was upset that one of the visiting chaplains did not appear to be “born again”.

Seven (12.96%) noted various *other problems* such as the residential nature of the course, the accommodation and/or the sleeping conditions such as the bed, the ignorance of some chaplains regarding the importance of chaplaincy, and a lack of spirituality. One complained there was “insufficient ‘sing-praise’ in the morning”.

3.20 Chaplaincy course - adequate?

Of the 82 respondents who indicated if the chaplaincy course was adequate preparation to begin the work of a state school chaplain (2.7), 64 (78.05%) thought the chaplaincy courses they attended were adequate; while 18 (21.95%) either did not think they were or were ambivalent about their adequacy. Of those who thought the courses were adequate, 51 (79.69%) provided explanations. Of

these, 26 (50.98%) found the courses *thorough and comprehensive*, 14 (27.45%) thought they offered *a good start to chaplaincy*, 11 (21.57%) admitted that the courses were *only adequate because of their previous experience and/or skills and training*. Of those who either found the courses inadequate or were ambivalent about their adequacy, 12 (66.67%) found them *too simplistic*, basic, even misleading and generally inadequate. Six respondents (33.33%) had to rely on their *own background*.

Of those respondents who explained why their chaplaincy courses were adequate, about half found them thorough and comprehensive and stated they provided a good overview into state school chaplaincy. One described the course as “very professionally presented [and] very helpful”, while others said the course “gave support/written material/insights into expectations”, and “background knowledge and confidence”. Some believed it helped to clarify for them the chaplaincy role. They commented that the course provided “clear guidelines”, that the chaplaincy role was “fully explained”, that it “gave insight into [the] role and requirements of chaplaincy”, and “highlighted areas for further training”. A few especially liked some aspects of the course such as the role-plays, listening exercises, relevant speakers, school visits, or the emphasis on the team approach. One also learned listening skills, found the open-ended questioning positive and encouraging, and “the resources available for teenagers” worth reviewing.

However, the remaining respondents admitted the courses were only at a basic or an introductory level, and that they ended up having to use their own background to supplement the courses. It is noteworthy that the group of respondents who found the chaplaincy courses basic and introductory included not only those who found the courses adequate, but also those who described them as inadequate, and those who were ambivalent about their adequacy as described below. In any case, they recommended on-the-field experience or refresher courses to update skills such as communication skills and relationship skills with staff.

Respondents who found the courses adequate called them “a broad spectrum introduction to the work [of chaplains]”, and found the course adequate “as preparation only”; the course only gave “the initial tools to cope” and experience

must follow. One lamented the fact that, even though the course itself was adequate, he/she was unprepared for the fact that some former friends “turn[ed] against” him/her, “especially other non-Christian teachers”.

One respondent who found the course inadequate described it as “merely at an introductory level” even though it was still excellent at that level. Another maintained that the course gave “really only an insight”, and that prospective chaplains needed “to attend [additional] courses to help run programmes in schools”. One other found the leadership style “questionable” and wanted more “counselling skills training”. Others indicated it had failed to instruct them as to how to work out the referral system with staff and how to find those in need; they needed “more guidelines as to what to do with [issues such as] deaths of students”. One felt the chaplaincy course had misled him/her into believing that the chaplaincy role was just general counselling. He/She elaborated, “I came out of the course believing I had something to offer in the area of general counselling. I also believe that general counselling was my role. 5 years later I have dropped general counselling and do only spiritual direction. We learn[ed] listening skills which was really necessary. But we didn’t learn anything about directing spiritually thirsty teenagers. We didn’t dialogue on the spiritual nature of children and their quest for truth and reality. I feel we are sent out as general counsellors with minimal training, not as chaplains. In this area we have a real problem with credibility”.

Respondents admitted that they had to supplement what they learned from the chaplaincy courses with their own previous experience and/or skills and training, such as counselling training, youth work, and theological knowledge. One already “had background experience that the course enhanced”, while another “built on existing skills”. One other indicated that without his/her “background in pastoral care”, the course would not “have been adequate”. Others were already working in the counselling field or had many years of working with children and young people; or noted it was their previous life experience and background with children and ministry work that helped them. One who found the course inadequate explained, “I draw greatly on my theology degree and especially counselling training - I’m so glad I have them”.

A few who found the chaplaincy courses inadequate or were ambivalent concerning their adequacy, however, defended the introductory level of the chaplaincy courses. One respondent explained the course was not meant to be more than a start. He/She explained, “However, the real preparation is in doing the work (a learning experience)”. Another also stated, “As a basic preparation it was inadequate but it never set out to do this. Basic preparation was a pre-requisite”. One other explained, “Each chaplaincy is unique and it would be impossible to be prepared over such short a time but we were warned it would not be easy and simple”.

Section C The 83 Respondents

This section concerns the 38 practising chaplains, 16 ex-chaplains and 29 approved chaplains. In this section, the CEC support persons have been removed from the overall analysis because responses to ‘why respondents became state school chaplains’, ‘whether respondents would chose to be church or state school chaplains (if given the choice)’, ‘what respondents considered to be their measures of success as chaplains’, and ‘how they would live out the Biblical “Greatest Commandments” as state school chaplains’ were not applicable to CEC support persons per se. One must bear in mind that the 83 respondents came from a variety of Christian churches and from different stances, that is, from either the perspective of practising chaplains, from that of ex-chaplains, or from that of prospective chaplains.

State School Chaplaincy

The following sections discuss respondents’ reasons for wanting to be state school chaplains and their preference (or otherwise) for state school chaplaincy over church school chaplaincy.

3.21 Reasons for becoming a state school chaplain

Respondents were asked to give their reasons for becoming a state school chaplain (5.36). They were given the following list of possible reasons from which to choose: a particular calling from God, a drive to continue Jesus’ work and to witness and share Christ, concern to take the church into the community, other

church ministry frustrated, love of children and/or young people, and particular interest in pastoral ministry in education. Sixty-three respondents composed of 36 practising chaplains, 13 ex-chaplains and 14 approved chaplains provided 203 reasons. The middle column in Table 5 shows the percentage of respondents who chose each of the reasons suggested in the list.

Respondents were also asked to explain in their own words why they wanted to be chaplains in state schools (6.15). Space was provided for up to five reasons. Forty-eight respondents composed of 33 practising chaplains, 9 ex-chaplains and 6 approved chaplains provided 143 reasons. These reasons were classified into the same groups as used for the above question (5.36), where applicable; with additional groups added when necessary. The results are tabulated in the far right column in Table 5.

	Reasons for becoming chaplains (N=203)	Reasons for wanting to be chaplains at state schools (N=143)
A drive to continue Jesus' work and to witness and to share Christ	14.78%	0.00%
A particular calling from God	16.26%	8.39%
Christian input	0.00%	18.88%
Concern to take church to the community	18.23%	13.29%
Desire to make a difference	0.00%	37.76%
Love of children and/or young people	23.15%	16.78%
Maintaining impartiality	0.00%	0.70%
Other church ministry frustrated	1.97%	0.00%
Particular interest in pastoral ministry in education	11.33%	0.00%
Others	14.29%	4.20%
TOTAL	100.00%	100.00%

Table 5: Reasons for becoming chaplains and reasons for being chaplains at state schools provided by practising chaplains, ex-chaplains, and approved chaplains

The following reasons were provided by both those respondents who chose from the provided list of reasons and those who explained in their own words.

Results showed that 23% of the respondents' reasons for becoming chaplains concerned *love of children and/or young people* when they chose from the list provided. However, when using their own words to explain why they wanted to be chaplains at state schools, 17% of their responses concerned *love of children and/or young people*. Respondents provided comments such as "enjoyed working with children", wanted "to love, care for and encourage children", "had a heart for kids", and "willing to spend time voluntarily with each kid".

Eighteen percent of the reasons for becoming chaplains were about a *concern to take the church to the community* when they chose from the provided list. About 13% of the reasons were about a *concern to take the church to the community* when they used their own words to explain why they wanted to be chaplains in state schools. One respondent saw "chaplains [as] one way for [the] church to demonstrate the love of Christ without preaching"; while another regarded chaplaincy as a "bridge between church and outside". Others provided the following comments: chaplaincy helped to "link church community and school together", to "show Christ to the world", "take God's love to the community" and to "bring God's love to people's lives".

Sixteen percent of the reasons for becoming chaplains concerned *a particular calling from God* when they chose from the provided list. However, when respondents used their own words to explain why they became chaplains at state schools, the percentage of reasons concerning *a particular calling from God* fell to about half at around 8%. One respondent wanted to meet "the needs of others as God [had] commanded", while another wanted to "take up the 'leading' of the Lord".

When the respondents chose from the provided list of reasons, 14% of the reasons for becoming chaplains were classified under *other reasons*. They included using time in a worthwhile manner while still occupied with children at home, reinforcing and encouraging Bible in School lessons when one's own chaplaincy

was evolved out of Bible in School, contributing one's youth work experience, using oneself as a model for others to follow, providing answers to life's problems and providing a much needed supporting service. One had "a desire to see people be the best they can be". He/She elaborated, "I've seen God heal families I've prayed for frequently. These families have never known they've been prayed for and I've seen the power of God in their lives again and again. I guess that's my main motivation". Another explained, "Because it is an opportunity to work to give kids a purpose in life at a young age (to live for Jesus)". One other saw it as an opportunity to learn from young people.

However, when the respondents used their own words to explain why they became chaplains at state schools, only 4% of the reasons concerned various *other reasons* such as wanting a distraction, enjoying the work of chaplaincy or just a natural progression from the Bible in School programme. One did it for his/her "own satisfaction in relationship building", while another found that chaplaincy kept him/her "from being bogged down with just church work".

The following three reasons were the remaining reasons provided by those respondents who chose from the provided list, but were not given when respondents used their own words. These were: *a drive to continue Jesus' work and to witness and to share Christ, a particular interest in pastoral ministry in education, and other church ministry frustrated*. Fifteen percent of the reasons for becoming a chaplain concerned *a drive to continue Jesus' work and to witness and to share Christ*, such as the challenge of "being Christ" in the school community and being a role model. Another 11% concerned *a particular interest in pastoral ministry in education*, such as an interest in the education system and the role of the church and an interest in holistic education. Two percent concerned *other church ministry frustrated*.

The following three reasons were provided only by those respondents who explained in their own words why they became chaplains at state schools. These were: *desire to make a difference, maintain impartiality, and provide Christian input*. *Desire to make a difference* was the most frequently mentioned reason for wanting to be a chaplain at a state school. In fact, 38% of the reasons concerned

seeking to make a difference. Such reasons included volunteering the gifts given by God, or their skills and experience to meet the needs of the school community; and providing a worthwhile and important service in supporting, encouraging, helping, and assisting people and being a friend and a listener to them. They provided the following comments: “to give support to my community when the school is in crisis”, to be a “good role model”, to “make a difference in the community”, to “help with personal and interpersonal difficulties”, “use my life experience for good use”, “opportunity to influence for good”, and “hope to make a difference to someone”. One found that “many families have poor resources/networks”; while another wanted to “fill [the] hole in state schools” but did not specify what that hole might be. Some of the skills mentioned included skills in establishing relationships and theological training. Some of the experiences mentioned included extensive experience with children of different cultures. Included in what they do when ‘making a difference’, 11.11% of responses concerned being available and a listener.

When the respondents used their own words to explain why they became chaplains at state schools, 19% of the reasons concerned the provision of *Christian input*. One respondent wanted to exert a “Christian influence in the school community”, while another wanted “to be a Jesus’ influence to an often Godless community”. One other sought to “to introduce children to the Bible truth - [to] clear out confusion”. Others provided the following comments: to “let children sense my hope in Jesus Christ”, “to ultimately see children come to know God personally”, to use the “opportunity to be Christian in [an] active role”, “to share God’s moral[s] with children, staff”, to “share my Christianity by being [a] living witness”, to “be another Christian contact for schools”, “show relevance of faith to daily life”, and “be a Christ’s presence”. In total, of the reasons provided by the respondents in their own words for wanting to be chaplains at state schools, 32.17% concerned *Christian input* and a *concern to take the church to the community*. Furthermore, one respondent (0.70%) wanted to be a chaplain at a state school because there was a “need for an objective, available outside listener” to *maintain impartiality*.

First Reasons for Being Chaplains

Respondents were asked to list their reasons for becoming state school chaplains in order of importance from the list provided. When the 77 first listed reasons were considered, 29.87% was about a *concern to take the church to the community*, 22.08% concerned a *particular calling from God*, 20.78% concerned *love of children and/or young people*, 15.58% concerned a *drive to continue Jesus' work and to witness and to share Christ*. A further 5.19% concerned *others* such as “being invited to be chaplains”, “providing a service that is much needed” or “meeting the needs of the community”. Another 3.90% concerned *particular interest in pastoral ministry in education*, while 2.60% concerned *other church ministry frustrated*. Of all the first mentioned reasons for becoming state school chaplains, 45.45% had a religious theme. They include a *drive to continue Jesus' work and to witness and to share Christ* and *concern to take the church to the community*.

The respondents were asked to explain in their own words in order of importance the reasons for wanting to be chaplains at state schools. When the 48 first mentioned reasons were considered, 25.00% of responses was about a *concern to take the church to the community*, 22.92% concerned a *calling* such as a “Christian calling”, 20.83% concerned each of *Christian input* and *love of children and/or young people*, and 10.42% concerned *making a difference*. Again, nearly half of the first chosen reasons had a religious theme: 45.83% was about *Christian input* and a *concern to take the church to the community*.

3.22 To be a state school chaplain or a church school chaplain

Forty-seven respondents indicated their preference to be a church school chaplain or a state school chaplain, given the choice (4.5). Of these, 41 (87.23%) would choose to be a *state school chaplain*; 2 (4.26%) would choose to be a *church school chaplain*; and 4 (8.51%) indicated *both* or had no preference. Of those who chose to be a *state school chaplain*, 30 (73.17%) provided explanations. Of these, 25 (83.33%) wanted mostly to seek an opportunity for influence such as providing spiritual input or Christian help. Most believed that there were greater needs for Christian input, spiritual input, or guidance in state schools than in church schools. One expressed the view that there were too many “unchurched

children” in state schools. Another explained, “I love to open the eyes of spiritually blind people”. Others provided comments such as: “I imagine a church school would be more accepting and encouraging, a state school more needy, though less interested in spiritual help”, “The world needs to know the Love and acceptance of Jesus Christ”, “State school, because children are less likely to have Christian input”, and “State, chance to bring Christianity into state school sector, [to] those who have never met Christians”. The remaining 5 (1.67%) had no experience with church schools, said they were called to state school chaplaincy, or wanted to participate in the local school and community. One noted, “State school[s] represent more closely the local community”. Another wanted to have “intermediate ownership of the ministry and immediate CEC support network”. The 2 who chose to be a *church school chaplain* thought church school chaplains had a clearer role and expectations; the role was less likely to cause confusion in people’s minds. One explained, “Many people [have] not heard of chaplaincy and think it [is] teaching religion in schools!”

3.23 Measures of success

Respondents were asked to name in order of importance three measures of success that they set for themselves as state school chaplains (6.18). Forty-two respondents composed of 31 practising chaplains, 9 ex-chaplains and 2 approved chaplains provided 116 measures of success. These responses were categorised and the results tabulated. See Table 6.

	Practising Chaplains (N=86)	Ex-chaplains (N=24)	Approved chaplains (N=6)	Total (N=116)
Having been available	16.28%	8.33%	0.00%	13.79%
Having established good relationships	24.42%	37.50%	66.67%	29.31%
Having made a difference	45.35%	41.67%	33.33%	43.97%
Having provided Christian input	11.63%	12.50%	0.00%	11.21%
Having provided spiritual input	1.16%	0.00%	0.00%	0.86%
Others	1.16%	0.00%	0.00%	0.86%
TOTAL	100.00%	100.00%	100.00%	100.00%

Table 6: Measures of success of practising chaplains, ex-chaplains, and approved chaplains

Of these measures of success, 44% concerned *having made a difference*, 29% concerned *having established good relationships*, 14% concerned *having been available*, 11% concerned *having provided Christian input*, and 1% concerned each of *having provided spiritual input* and *others* such as knowing “kids’ names”.

There was a difference between the practising chaplains, ex-chaplains, and approved chaplains in the emphasis they put on each measure of success. *Having made a difference* was most frequently mentioned by both practising chaplains and ex-chaplains (45.35% and 41.67% respectively); whereas *having established good relationships* was most frequently mentioned by approved chaplains (66.67%). In fact, the approved chaplains who answered the questions mentioned only two kinds of measures of success - *having established good relationships* (66.67%) and *having made a difference* (33.33%). *Having provided spiritual input* was only mentioned by one practising chaplain who considered it a measure of success to have had “ample opportunity for dialogue on spiritual issues”. *Having provided Christian input* and *having been available* were only mentioned by practising chaplains and ex-chaplains. One respondent considered it a measure of success to have exerted “a Christian influence in the school community”.

In the following, quotations from the respondents are used to illustrate the kinds of responses that were put into each of the categories.

Having made a difference was one measure of success. Respondents wanted to make a difference by being involved in helping with school problems, in referrals, visiting homes, and supporting programmes such as life skills education. Some felt they had achieved their goals if the principals involved them in issues, or if children came to talk about their concerns and thereby received help, hope, and support. They illustrated their answers with the following comments: “invitation to be involved in school”, “requests to continue as chaplains”, “self referrals by children themselves”, “referrals by teachers”, “seen and known as friends”, “chaplains’ skills being used”, and “positive verbal or written feedback from

those who had been helped and [from the] school administration and school counsellor”. Others also regarded the following as marks of success: “being seen as a real person”, “students returning and [the chaplain being] introduced to friends”, having brought “a breath of fresh air”, having helped “with school celebration”, “children becoming ‘whole persons’”, children coming “to seek more because of [the chaplain]” the “principal confiding concerns” and having “made a difference to ONE person”.

Having established good relationships was another measure of success. Respondents wanted to be accepted and trusted in their relationships with children and staff, especially key staff. “Being greeted in a friendly manner”, “having an on-going relationship/rapport with the school”, “having built ‘bridges with children’”, and having had “one-to-one sessions with students” were all seen as marks of success. Questions such as “Do the children relate to me?” and “Can the staff accommodate me?” were used to gauge how they were accepted. One wanted “children to recognize and greet [him/her]” and another wanted to be known by parents.

Having been available included having spent regular and sufficient time at school with staff, children and the school community, and/or having been seen as helpful, caring, friendly, trusting people who listened, and having been available generally. One wanted to spend “at least 3 hours at school”; while another sought to “visit each class once a term”. One other wanted “a decent chat to staff/children”.

Regarding *having provided Christian input*, respondents provided the following comments: to “share the love of God”, “show God’s love always”, “do God’s will”, “do God’s job in the school”, and “enable children to come to faith or discern ... God”. One said, “I am a Christian presence in the school”. Another would like the school to “ultimately see Jesus through [the chaplain’s] lifestyle”. However, some wanted influence in more tangible ways, such as by talking on Christian or spiritual matters, and having “devotional Bible readings at weekly assembly”, running “ISCF [Inter-School Christian Fellowship] lunch time programme”, seeing “children and family linked across into church programme”

and asking “parents if they (could) come to Sunday school”. Mixed among the call for Christian input, there were requests for some kind of discussion on spiritual matters and/or a call for “ample opportunit[ies] for dialogue on spiritual matters”.

When the first mentioned measures of success were considered, 38.10% concerned *having made a difference*, 35.71% concerned *having established good relationships*, 16.67% concerned *having been available*, 7.14% concerned *having provided Christian input*, and 2.38% concerned *others* such as knowing “kids’ names”. There was no mention of *spiritual input* as a first choice.

3.24 The Greatest Commandments

Of the 38 practising chaplains, 35 (92.11%) responded to the question “In the Bible, it says that the Greatest Commandments are to love God with your whole heart and soul, and to love your neighbours as yourself. How do you as a state school chaplain, find opportunities to live these commandments when working at your school? Give examples” (5.25). Only one ex-chaplain and one approved chaplain responded. The former lived the commandments by “modelling”, while the latter lived them by “walk[ing] the talk”.

Eleven respondents (31.43%) attempted to *make a difference in various practical ways* such as writing notes of encouragement, sharing their lunch with “the hungry”, greeting people with a smile, and bringing unhappy students together when they had had an argument. One explained, “Look for opportunit[ies] to make eye contact and greet people with a smile and comment ‘How is it going?’ and keep open-ended conversations, inviting individuals to talk more at an appointment, or make positive remarks and affirming all good attitudes, keeping it all positive”. Another commented, “To be helpful with small things - tying up shoe laces - telling someone to go blow their nose - in games to try to get everyone to have a turn”. Thirteen (37.14%) lived the commandments by *simply being present/making themselves available* at school and showing that they cared. One said, “Being there for people: being available to listen and care is demonstrating love”. Ten (28.57%) exercised tolerance and showed no partiality *by accepting others as they were and treating others as they liked to be treated*.

One emphasized, “To accept your neighbour is to accept them for who they are. Being a state school chaplain means that I encounter people with varied spiritual beliefs. I demonstrate both my love and God’s love for them by accepting their position [and] allowing them to set the agenda for discussions. I present my view as part of the dialogue”. Another explained, “To accept people and the school as it is and do what I can to enhance the relationships within the school and generally do what I can to lift the quality of the school community”. One (2.86%) succinctly summed up the feelings of most respondents, and said, “You can never separate your love for God from your love for your neighbour. The first ignites the second. Opportunities are plenty; practising kindness in your actions and words; showing sincere interest in each child as an individual; respecting their differences, listen with an open mind and heart”. Also, of all the 35 responding practising chaplains, 5 (14.29%) mentioned ‘doing God’s will’. They expressed the view that they loved children because they loved God and that they were doing His will. One commented, “Loving God’s children - helping them to wholeness is doing the will of God”. Another remarked, “I am at the school because I love God and know that He wants me to be there and I try to make people feel significant and treat them as I’d like to be treated”.

Section D The 54 State School Chaplains - Past And Present

The following concerns the 38 practising chaplains and 16 ex-chaplains. In this section, only the data from the practising chaplains and ex-chaplains were analysed. The following questions were relevant only to practising and ex-chaplains: ‘whether they managed to be placed as chaplains in a state school within six months of completing the chaplaincy course’, ‘the characteristics of their schools in New Zealand’, ‘their experience and training’, ‘descriptions of their chaplaincy work’, ‘their roles’, ‘issues relating to chaplaincy work, and their support system and problems’.

Practising and Ex-chaplains in Schools

These sections present the responses of the practising chaplains and ex-chaplains to questions regarding their placement, and the nature of the schools in which they were placed.

3.25 Placed in state school within the first 6 months?

Of the 52 respondents who indicated if they were placed at a state school within the first 6 months after attending a chaplaincy course (1.12), 34 (65.38%) were placed within the first 6 months, 1 (1.92%) was already a chaplain while doing the chaplaincy course, and 17 (32.69%) were not placed.

All 17 respondents who were not placed provided explanations. Of these, 10 (58.82%) attributed the delay mainly to *the negotiation process*, whether in terms of length (“long negotiations”) or speed (“slow negotiation, took a year”). The time scale of the negotiation process mentioned was between 8 months and 3 years. One respondent commented that the negotiation process had not even commenced for him/her by the end of 6 months. Another, who took 3 years to become a chaplain, blamed the resistance of the local school for the delay. Two (11.76%) respondents attributed the delay to *the unavailability of chaplaincy positions/schools*. One was stationed “away from [chaplaincy] placement areas” in a small town; while rejection by the first school had led to the other not being placed. Five (29.41%) respondents attributed the delay to *personal circumstances*. One had experienced family bereavement, while another had to postpone the start of the negotiation process while completing a micro-counselling course. Yet another was undecided on which specific school to work in; while one took time to warm to the concept of chaplaincy itself before starting. Internal politics in the organization caused one respondent to be wary of accepting the chaplaincy position.

3.26 Location and level of schools

All 38 practising chaplains and 13 ex-chaplains listed the areas where their schools were situated. Both groups mentioned Auckland, Waikato, Hawkes Bay, Taranaki, Canterbury-West Coast, Otago and Southland. Northland, Gisborne, Bay of Plenty, and Wellington were mentioned by practising chaplains only, while the Central North Island was only mentioned by ex-chaplains. The Nelson-Marlborough area was not mentioned. Of the 52 schools mentioned, there were 21 primary, 12 intermediate, 1 middle school, 2 intermediate/secondary, 13 secondary school settings, 1 area school, and 2 specialist schools.

3.27 Number of students

All 38 practising chaplains and 7 ex-chaplains indicated the size of their schools. The number of students enrolled at the schools where the practising chaplains were placed ranged from 70 to around 1000. The number of students in the *primary schools* ranged from 70 to 620 with a mean of about 360, while those in the *intermediate schools* ranged from 130 to 600 with a mean of about 380. The intermediate/secondary school sizes ranged from 220 to “500 plus” with a mean of about 360, and *secondary schools* ranged from 350 to 1000 with a mean of about 510. The middle school had approximately 450 students, and the area school around 190. One ex-chaplain described his/her secondary school as a small to medium sized school. Two ex-chaplains indicated their secondary schools had about 500 and 1,500 students. Three primary schools had the following roll: 25, about 200 and about 260. The intermediate school had 520 students.

Training and Experience

These sections describe the training received by the respondents – both prior to and after becoming a chaplain.

3.28 Vocational training

Forty-two respondents described the vocational training they had, e.g., Polytechnic courses, prior to becoming a state school chaplain (5.1) and described 87 kinds of vocational training. Of these responses, 52.87% concerned *religious training* and 47.13% concerned *other training*. *Religious training* included church-based training, Anglican pastoral training, short term training by various Christian organizations, a diploma of mission, university chaplaincy, training in Biblical Studies, Bible in School, theology, various Bible colleges, Spiritual Direction, and Sunday school. It is noteworthy that ‘youth training’ such as a youth ministry certificate from the Baptist Youth Ministers accounted for 13.33% of the practising chaplains’ *religious training* and 18.75% of that of the ex-chaplains’. Of the *other trainings*, 46.34% of responses concerned university education such as undergraduate papers in human development and degrees in Arts and Business Management; 29.27% of the responses concerned teacher training in primary and post-primary schools, public speaking, play-centre and

adult education; 24.39% of the responses concerned miscellaneous training such as training in tourism, hospitality, basic word processing, Citizen's Advice Bureau, Victim Support, nursing, counselling, and Children and Young Persons Service (CYPS).

Respondents were asked if they found these kinds of training relevant to their work as a state school chaplain (5.2). Of the 42 respondents who answered (5.1) and (5.2), 38 (90.48%) found their kind of training relevant; while 4 (9.52%) did not. Of those who found their kind of training relevant to their work as a state school chaplain, 23 provided explanations. They all held the view that all training enabled them to be better chaplains, and the people skills acquired gave them insight into the world of young people, including "child development". One found the national certificate in play-centre helped the chaplain to "know where kids are at"; while another remarked that public speaking taught him/her to "know how to talk to children". Others found that "all provided people skills", "all training helped", "all [were] interactive", and gave an "overall education". Others found skills such as "counselling and communication skills" and "pastoral skills" relevant and important; that the counselling and Bible course had taught "communication skills"; that a church-based training programme was "both God and people focused". Those who had 'religious training' found they had a "good Scriptural foundation for problem solving, and "thought they could "teach others to learn about truth". Bi-cultural training had "helped [one] to understand the Maori culture". Those who did not find their kind of training relevant to their work as a state school chaplain explained that skills such as word processing, secretarial work, and hospitality were "not used"; or that their training did not have sufficient listening and communication skills. One found the various short-term courses attended with various organizations to be "too nice, and [they] did not seem like reality to non-Christians".

3.29 Previous experience

Fifty-four respondents listed 106 kinds of previous training or past work experience when asked what previous training or past work experience enabled them to be an effective state school chaplain (2.8). Of these, 23.58% concerned *education* such as having attended university, Bible College, or Bible courses,

having had theology training, ministry counselling, or “Christian counselling” training, or having an “educational background in child abuse”. *Youth experience/training* accounted for 17.92% of the responses. This included having worked with young people for a long time or having diplomas in youth ministry, or having been youth pastors, youth workers, or youth group leaders. *Church experience* accounted for 15.09% of the responses. This included having been ministers, pastors, pastoral workers, having had “priestly and ministry formation and training” or “experience in Pakeha church and Pihopatanga”. *Religious teaching experience* such as having taught Bible in School programmes, Religious Education and Sunday school accounted for 13.21% of the responses. *School experience* accounted for 11.32% of the responses. This included teaching, tutoring, and working as a teacher-aide, with one having had “teacher training with years of school involvement”. *Life experience* accounted for 11.32% of the responses. This included having experience of different cultures, raising a family, having been a church school chaplain and having been a parent. *Voluntary work experience* such as having worked for Victim Support, Boys’ Brigade, having worked in camps for the disadvantaged, having done bicultural work, and having given foster care for Children and Young Persons Service (CYPS) accounted for 7.55% of the responses.

3.30 Further training

Thirty-eight respondents described 47 kinds of further training to become a more effective chaplain they had received since becoming a state school chaplain (2.9). Of these, 40.43% concerned *continuing general education* such as attending “seminars on child grief, child in crisis”, various workshops and seminars in communication, listening and suicide, youth courses from both secular and Christian institutions, a teacher-aides’ course, an English for Speakers of Other Languages (ESOL) course, and Seasons for Growth. *Continuing education in counselling* accounted for 27.66% of the responses. This included general counselling, child counselling, Christian counselling, and an Introductory Micro-counselling Skills Programme. Levels included degrees, diplomas, polytechnic undergraduate papers, and workshops. *Pastoral training* accounted for 19.15% of the responses. This included Anglican priest-training, unspecified chaplaincy courses, hospital chaplaincy training, a certificate on ministry through Lifeway

College, an evangelization certificate, and Presbyterian Support training. *Continuing work training* such as continuing “ministry training for post-ordination” and “continuing youth ministry training” accounted for 12.77% of the responses.

Hours and Place of Work

These sections describe the responses to questions on the hours chaplains worked and where they based themselves when working in the school, especially concerning the adequacy of the duration and location of the work.

3.31 Chaplaincy hours

Chaplains are asked by CEC to work 4 hours per week. Respondents indicated the number of hours they spent at school as a state school chaplain (4.1). Of the 52 respondents, 40 (76.92%) worked 4 hours or less per week at school, including 4 working in a partnership with one another for a total of 4 hours per week; 11 (21.15%) worked for more than 4 but no more than 20 hours per week; and 1 (1.92%) worked 2 or more hours as needs arose.

3.32 Adequacy of chaplaincy hours

Respondents were asked if they considered these hours adequate for the work of state school chaplaincy, and if not, how many hours per week they would consider adequate (4.2). Of the 51 respondents, 23 (45.10%) found the hours they worked adequate, 26 (50.98%) found them inadequate, and 2 (3.92%) were ambivalent.

Of the 23 who found the chaplaincy hours adequate, 5 provided explanations. One indicated it was because of the presence of two life-skills counsellors; he/she worked 4 hours per week. Another indicated it was enough “with extra” without indicating how many more hours. Three described their schools as small. One worked 2 hours at a “small rural school”.

The number of hours chaplains considered adequate ranged from three to “the more the better”.

3.33 Time spent unrelated to chaplaincy working in the church

Fifty respondents indicated the number of hours per week unrelated to chaplaincy they worked in their church (5.27). The 13 *full-time ministers* worked 30 to “heaps” such as 70 hours per week. Of the 7 *part-time ministers*, 6 worked between 10 and 50 hours per week while the remaining one worked an “unknown” number of hours. The 7 *elders/deacons* worked 2 to 24 hours per week or “as required”. Twenty-three *member/others* worked from 0 to 60 hours per week. Those who worked long hours were full-time family workers/youth workers or education directors of their church.

3.34 Location of work

Of the 51 respondents who indicated if they had a permanent private place such as an office or a desk to use at their school (4.6), 20 (39.22%) indicated “yes”, while 31 (60.78%) indicated “no”.

Those who indicated “yes” were asked if they had to share this private space with other staff (4.7); and if so, with whom (4.8). They were asked to describe the kind of arrangement with the staff members (4.9). Those who indicated “no” were asked to state where they were located most of the time during their work at the school (4.10).

Three-quarters of those who had a permanent workspace shared it with other staff such as a guidance counsellor, a visiting health nurse, a junior dean, a careers advisor; and whomever that might need to use the space such as visiting sexual health workers, community health nurses, and district nurses. Various arrangements existed such as using different parts of the same room, or the same space at different times of the day or week or year, or having a first-come-first-served arrangement. One explained, “She vacates on Tuesday. I have the room to myself”. Another said, “One of the two spaces is available to me”. One other who shared with other visiting agencies indicated the office was his/hers for a set half day a week. Those who did not have a permanent private work space mostly roamed around children/young people’s ‘hang out’ places, lunch areas, picnic areas, and sat out with the children under trees and playground. The classroom was one of their favourite places. Otherwise they could be found anywhere such

as the resource room, interview rooms, library, sick bay, time-out room or special behavioural room, back of the laboratory, or the principal's office.

Respondents were asked if they found such an arrangement satisfactory (4.11). The majority found their own arrangement satisfactory, regardless of whether they had a permanent private space or not. Of 44 respondents, 32 (72.72%) found the workspace arrangement satisfactory; while 11 (25.00%) did not; 1 (2.27%) suggested chaplains should be flexible. Of those who were satisfied with the arrangement, 25 (78.13%) either had their own private space to work from or personally preferred the informal setting of meeting the children/young people on their own grounds. One maintained that it was important to have a base to which students could come and talk freely; as such space could give "autonomy and privacy". By using the office at different days of the week, one could have the room to oneself, such that "one to one contacts [could be] established". This was either at the child's initiative when the teacher asked, "Does anyone have something to talk to the chaplain about?" or in responding to a teacher's request such as: "I think "X" has a problem", or on following the chaplains' own intuition and/or observation. Another maintained the shared arrangement was "congenial" and was satisfied with it because their "hours had never clashed". Others believed they could be better known, by teachers and students alike, by getting to the students; such an arrangement was considered non-threatening. They indicated that rooms such as sick bay, library, or resource room could always be found and made available. One believed his/her role was "a public one". Another explained that 'roving' made chaplaincy "open - visible - transparent", and that such an arrangement meant he/she could meet "the folk on their ground". One other elaborated, "I also find chatting in grounds, classrooms, and common rooms to be more informal and so far the most appropriate places for catching up". One emphasized, "I spend most of my time in the staff room, school grounds - use of an office is not an important issue most of the time".

The 11 who were not satisfied with the arrangement expressed the desire to have their own private, quiet uninterrupted space for consultation, and found it frustrating not knowing where they would be the following week or outside allocated time, and worried about "being disturbed". One "would prefer a room to

talk privately with students”; while another maintained that it was “obvious” that he/she was dissatisfied because he/she needed “a quiet private friendly space ... [with] no interruptions”. Another who was “time-tabled in” said, “No space outside allotted time - school is short of ‘spare rooms’”. One complained that he/she had nowhere to leave even a coat. One other complained of having no privacy; and explained that when talking to a child, other people might come up “and the conversation on serious matters has to stop”.

Issues

The following sections indicate the responses to questions concerning the issues respondents dealt with at school, such as bereavement, self-esteem, and being a listener.

3.35 Issues involved with

Respondents were given a list of 21 issues, consisting of all those listed in Table 7 apart from *relationship issues*, (which was not given, but provided by respondents themselves in response to question 5.39). From this list, they were asked to select and list in order of frequency five issues with which they had been involved during the last 12 months (5.38). Forty-four respondents composed of 33 practising chaplains and 11 ex-chaplains provided 196 issues.

All the 21 issues were mentioned by practising chaplains except acting as advocate/mediator between staff and principal and legal matters. Ex-chaplains mentioned all except non-sexual abuse issues, life goals, accidents, acting as advocate/mediator between staff and school BOT, abortion issues, and acting as advocate/mediator between children and principal.

The most frequently mentioned four issues were *being a listener* (18.37%), *self-esteem* (14.80%), *children problems* (14.29%), and *bereavement* (12.24%). In fact, 59.69% of all the issues concerned these four. Where *others* (6.63%) were mentioned, practising chaplains included home problems, disputes, sexual and family issues, life skills programmes, and preparation of grief policies; while ex-chaplains included matters such as family problems and being a

confidante/listener for the principal. (See the issues column of Table 7 for the proportion of times each issue was chosen.)

	Issues (N=196)	First issues (N=47)	Preferred issues (N=36)
Abortion issues	0.51%	0.00%	0.00%
Accidents	1.02%	0.00%	0.00%
Advocate/mediator between children and principal	0.51%	0.00%	0.00%
Advocate/Mediator between staff and BOT	1.02%	0.00%	0.00%
Advocate/Mediator between staff and children	2.04%	0.00%	0.00%
Advocate/Mediator between staff and principal	0.51%	0.00%	0.00%
Being a listener	18.37%	40.43%	19.44%
Bereavement	12.24%	14.89%	0.00%
Children problems	14.29%	19.15%	13.89%
Faith problems	2.55%	0.00%	0.00%
Legal matters	0.51%	0.00%	0.00%
Life goals	3.06%	0.00%	5.56%
Marital problems	4.59%	2.13%	0.00%
Non-sexual abuse issues	4.08%	4.26%	0.00%
Promotion/Demotion	1.53%	0.00%	0.00%
Redundancy/retirement	1.02%	2.13%	0.00%
Relationship issues	0.00%	0.00%	5.56%
Self esteem	14.80%	12.77%	36.11%
Sexual abuse issues	2.55%	2.13%	0.00%
Sickness	1.53%	0.00%	0.00%
Stress	6.63%	0.00%	2.78%
Others	6.63%	2.13%	5.56%
All/No preference	0.00%	0.00%	11.11%
TOTAL	100.00%	100.00%	100.00%

Table 7: Issues, first issues, preferred issues of practising and ex-chaplains

3.36 First issues

When the first listed issues were examined, only 9 issues of the previous 21 were listed (See Table 7). *Sexual abuse issues* and *redundancy/retirement* were not mentioned by practising chaplains; while *non-sexual abuse issues*, *marital problems* and *others* such as self-referral family/home problems, mentioned by practising chaplains, were not mentioned by ex-chaplains. Again, *being a listener* (40.43%), *children problems* (19.15%), *bereavement* (14.89%), and *self-esteem*

(12.77%) were the most frequently mentioned four issues and constituted 87.23% of all the first mentioned issues.

3.37 Preferred issues

They were also asked which of the issues, with which they had been involved as a chaplain in the last 12 months, they would most like to be involved with again (5.39). Thirty-one respondents composed of 25 practising chaplains and 6 ex-chaplains provided 36 issues. The results for this question are also shown in Table 7. Only six from the original list were included. These were *being a listener*, *self-esteem*, *children problems*, *life goals*, *stress*, and *others*. Of all the responses, 11.11% indicated *all/no preference*, that is, they did not mind which issues were presented to them. When they could choose any kind of issues, *self-esteem* was most frequently mentioned (36.11%), instead of *being a listener* (19.44%). In fact, half of the ex-chaplains' preferred issues and one third of those of the practising chaplains referred to *self-esteem*. *Being a listener* (19.44%) was the second most frequently mentioned, followed by *children problems* (13.89%); both were mentioned only by practising chaplains. *Others* included those relating to children and family; they were mentioned only by ex-chaplains. Ex-chaplains did not mention *being a listener* or *children problems* as their preferred issues even though these were among the most frequently mentioned issues they dealt with. Neither did they mention *life goals*, *relationship issues* and *stress* as their preferred issues. *Bereavement* was not mentioned as a preferred issue.

Dealing with Crises, Peace-Making, and Formal Ceremonies

These sections present the responses to questions on crises, peace-making activities, and formal ceremonies. The issue of whether or not respondents felt confident dealing with these aspects of their work is considered.

3.38 School crises

Of the 39 respondents who indicated if they had encountered any school crises that required their chaplaincy skills in the last 12 months (5.29), 21 (53.85%) had; while 18 (46.15%) had not. They were asked to describe the crises (5.30) and asked how they dealt with the crises (5.31). The crises included bereavements involving students, staff and community, suicide and death of students,

disappearance of a child, teenage pregnancy, abuse of substance, family, and sexual nature, loss of employment, friends, marriage, health, and misbehaviour of students. The ways they dealt with these crises were by listening, empathizing, sharing, visiting, talking, supporting, networking, and giving advice. One “allow[ed] space to share situations and feelings”. One prayed as well as listened and advised. Another asked children to draw in order to discern “what was underneath observable behaviour”. One other provided a “presence for the children” and reassured them that their feelings were “normal and OK”. He/She sought to “encourage[e]” the “grief process through writing, drawing, creativeness, etc.”. One dealt with the suicide of a student by providing “another support person which the school used”. He/She presented himself/herself as “an “OK” person to cry with, to be angry with, [and] to be perplexed with”. When dealing with an abuse issue, one “listened, believed [the] parent, visited both parents together, also visited a church leader [of a church] where the ‘offender’ had previously worked”.

Respondents were asked if they felt confident enough to deal with the crises (5.32). Of the 21 who had encountered school crises, 16 (76.19%) felt confident; 2 (9.52%) did not feel confident, 3 (14.29%) were ambivalent or had referred the matter to others. Eighteen (85.71%) had adequately dealt with the crises; while 3 (14.29%) had not. Previous training/experience such as ministerial training and experience, part or all of the C.A.R.E. course, life experience, or listening and counselling skills had prepared them to deal adequately with the crises. However, of those who had encountered school crises, eight (38.10%) still expressed the need to share with other chaplains, or the need for more counselling and on-going training.

3.39 Peace-making

Of 44 respondents who indicated if, in their work, they engaged in any form of peace-making activities (5.21), 32 (72.73%) did, while 12 (27.27%) did not. Those who did engage in peace-making activities listed 63 peace-making activities when asked to name them and list them in order of frequency of occurrence (5.22). Of these peace-making activities, 77.78% was related to *mediation* between students and students, students and staff, students and parents,

parents and school, parents and children. These included dealing with bullying, breaking up fights in the playground, sorting out differences such as verbal abuse between students, and dealing with quarrels and teasing. A further 11.11% was related to *supporting school and staff* in airing their grievances. Another 11.11% was related to *relationship building* among people, such as talking to children about being kind to one another and getting on with people; offering ideas for developing relationships and dealing with disruptive behaviour.

Thirty-five respondents indicated if they felt confident in such peace-making activities (5.23). Of these, 28 (80.00%) were confident, 4 (11.43%) were not confident, and 3 (8.57%) were ambivalent. Of those who felt confident, 11 (39.29%) explained they had the appropriate peace-making skills or experience, that the cases were “usually straight forward”, simple, or achieved “immediate results”, or that their schools had good peace-making processes implemented. The peace-making skills mentioned were those in counselling, conflict resolution, and negotiations. Those who were not confident needed more training, such as training in “conflict resolution skills”. Also, of all the 54 practising and ex-chaplains, 14 (25.93%) expressed interest in training such as behavioural management and conflict resolution for staff, victim support, and courses and materials on mediating skills, conflict resolution and bully prevention.

3.40 Conducting formal ceremonies

Respondents were asked if they felt confident about conducting formal ceremonies such as memorial services or opening a new school building for the school community (5.28). Of the 50 respondents, 33 (66.00%) were confident, while 16 (32.00%) did not. One (2.00%), an elder, was ambivalent and maintained that his/her confidence was “slowly gaining”. Of those who were confident, 30 (90.91%) gave explanations and expressed the view that conducting such ceremonies was part of their job and/or that they were experienced, though one was not so confident with the “formal stuff”. It is important to note that there were 10 full-time ministers, 7 part-time ministers, and 3 elders or deacons among the 30 who were confident. In addition, one was already “used to speak[ing] in a crowd”. Of the 3 who did not provide any explanations, 2 were also full-time

ministers. Of the 16 who were not so confident in conducting such ceremonies, 13 (81.25%) had no such training.

Helping and Being

State school chaplains are asked to be “available for up to four hours a week” and/or to “wander around the school at specific times, being available” (Appendix 10). Chaplains may also be asked to “respond to the particular needs identified by the schools”. There appears to be a difference, to the researcher, between *simply being present* as a chaplain and *actively helping in various practical ways*. Hence, a fine distinction can be drawn between a state of being and an act of doing. *Simply being present* as a chaplain is interpreted as more a role of being available to help, in a state poised to help and not so much *actively helping*. Respondents were asked six questions on the concepts of *simply being present* and *active helping* (5.4/5.17/5.18/5.19/5.20/6.17). Their responses are summarized in the following sections.

3.41 Helping and being present in chaplaincy

Respondents were asked if simply being present or being poised to help was more important to them than actively helping in various practical ways (5.4). Of the 50 respondents, 19 (38.00%) indicated *helping* the school community was more important, 23 (46.00%) indicated *simply being present*, and 8 (16.00%) indicated *both*. Of the 19 who indicated *helping*, 15 (78.95%) provided explanations. Of the 23 who indicated *simply being present*, 21 (91.30%) provided explanations.

Those who explained why *helping* was more important stated that helping could make, as one suggested, “an obvious difference in the school”. They found helping in tangible ways was better than helping by intangible means, because “actions speak louder than words”. One particularly asked, “If I’m [of] no help why am I here?” Another stated that there was “no use [in] talking if one could not do anything. Schools need[ed] helpers in their school activities to share the work”. Others maintained it was important to help in various capacities such as seeing children and/or parents, making phone calls to parents and/or agencies, visiting homes, blessing buildings, or leading karakia and prayers. One respondent described *helping* as “the practical nature of involvement, [which]

encourag[ed] the school as to the worth of your input and buil[t] co-operative spirit”. Another maintained that when chaplains took steps to “assist teachers in their role”, they could enable children to feel “happier, safer and [more] secure because they would be more able to learn”. One other respondent called *helping* an active way of *being present*, and believed it “improved relationships with the children, allowed chaplains’ skills to be used in relationship-building, and enabled them to be part of the community”. Furthermore, another respondent, though hoping previously “that ‘being present’ would be significant”, had to come to terms eventually that “it generally meant ‘being invisible’”.

Of those who explained why *simply being present* was more important than *helping*, 16 (76.19%) believed *simply being present* was a precursor to *helping*, or was in fact ‘helping’ itself. They gave comments such as: “I believe ‘the helping’ grows out of ‘being present’” and “being present is helping the school community”. Others commented that *simply being present* allowed them to be available to share with others whatever they wished to share, and made one “more approachable/available to help”. One explained how *simply being present* could help, “It shows I care and I’m interested in the life of school/students”. Another felt that it was important “to relate to people and their needs on whatever level they want” by “being there and available as a Christian presence”. One other elaborated, “An effective chaplain is a non busy person, one who is available. Being involved in other school activities might bring rewards for the chaplains and the school. But the real work of the chaplains ... is done with the Scriptures open away from the busyness of life. I try to present viable options for the school. One of these options is that one does not need to be busy all the time”. These respondents mentioned the need to provide time to listen, especially to children. One found that “not many adults are available to kids in our busy society”, while another maintained that it was important to be simply present “because there are many children who have no one to listen to them”.

Of the 21 who explained why *simply being present* was more important than *helping*, 3 (14.29%), however, pointed out that even though *simply being present* could mean *helping*, the role was definitely not that of a volunteer alone, and warned that the focus must not be sidelined. One said, “Being present can mean

helping at times! However, the role is more than that of a volunteer ‘worker’”. The other said, “More focused - helpful on occasions but not [to] an extent where focus is lost”. One ex-chaplain went as far as stating that “helping distracts from being present”. Two (9.52%), in spite of choosing *simply being present* over *helping*, stated that they felt both were in fact equally important. One explained that this was due to “the love of God, flowing through the chaplains. He/She elaborated, “It is His presence that brings peace, security, hope, comfort, light”. Another felt “by being there personally ... [one] ended up helping in practical ways, not just emotional or philosophical [ways]”.

Of the eight who indicated *both*, five (62.50%) explained that *both* were necessary for successful chaplaincy. One said, “You cannot separate the two - children will not trust someone they don’t know”. Another remarked, “Both [are] necessary. Helping, a little, makes one better known and more approachable”. One other emphasized, even though he/she was “a helper by nature”, that being *simply present* was equally important. Another believed that “a Christian should be both spiritual and practical”.

3.42 Helping and being present list

Respondents were asked what they did when they acted to support the school community in various practical ways as a state school chaplain, and to list duties from the most to the least important (5.17). Thirty practising chaplains and 11 ex-chaplains provided 115 and 39 kinds of *helping* respectively, totalling 154 kinds of *helping* the school community in various practical ways.

Respondents indicated what they did when asked to be *present as a chaplain* in their school and to list the ways from most to least important (5.18). Of the 29 responding practising chaplains, 2 referred the answers to those on the helping list. This suggested they were making no distinction between *helping* and *being present*, and were therefore removed from being considered as ‘viable’ answers. Two were unsure or confused. Three had never been engaged in *being present as a chaplain*. The remaining 22 provided 77 kinds of *simply being present* as a chaplain. Similarly, 12 responding ex-chaplains provided 37 states of *being*

present as a chaplain. Hence, 34 respondents provided 114 states of *being present as a chaplain*.

The kinds of *helping* and states of *being present as a chaplain* have been categorized and the results are shown in Table 8.

	Act of helping Practising and Ex-Chaplains (N=154)	First choices of acts of helping (N=41)	Situations of being present of practising chaplains and ex-chaplains (N=114)	First choices of situations of being present (N=34)
Assisting/helping	18.18%	9.76%	2.63%	0.00%
Attending/Being present	11.69%	2.44%	28.07%	8.82%
Being available	14.29%	24.39%	57.02%	79.41%
Christian input	3.90%	2.44%	0.88%	0.00%
Helping/Acting as consultant	11.69%	17.07%	0.00%	0.00%
Listening	11.04%	26.83%	4.39%	8.82%
Providing leadership	18.18%	12.20%	0.00%	0.00%
Supporting	11.04%	4.88%	3.51%	0.00%
Others	0.00%	0.00%	3.51%	2.94%
TOTAL	100.00%	100.00%	100.00%	100.00%

Table 8: Acts of helping and situations of being present of practising chaplains, ex-chaplains, and approved chaplains

The items on the helping list were similar to those on the being list, except for the fact that *providing leadership* and *helping/acting as consultants* were only found in the helping list. *Helping/Acting as consultants* and *providing leadership* accounted for 29.87% of the kinds of helping.

Being available and *attending/being present* accounted for 25.97% of the kinds of helping. On the other hand, *being available* and *attending/being present* accounted for 85.09% of the states of being present as a chaplain.

No mention was made of any *spiritual input* in either the being or helping lists, even though CEC maintains that chaplains offer an extra dimension that includes a spiritual dimension. The proportion of items that occurred in the different

categories was different across the two ways of supporting state schools. *Assisting/helping* and *providing leadership* were the most frequently mentioned activities in the helping list (18.18% each); while *being available* was the most frequently mentioned in the being list (57.02%). However, when the first listed acts of helping and situations of being present were considered, *listening* was the most frequently mentioned (26.83%) for the former; whereas *being available* was still the most frequently mentioned (79.41%) in the latter.

3.43 Is being present an easy task?

Of the 43 respondents who indicated if they found *being present as a chaplain* at schools without any specific job to do an easy task for them (5.19), 23 (53.49%) indicated they did; while 18 (41.86%) indicated they did not; 1 (2.33%) indicated both and 1 (2.33%) was ambivalent. The one who indicated both explained, “Yes - because I ‘loiter with intent’. No - because I’m structured and see time spinning away”. The ambivalent one explained that *simply being present* could make one “feel aimless”, or it could be an opportunity to make “really good contacts with people”.

Of the 23 who found it easy, 20 (86.96%) provided explanations. Of the 18 who did not find it easy, 12 (66.67%) provided explanations.

Those who found it easy provided statements such as: “personally like[d] variety”, found it “challenging at times”, gave the “freedom to do, [to] listen, etc.”. Others found it difficult at least initially but had since learnt to cope with the situation, by various means such as always bringing along a book or keeping a relaxed attitude, being “on the lookout” for opportunities to arise, or showing an interested attitude towards children.

Those who did not find it easy felt that *simply being present* failed to provide a kind of “structural credibility”. They provided comments such as: “time needs to be filled in for constructive work”, needed to do things and “to have a task”, especially “to get to know people”, and “sometimes you wonder what am I doing”. Others felt useless, awkward and unnatural; and it had taken one respondent “a few years to learn” to be “simply present”. Others tended to focus

more on areas such as relationship building. One said, “Chaplaincy is 99% relationship building, gaining respect and credibility, to help”.

3.44 The duration of being present

Of the 35 respondents who indicated the percentage of time they spent at school *simply being present as a chaplain* without any specific job to do (5.20), 24 (68.57%) spent between 50% and 100% of their time just *simply being present*; while 11 (31.43%) spent 0% to 40% of their time.

3.45 Impact of being present

Of the 44 respondents who indicated if they thought their *being present* made any impact upon the school (6.17), 40 (90.91%) thought their presence had made an impact, 2 (4.55%) did not think so, and 2 (4.55%) were ambivalent.

Of those who thought they had made an impact upon the school, 33 (82.5%) provided explanations. Of these, 23 (69.70%) maintained chaplains had provided schools with various benefits such as support, resources, a role model, a neutral friend, a listener, and a Christian presence. Some had “influence[d] the dynamics of the schools by expanding school resources”, and were a “positive influence on young people, listener[s], support[ers] of [the] community”. One chaplain’s school prayer had “set the tone of the school”, while another found that “children’s behaviour [was] better” as a result of the chaplain’s presence. Others commented on a Christian presence. One remarked, “I think wherever there is a Christian presence, there must be some impact, however small”. Ten (30.30%) noted that chaplains were acknowledged and valued; and were sought out by the school community as assets in terms of ideas, referrals, and opinions. One remarked, “The school community knows we’re there if needed; teachers refer ... children to us”.

Relations With School

The following sections deal with the responses to questions relating to respondents’ relationship with their school. Aspects considered are their status and power in the school and their acceptance within the school community.

3.46 Status/power

Respondents were asked to indicate how they saw themselves in the hierarchy of the school, by selecting *high*, *moderate*, *low*, or *none* (5.6). Of the 47 respondents, 1 (2.13%) rated himself/herself as *high*; 1 (2.13%) rated himself/herself as *moderate to high*; 17 (36.17%) rated themselves as *moderate*; 3 (6.38%) rated themselves as *low to moderate*; 16 (34.04%) rated themselves as *low*; 1 (2.13%) rated himself/herself as *low to none*; and 8 (17.02%) rated themselves as having *none*. Of the respondents, 76.60% rated themselves as having between *moderate* and *low* status/power.

Beneficial to the role as a chaplain was an expression of feeling regardless how they saw their status/power. However, feelings of frustration and powerlessness were also expressed in the categories of *moderate* and *low* status/power. The one who indicated *moderate to high* also felt “good”. He/She was invited to join the school BOT.

3.47 Acceptance by school community

Of the 49 respondents who indicated if they felt appreciated and accepted by the school community as a whole, 42 (85.71%) felt they were appreciated and accepted, 5 (10.20%) did not feel accepted. Two (4.08%) were ambivalent. One was “not sure” because only 6% of the student pool visited him/her.

Of the 42 who felt accepted, 32 (76.19%) provided 36 reasons. Of these, 19 reasons (52.78%) concerned *being acknowledged/recognized in words and actions* such as encouraging comments, verbal appreciation, big hugs, positive attitudes and requests for chaplains to assist, assurance from the school counsellor, direct feedback from staff and students, and referral of students by staff. One felt the “warmth and appreciation of [the] principal”. Another saw the appreciation expressed in the form of being sent on a course paid for by the school. One other felt recognized when the “principal discussed all school problems and more” with him/her. Seventeen reasons (47.22%) concerned *being greeted/accepted in a warm and friendly manner by the school community and the schools’ readiness to co-operate with the chaplains*. One commented, “Children are happy to see me”. *Others* referred to being seen by the school community as “a parent figure”, and

“a respected member of the staff”. The schools’ readiness to co-operate with the chaplains was also seen as a sign of acceptance.

All five respondents who did not feel accepted by the school community provided explanations. One explained that the children and staff had accepted him/her but the parents had not. Another had little contact with parents and the school BOT. Two others failed to find any role in the school, or felt ignored generally even though some school people were supportive. Furthermore, one, noting that the school had misunderstood the role of chaplaincy, said, “Many people had not heard of chaplaincy and thought it was teaching religion in schools!”

3.48 People accepting chaplains

Respondents were asked to indicate the six people, by whom they felt appreciated and accepted most in their school community, and to number in them in order, ‘1’ indicating the person who appreciated and accepted them most and ‘6’ indicating the one, of the six, who least appreciated and accepted them (4.4). They were asked to choose from the following list: principal, staff/teachers, children, parents and school BOT, as well as the option of specifying others. Of the 52 respondents, 24 (46.15%) rated the *principal*; and 17 (32.69%) rated the *children* as among the most appreciative and accepting of them. When *others* were mentioned, they were specified as guidance counsellor or deputy principal by the practising chaplains. A few school counsellors were also considered to be highly supportive of them. Overall, principals, staff, teachers, and children were seen to be more appreciative and supportive of chaplains than parents and the BOT. For some, the BOT was the most appreciative of them while others did not feel appreciated by the BOT. Three practising chaplains chose not to answer this question, indicating they were not prepared to rate the different people involved. They expressed the view that the question was unfair as they were treated alike by all.

3.49 How do the school staff regard you?

Forty-eight respondents indicated how the school staff regarded them (6.10), providing 60 descriptors. Of these, 38 (63.33%) indicated the chaplains were regarded very positively, with respect, and as a professional. They were also

referred to as colleagues or part of the team. The staff was very accepting and appreciative of them. Two descriptors (3.33%) described the school staff as “OK”. Five (8.33%) indicate that the school staff were “indifferent” towards them. Two (3.33%) indicated they were regarded with “suspicion” and as “an anomaly”. Of all the descriptions, 13 (21.67%) specifically referred to friends or friendly, even though chaplains claim to be “caring trusted friends” of the school.

3.50 How does the principal regard you?

When asked how the principal regarded them, 49 respondents provided 61 descriptors (6.11). Thirty-two (52.46%) were about the principal being supporting and regarding them with respect. Words such as “favourably”, “very special”, “highly regarded”, “recommended”, “very highly”, “highly”, “very well”, and “with respect” were used to describe the relationship. Some principals regarded them as “a professional” and a “confidante”. Nineteen descriptors (31.15%) referred to the principals as appreciative of chaplains, referring to them as resource people, who sometimes helped to build close relationships/interactions. One was described as “counsellor”, while another “a good de-stresser” or even “as equal”. Three descriptors (4.92%) indicated the principal regarded chaplains as “OK”. Five (8.20%) referred to the principal as being unsure of them and regarding them “nervously”. It should be noted that two (3.28%) specifically referred to them as friendly.

3.51 How does the school BOT regard you?

Forty-seven respondents indicated how the school BOT regarded them, giving 52 descriptors (6.12). Fifteen descriptors (28.85%) indicated the chaplains were treated with respect and were appreciated. Respondents used words such as “very highly”, “highly”, “very well”, “well regarded” to describe the relationship. Ten (19.23%) referred to the school BOT as supportive of them. Seven (13.46%) described the relationship as “OK”. One (1.92%) said he/she was expected to “fix the problem”. Twelve (23.08%) indicated chaplains had no or little contact with the school BOT. Seven (13.46%) indicated they did not know how they were regarded. They provided comments: “no idea”, “unsure”, and “don’t know”. None specifically referred to them as friendly.

3.52 How do the children regard you?

Forty-eight respondents indicated how the school children regarded them, with 50 descriptors (6.13). Twenty descriptors (40.00%) referred to the children as regarding chaplains well, with respect and as having “great rapport” with them. Respondents felt welcomed, seen as helpers or support staff, and were regarded favourably and with affection. One was “totally accepted”, while another was popular with the children. One was treated with the “greatest respect”. Twenty (40.00%) indicated the children saw them as friendly or a friend who cared and one whom they could trust and talk to. Two (4.00%) indicated a spiritual component in the way the children regarded them. One was seen as “a God-woman”, while another was called “God-man” by the children. Eight (16.00%) indicated that children were unsure about their role. They used words such as “curiously open”, “unsure of role”, “unsure”, “shy”, “mixed”, and “warily as yet” to describe the relationship.

3.53 How do the parents regard you?

Forty-five respondents indicated how the parents regarded them, with 45 descriptors (6.14). Seventeen (37.78%) indicated that parents regarded chaplains well, with trust and as a support for the children, and treated them “generally well” or “OK”. Twenty (44.44%) expressed uncertainty about chaplains’ status with all parents, and revealed that only those parents chaplains were in contact with were supportive and very welcoming. One was regarded with “suspicion”, while another found parents “friendly but distant”. Others felt parents were unsure of their role and some even confused them with counsellors. Seven (15.56%) indicated chaplains had little or no contact with parents; and indicated that parents did not know who they were. Only one (2.22%) referred to them as ‘a friend’.

Support and Encouragement

This section describes the responses to questions on the support and encouragement respondents receive in their work. Table 9 below shows the results of the following four questions (3.2/6.1/3.1/3.5).

3.54 Support

Of the 50 respondents who indicated if they felt the support they were receiving was adequate for them to work effectively as a chaplain (3.3), 39 (78.00%) felt the support they were receiving was adequate; while 9 (18.00%) thought otherwise, and 2 (4.00%) were ambivalent.

3.55 Supporting people

Forty-five respondents composed of 34 practising chaplains and 11 ex-chaplains listed 106 people who supported them in their work as state school chaplains (3.2).

Of these 106 people, 37% concerned *school people* including children, a “welfare committee”, a “prayer group of mothers of intermediate children”, school management, staff, principals and school/guidance counsellors; 16% of responses concerned each of *church people*, *supervisory people* and *CEC people*. *Church people* included elders, ministers, pastors, and the Ministers’ Association. *Supervisory people* included spiritual directors and their own supervisors, a supervising priest/pastor, a counsellor, and a mentor. *CEC people* included CEC representatives, negotiators, supervisors, directors, co-ordinators, and co-chaplains, with special mention of certain co-ordinators and CEC employees by name. *Family and friends* such as church friends and spouses, especially husbands, accounted for 9% of the responses. *Colleagues* accounted for 5% of the responses. *Other people* such as prayer partners and a Bible and prayer group accounted for 1% of the responses (see Table 9).

3.56 Sources of encouragement

Forty-six respondents composed of 35 practising chaplains and 11 ex-chaplains provided 112 sources of encouragement (6.1).

Of these sources of encouragement, 26% concerned the *school community* including children and/or young people, the class teacher, staff, the principal and verbal appreciation and feedback from the school community. Another 26% concerned spiritual encouragement such as prayers/worship, God, Bible, Jesus and the respondents’ own faith; and 21% concerned *family and friends* including one’s

spouse, Christian friends, and whanau. Twelve percent concerned *church* such as the church pastoral team and church ministers, 7% concerned *supervisors* such as a counsellor, and 6% concerned *CEC* including fellow chaplaincy support/peer support and meetings. Additionally, 3% concerned *other sources* including certain key people, the Youth Trust, and respondents' own accomplishments, such as having issues resolved or the ability to mediate (see Table 9).

3.57 Kinds of support

When asked to list in order of importance the kind of support they had in their work as a state school chaplain (3.1), 49 respondents composed of 36 practising chaplains and 13 ex-chaplains listed 141 kinds of support. Of the kinds of support they mentioned, 28% concerned *school support*, 21% concerned *church support*, and 21% concerned *family and friends support* with special mention of husbands, and family and friends at church or Christian friends, 16% concerned *CEC support*, and 9% concerned *supervisory support*. *Colleague support* such as fellow youth workers and work colleagues accounted for about 3% of the responses. In addition, *other support* such as prayers, or a prayer partner or community support accounted for 3% of the responses (see Table 9).

3.58 Needed support

When asked to list in order of importance the kind of support they needed in their work as a state school chaplain (3.5), 45 respondents composed of 33 practising chaplains and 12 ex-chaplains listed 142 kinds of support. Of the kinds of support they needed, 25% concerned *school support*, 23% concerned *CEC support*, 12% concerned *supervisory support*, 11% concerned *church support* such as church fellowship and pastor/minister support, 10% concerned *educational support*, and 9% concerned *family and friends support*. *Spiritual support* such as faith, Scriptures, prayers, and contact with chaplains in other disciplines such as hospital chaplains accounted for 6% of the responses. *Other support* such as space, time, and money accounted for 5% of the kinds of support (see Table 9).

	Kinds of support (N=141)	Support needed (N=142)	Supporting people (N=106)	Sources of encouragement (N=112)
CEC	16.31%	22.54%	16.04%	6.25%
Church	21.28%	11.27%	16.04%	11.61%
Colleagues	2.84%	0.00%	4.72%	0.00%
Educational	0.00%	9.86%	0.00%	0.00%
Family and friends	20.57%	9.15%	9.43%	20.54%
School	27.66%	24.65%	36.79%	25.89%
Spiritual	0.00%	5.63%	0.00%	25.89%
Supervisory	8.51%	11.97%	16.04%	7.14%
Other	2.84%	4.93%	0.94%	2.68%
TOTAL	100.00%	100.00%	100.00%	100.00%

Table 9: Kinds of support, support needed, supporting people, and sources of encouragement of practising chaplains and ex-chaplains

School support was the most frequently mentioned support as well as the most needed support. The school support they were receiving included links with certain specified teachers, senior staff, and principals. Also mentioned was a special weekly prayer group, help from the guidance and/or school counsellor and various other school supports including school staff, parents of pupils, school/guidance counsellor and the school community. However, beside the support they were having at present, they would also like support from the school management and the school BOT as well as structured time/space and a good referral system. Feedback from schools was particularly mentioned, such as referral of children, recognition as part of the school, encouragement, and/or affirmation by school community. One wanted a “review with [the] principal once per term”.

Educational support was not mentioned as the respondents’ present support; but some saw education as a needed support. One mentioned “some specialist seminars ... [on] grief and abuse”. Another pressed for an “awareness of local resources”. Others needed continuing training in listening and pastoral care. *Other types of support* needed were space, time, and money. One wanted a “private space to talk to students”; while another asked for “financial support”.

They also needed *spiritual support* such as faith, Scriptures, prayers, and contact with chaplains in other disciplines.

CEC support received included communications with a chaplaincy support person, co-chaplains, other chaplains, a particular group of CEC committee members, a CEC co-ordinator, CEC mailings, and monthly meetings with fellow chaplains. *Colleague support* included that of fellow youth workers and work colleagues. However, the *CEC support* they needed included regular telephone contact from CEC, better negotiations, accountability and moral support, especially in terms of a chaplaincy network or regular contact with other chaplains for sharing ideas and experiences. One wanted “CEC review/assess/contact/communication”, while another asked for the “role [to be] defined by someone”. One other would like the “opportunity to be creative to develop the role”. Some asked for more chaplains in schools, both males and females and an increased community understanding of chaplains.

Supervisory support at present included a supervising priest from church, Clinical Pastoral Education (CPE) supervision, a training counsellor session, and a mentor. Respondents needed *supervisory support* such as regular meetings with a supervisor, professional and/or experienced supervision, regular assessment of strengths and weaknesses, pastoral and counselling support, a resource person, a good mentor, or a personal counsellor.

Church support at present included special mention of some ministers and pastors. However, a wider support was called for. One respondent explained, “[I need] wider church support, [I am] too isolated”. Another needed “active and regular support from church”. Others needed acknowledgement by the minister, a church link with the school, and prayers and encouragement from the church.

3.59 CEC support

Of the 49 respondents who indicated if they felt the support they were receiving from CEC was adequate for them to work effectively as a state school chaplain (3.4), 28 (57.14%) felt they were adequately supported by CEC; while 18 (36.73%) felt they were not. The remaining 3 (6.12%) were ambivalent. One

believed “more contact [was] needed”, while another received “only [a] newsletter”.

Of the 28 who felt supported by CEC, 15 (53.57%) provided explanations. Of these, 13 (86.67%) were kept in touch by various means such as phone calls, newsletters, advice, regular check-ups and meetings; they indicated that CEC was available to them. One was provided with “on going materials and advice”, while another was “informed regularly about meetings and happenings”. One other said, “The local CEC committee meets once every 3 months for prayer and discussion”. However, 2 (13.33%) expressed the view that CEC support was only a recent phenomenon for them. One admitted, “Only this year, not previously”. Another commented, “Since [name of a co-ordinator], [it] has been brilliant”.

All the 18 who felt they were not supported by CEC provided reasons. Most felt there had not been adequate follow up contact and meetings, and were of the view that CEC was more involved with other ventures such as Bible in School and its own problems. One said there was “no one-to-one follow up”, and another “had not heard from anyone except once”. Others provided comments such as “few, if any, formal contact/checks/information” and stated that CEC had “local problems with administration and structure”. The lack of sufficient contact was felt more by those who either lived in a small town or were too far away for more than one personal contact.

Supervision

These sections concern responses to questions regarding the respondents’ supervision and the adequacy thereof.

3.60 Supervision

Of the 51 respondents who indicated if they had regular contact with a supervisor to enable them to be an effective state school chaplain (3.6), 37 (72.55%) had regular contacts with a supervisor, 13 (25.49%) did not, and 1 (1.96%) was ambivalent. Of the 14 who either did not have regular contact or who were ambivalent, 7 (50.00%) expressed the view that no supervisor, suitable or not, was available to them at the time. One had difficulty finding a good supervisor; while

another complained that the supervisor was not a listener and he/she had to depend on his/her own ministry experience. Seven others (50.00%) described the relationship between themselves and their supervisors as merely informal, irregular or only job-related and not chaplaincy-focused. One mostly related to the guidance counsellor who was a Christian, while another found adequate support from the local advisory team. One other described the supervision as not necessarily directly related to state school chaplaincy.

Of the 48 respondents who indicated the frequency of these contacts with their supervisor (3.7), 58.33% had one contact per 1 to 4 weeks; 10.42% had one contact per 4 to 6 weeks; 12.5% had one contact per 2 to 4 months. A further 18.75% gave various responses such as having no supervision at all because no supervisor had been appointed, or just having contact with the local advisory team or none for 2 years or a couple of times a year.

3.61 Kind of supervision

Of the 38 respondents who provided adequate information regarding the kind of supervision they had been receiving (3.8), 24 (63.16%) described the supervision as *informal*, including discussions or self-care. They described the supervision as “encouragement, word support, advice [and] informal”, as an “informal chat over a meal”, “prayers and catch-up”, “just a friend”, or “an over-seeing by a senior pastor”. One “mostly related to [the] guidance counsellor who [was a] Christian”; he/she “sat down first thing in the morning and talk[ed] [over] issues”. One described his/her supervision as meeting an out-of-town retired minister for reflections and discussions of different issues, while another described it as a shared kind of supervision, that is, meeting weekly with a pastor and monthly with a supervisor. The remaining 14 (36.84%) described the supervision as *job-related*. Comments given included: the “supervisor [is] for [the] youth work role but cover[s] chaplaincy”, the “supervisor [is] for all areas of my life and work”, “professional supervision” and “chaplaincy work come[s] under church fellowship”. One explained it was for the work of counselling - he/she was a counsellor by profession.

3.62 Adequacy of supervision

Of the 44 respondents who indicated if they were satisfied with the supervision they had been receiving (3.9), 36 (81.82%) were satisfied, and 8 (18.18%) were not. Of the 36 who were satisfied, 17 (47.22%) provided explanations and mostly described their supervisor as adequate; they indicated that the supervisor provided clear perspectives or that the discussions were helpful. One described the relationship as “regular, good, and trusting”. Comments about their supervisors included: “very professional, [has a] clear head and discuss[es] important issues”, “concern[ed] and listening” and “experienced in supporting a previous chaplain”. However, one, although “sort of” satisfied, pointed out the cut-and-paste nature of it, “I have a supervisor for my other two jobs so I slot bits and pieces in every now and then”.

Of the eight who were not satisfied, four (50.00%) provided explanations. Two described the supervision as not chaplaincy-oriented enough, too informal, and irregular. One explained, “When I need help I can get it - otherwise just a chat ... As I become more involved I need a regular time”. Another said, “Not particularly - it’s only a small part and I need to increase its significance in sessions”. They also complained about the inadequacy of their supervisors. Two others commented that the “supervisor” was either old and ill or not involved in chaplaincy.

3.63 Supervision improvement

Respondents were asked to indicate the ways in which their present supervision could be improved (3.10). Of the 20 respondents, 12 (60.00%) either wanted a supervisor appointed in the first place if they still did not have one, or wanted the supervision sessions to be more regular and/or increased in number, or to be consulted on matters such as the times of and goals set for the meeting. Some suggested chaplaincy should come under church fellowship, or that at least the supervision should be independent of CEC. One wanted the supervision to be paid for as he/she was paying at present. The remaining 8 (40.00%) wanted the supervision to be more chaplaincy-focused, to have “more direct questioning and challenge”, or to have a strong component of counselling, and also wanted the

supervisors to have knowledge of the school environment, the local situation, and/or have counselling experience.

3.64 Importance of supervision

Forty-nine respondents indicated if they considered supervision important to their work as a chaplain (3.11). Of these, 48 (97.96%) considered it important, while 1 (2.04%) did not. Of those who considered supervision important, 41 (85.42%) provided explanations. Of these, 20 (48.78%) saw supervision as providing accountability and protection, and security for themselves and the children. One commented that supervision provided a “boundary check”; another said that supervision concerned “boundary issue and ethical sounding board”. One said, “It helps to keep role boundaries clear; it helps clarify issues”. Some saw supervision as keeping them “on track”. One explained, “It helps to encourage you, bring accountability and can help to give [an] objective insight”. Seventeen (41.46%) saw supervision as a “platform for reflection”, support and for keeping a healthy balance, especially supervision from an impartial and uninvolved person. One said supervision was “vital to reflect and share experience[s]”; while another believed supervision was for “support and safety”. One other explained, “I think it most helpful to be able to reflect on my work, or other issues with someone impartial and uninvolved”. Two others regarded it as an opportunity for talking about both personal and chaplaincy matters and for direction and feedback. One indicated a need for “someone to talk to about issues and personal matters”, while another wanted “to talk over significant events” and expressed “the need for direction at times”. Four (9.76%) emphasized the importance and value of supervision, as chaplaincy was a hard job. One warned that without supervision, one “won’t last”, while another stressed that supervision “must be compulsory”.

3.65 Beneficial supervision

When asked what kind of supervision they saw as most beneficial in their work as a state school chaplain (3.12), 38 respondents provided descriptions. Of these, 24 (63.16%) saw supervision as beneficial if it was trained, chaplaincy-focused, pastoral, reflective, impartial, neutral and/or regular. They described beneficial supervision as: having “theological wisdom, experienced ministry, [and] educational knowledge”, being “regular and [having] specifically aimed

questions”, and having a “trained counsellor who understands chaplaincy”. Some mentioned professionally trained supervisors, counsellors, or empathic persons with counselling experience such as those who were able to discuss, suggest, encourage, listen, and pray with them. One said, “Someone to encourage and give counselling ideas to you - pray with you”. Another described it to be “professional supervision with a neutral person outside the organization. The person must ‘understand’ Christian ministry and [the] roles within”. One other explained, “An impartial, unconnected skilled person in supervision, enabling me to look at where I’m at and what I’m doing. Particular school cases can be discussed with staff at school”. Fourteen (36.84%) saw beneficial supervision as having a supervisor available to listen openly to allow chaplains to ‘off-load’ in a relaxed manner; and gave suggestions for particular difficulties. Some gave comments such as: “reflective supervision from a good listener”; one who “listen[s] to me and [provides] feedback to encourage”; and “someone to talk through chaplaincy roles, success, and failures”. Some preferred a relaxed relationship, open sharing, and free expression of whatever was of interest. Others wanted the supervision to be honest and direct but not too overbearing.

3.66 Supervision payment

Of the 29 respondents who provided information regarding the payment of their supervision (3.13), 11 (37.93%) indicated it was free with one explaining that his/her supervisor was a volunteer. Nine (31.03%) indicated their supervision was paid for by others such as employers, church, the parish, or the pastor. Nine (31.03%) paid for themselves. Eleven respondents indicated the amount they spent on supervision per hour if they paid for themselves (3.14) or if others paid for them (3.15). When the supervision was paid for by the chaplain himself/herself, the payment varied from \$25 to \$55. When the supervision was paid for by others, it varied from \$30 to \$76.

3.67 Supervision hours

Thirty-three respondents provided the number of hours of supervision they had (3.7/3.16). Practising chaplains’ supervision hours varied between 2 hours per 9 months to about 45 hours per year; while the ex-chaplains’ supervision hours were up to 36 hours per year.

Frustrations and Difficulties

3.68 Frustrations and difficulties

This section deals with questions on frustrations and the difficulties experienced by state school chaplains.

Respondents were asked to list in order of severity the frustrations they had in their work as state school chaplains (6.5). Space was provided for up to five reasons. Thirty-three respondents listed 86 frustrations. Respondents were also asked to list in terms of severity the difficulties they had in the last 12 months as state school chaplains (6.16). Twenty-one respondents listed 43 difficulties they had experienced in the past 12 months. Table 10 shows the proportion of responses made to the above questions concerning each of the categories of frustrations/difficulties as listed in the left-most column.

	Frustrations (N=86)	Difficulties (N=43)
Ambiguous role/Lack of identity	9.30%	0.00%
Being an outsider	0.00%	18.60%
Lack of personal space	8.14%	0.00%
Lack of recognition	10.47%	0.00%
Lack of support	12.79%	0.00%
Own inadequacy	10.47%	0.00%
Powerlessness	23.26%	30.23%
Practical issues	0.00%	9.30%
Restrictions	8.14%	0.00%
Unavailability	13.95%	20.93%
Uselessness	0.00%	13.95%
Others	3.49%	6.98%
TOTAL	100.00%	100.00%

Table 10: Frustrations and difficulties of practising chaplains and ex-chaplains

Frustrations

Some felt powerless at the “appalling” home situations of the majority of children, such as family break-ups, dysfunctional home situations, substance abuse, and at their own limitation to effect changes. One respondent felt his/her lack of ability to cope with Form 1 and 2 (Year 7 and 8) girls’ endless friendship problems.

Others were overwhelmed by the hopelessness of some young people and the indifference of some parents. Some watched helplessly the same young people making the same mistakes. One felt the “ever increasing amount of problems in the schools”, while another “watched [the] overburden[ed] school system ‘miss’ kids”.

Unavailability included not having enough time for chaplaincy, either making it difficult to do what they wanted to do, or even attend schools sometimes. One did not have “enough time to do the things ... [his/her] heart [wanted] to do”, while another did “not [have] enough time to devote to the situation”.

Regarding the *lack of support*, respondents felt unsupported especially by the busy school staff or by a lack of encouragement, and they sometimes did not feel part of the school. One felt left out when “not invited to social events”. Others felt the lack of support from “the non-communication with CEC body”, and because they did not have the chance to meet “with other chaplains and community workers”.

Respondents were frustrated with *their own inadequacy* when they personally found it difficult to build relationships with older students and with a large staff. Some felt personally inadequate in solving some children’s problems or were unable to break down certain barriers. Others complained about being unaware of the particular needs of their own schools; they themselves lacked the necessary knowledge of school support systems. One found it difficult to remember names.

Regarding the *lack of personal space* to work from, one respondent claimed there was “no room from which to work”, while another indicated a “lack of [a] permanent office”.

Respondents felt *a lack of identity* and found their *chaplaincy role ambiguous*. They were frustrated with an absence of clear role definition, unclear expectations, and a lack of status. One complained of the “lack of anything specific to do”, while another found that nobody wanted to talk to him/her some days. One other commented that people in the school community were uncertain as to who he/she was and why he/she was at the school.

Among their frustrations, respondents described *restrictions* such as not being permitted to talk on sexual issues or to show affection in a physical way. Some wanted to see God being brought more into the school but admitted they had to be very discreet about mentioning matters that were spiritual. Others particularly complained about the lack of Christian input. One felt his/her “limitations as a Christian witness”, while another commented on the “misunderstanding of Christian implications”. Others complained about “secularized people”.

Respondents felt frustrated by a *lack of recognition*. They felt uninformed, lonely, and like an outsider/non-person, with no referrals. One remarked, “I was not made welcome by staff but made very welcome by the Principal. Previous chaplains had been parents of the pupils. I was a stranger”. Another had “a feeling [of] not being what a school wants”.

Other frustrations included not being paid for chaplaincy work and living a long distance from the school.

Difficulties

As well as being mentioned as frustrations, *powerlessness* and *unavailability* were also mentioned as difficulties. As a difficulty, *powerlessness* included prolonged cases, staff expecting more than they could offer, or ignorance of the appropriate help for “the needy”. One felt the “over-expectation of staff”, who expected him/her to be a “professional chaplain”. Some felt powerless when children would not open up, refused to change for the better, or when they failed to solve certain problems such as family situations and saw hopeless young people and indifferent parents. One was “not able to solve “kids’ problems”, while another was disappointed that “kids were not coming freely to talk about issues”.

Unavailability included not having enough time for the demands of chaplaincy. One had to “squeeze appointment[s] within [a] short time”.

Respondents felt like *outsiders* for various reasons. They felt isolated from staff at times and ignorant of school protocol. Some found it difficult to gain

acceptance and find their own niche, especially those who changed roles within the same school, like shifting from being counsellor to being chaplain. They felt apart from the school community when they were not informed of school events.

Another of the respondents' difficulties was *feeling useless*, especially when they were "not used" by the schools as much as they had hoped. At times, they felt a lack of direction and loss of opportunities, especially getting referrals. One felt useless because he/she had not "liaisoned enough to raise the profile of chaplains", while another was "not feeling as though [he/she was] making a difference".

Difficulties with *practical issues* included tiredness, being a long distance from school, and difficulties with snow and transport. *Other difficulties* included complaints from some parents and lack of payment.

Uselessness and Powerlessness

Respondents were asked if they had ever felt useless or powerless. Their answers to these questions are detailed in the following sections.

3.69 Uselessness

Forty-five respondents indicated if they had ever felt "useless" at their school (6.7). Of these, 17 (37.78%) had felt useless; while 28 (62.22%) had not. Of those who had felt useless, 12 (70.59%) provided explanations. They felt useless when they could not make themselves available to the schools at the time when the schools needed them. They also felt useless when they were unknown to the school community especially when new, when they were not informed of school problems, when they had inadequate qualifications, when problems were overwhelming, and when they had to wait around at school without any specific work to do. One complained of having "nothing much to do", while another explained he/she only found out about problems afterwards. One remarked that there were "always family circumstances [he/she had] no control over"; while another noted "a depression in [a] teacher [that he/she] didn't seem to [be able to] help".

Of the 28 who had not felt useless, 7 (25.00%) explained that they always kept themselves busy, they prayed while loitering in school grounds, they had no unreal expectations of the school because they were only there as the result of being called by God, or they had already received positive feedback from the school. One had already received “plenty of acknowledgement[s]”.

3.70 Used more?

Thirty-nine respondents indicated if they felt their schools could have used their talents more, and in what ways (6.8). Twenty-two (56.41%) felt they could be used more; while 17 (43.59%) thought they could not. Of those who thought they could be used more, 19 (86.36%) wished they could be more involved in events such as drama, sports days and classroom work, both in planning and assisting, consulted more often by the school, involved in the discussion of life issues with older children and in consultation with support teams, or involved in counselling and have “problem children” referred to them “to talk to”. One wanted to be more involved as “counsellor, teacher-aide, on the marae”, and another said, “I feel the guidance system could have sent students my way”. It has already been noted that one of the difficulties was *feeling useless*, especially when respondents’ schools had not “used” them as much as they had hoped previously. Of the 17 who did not think they could be used more, one felt his/her skills were already well utilized by the school community; and another commented that there was a “clear boundary” to follow.

3.71 Powerlessness

Of the 40 respondents who indicated if they had ever felt “powerless” in their work as state school chaplains (6.6), 19 (47.50%) had felt powerless while 21 (52.50%) had not.

Of those who had not felt powerless, four (19.05%), like some of those who did not feel useless, kept themselves occupied or had resorted to prayers. One, who always kept himself/herself occupied, said, “We are very busy seeing children/parents - if not I appreciate the break”. Another was “motivated to handle a problem from start to finish”. One other was always on the look out for

opportunities. He/She remarked, "For me the opportunities are endless". Another simply coped and prayed. He/She said, "I pray. (If I personally feel powerless!)"

Of those who had felt powerless, 18 (94.74%) provided explanations. Nine (50.00%) felt powerless in overwhelmingly hopeless, problematic and needy situations such as circumstances which could not be changed or when children's attitudes were "set in concrete". It has already been noted that some respondents were frustrated with the fact that the same mistakes were repeatedly made by the same young people. In discussing powerlessness, one respondent mentioned problems that "could not be fixed, no matter how well you listen". He/She continued, "You wish you could have Christ's power to help and heal - but some people just don't want to be helped". One struggled "to effect any real change", while another noticed that "a lot of the issues presented [were] either too difficult for the student to overcome alone or [were] outside their control" such as "fighting parents". He/She felt powerless "often" but admitted "God [did] work miracles" at times. It has been noted that some respondents were frustrated with their lack of ability to change the "appalling" home situations of most children. Another described his/her school atmosphere as being "very unhappy" and was "too shaken by the unfriendliness of [the] staff" to return, while another had noticed mounting needs such as those of teachers working under pressure, students from cultures with strong social peer pressure which could have "a strong hold of behaviours and attitudes".

Nine (50.00%) attributed their feeling of powerlessness to the peculiar nature of the chaplaincy role which essentially stood them apart. Most of them felt like outsiders. Some did not feel part of the school community when they were not informed of school events, especially "significant events". Sometimes, their distance from the school community aggravated the problem. Another had difficulty "pushing in" especially when he/she "wasn't told about events, or asked, or [if he/she] felt unwanted". One explained, "Because I was not really part of the school system ... [I] didn't have the same backing behind me. Often feel very much on my own". One described his/her situation, "Some problems of violence or sexual abuse in homes we cannot do anything about, because the kids don't

mention it directly to me. I have second hand reports, e.g., local kindy teachers, or teachers. You ask leading questions and they cover up the situations”.

Some respondents had difficulty gaining acceptance. One explained, “I am still finding my niche”. One was “not asked to become involved in crisis [sic]” when he/she had “something to offer”.

Other respondents felt hampered by the chaplaincy role, especially when it prevented them from intervening when they believed they should. One was frustrated “to see the need and not be able to intervene in any way ... [if it was] not seen as part of [his/her] role”. One wanted “to step in” but knew he/she should not because of the “need to step back sometimes and ‘allow’ people to work out problems”. One, though admitting that chaplains did not “‘fit’ into the structure”, was more positive and believed their use lay in their powerlessness. He/She said, “But that is OKAY because it is in the ‘breaks’ that I can offer myself”.

Outside The School System

State school chaplains are in the school but not of the school because of their volunteering nature. Responses to questions on the benefits and problems associated with this role are described in these sections.

3.72 Non-member of state school staff - outsider role

State school chaplains are considered to be “in the school, but not of the school”. Forty-eight respondents indicated if they found “this peculiar role” a help or a hindrance to their chaplaincy work (5.5). Of these respondents, thirty (62.50%) found it a help and 8 (16.67%) found it a hindrance. A further 7 (14.58%) provided miscellaneous comments such as seeing themselves as already part of the schools, not part of the schools at all, or seeing the situation as of no concern. The remaining 3 (6.25%) found such a role both a help and a hindrance; one of whom explained that it was a hindrance because he/she was “ignorant of what’s happening”, and it was a help because he/she had “no responsibility”.

Of the 30 who found it a help, 27 (90.00%) provided explanations. They maintained that they found that being apart from the school disciplinary structure enabled them to be objective, independent, autonomous, free, impartial, and neutral. One was “completely unbiased”. One could “speak objectively”, while another was “emotionally separate from [the] schools’ struggles”. Often they saw freedom in such an arrangement. One was “absolutely free to be different”, while another was “free to listen and engage”. One was “free to talk to child[ren]”. They noticed children opened up and parents came to them because of this. Most saw such an arrangement as helping the issue of confidentiality, and enabling the relationship between them and the children to be more open.

The eight who found it a hindrance explained that it was difficult to get into the school community and become a part of it, that it took too long to get known by the school community, that they themselves as chaplains were not well informed of school happenings, and that the chaplaincy time at school was simply too short or too irregular to allow them to get acquainted with the school community. One said, “I initially thought it would be a help, but became increasingly frustrated at being ‘out of the log’ of the school system”. Others complained of not being paid. One, seeing the disadvantage of not being on the payroll, explained, “Being unpaid, I was regarded as an outsider”.

All the seven who provided miscellaneous comments provided explanations. Two saw themselves as already part of the schools. One said, “I’m part of the school”. Another remarked, “I am integrated into the school”. However, one who maintained he/she was not part of the school in any case was unsure if such a role was a help or hindrance. The one who disagreed with the statement “in the school but not of the school” saw himself/herself as “both in and out of school”, while three others simply did not see the situation as a concern.

3.73 Legitimate voice

Respondents indicated if they wished state school chaplains could become part of the school establishment with a legitimate voice (5.8). Of the 51 respondents, 17 (33.33%) said “yes”, while 26 (50.98%) said “no”; 1 (1.96%) indicated both without further elaboration, and 7 (13.73%) did not indicate either way or were

not concerned. Of those who said “yes”, 15 (88.24%) provided explanations. Of those who said “no”, 22 (84.62%) provided explanations.

Of the 15 who provided reasons as to why they wished state school chaplains could have a legitimate voice, 12 (80.00%) expressed the view that having a legitimate voice could be potentially helpful and make a difference. They could then be a part of the school culture or a “part of the school on a permanent basis”. By being an insider to the school, they would be, as one put it, “more recognized and used more”, especially for the interests of the children. One explained, “It is in the best interest of the children’s spiritual and emotional needs that all parties should be acknowledged and have equal opportunities to voice their concern, praise, etc.”. Another believed the voice could “offer equal opportunity [sic] to voice for the interest of children”. Having a legitimate voice could also influence decisions on moral ground and problem solving, and provide Christian input. One noted the voice could “influence the schools’ choices over ethical and moral teachings”, while another said, “I am appreciating the invitation to Deans’ and Guidance meetings where they accept any contribution for problem solving. I know of people resources. A special opportunity recently ... [was] doing a ‘values’ research for all curriculum areas”. One other maintained having a legitimate voice “could give a Christian influence to the decision process”.

Of the remaining three respondents (20.00%) who wanted a legitimate voice at the school, one (6.67%) believed such a voice would occur naturally with genuineness. He/She said, “But I believe this happens with natural relationships and sincere involvement”. Another, however, believed such a voice was not possible because the situation was “hindered by the 1877 Education Act”. The other felt chaplains already had such a voice and seemed to think that although they were not part of the school, they were emotionally part of it. He/She said, “We already have a voice in the school. I like being part of the school, but not of it”.

Of the 22 who did not want a legitimate voice, 11 (50.00%) saw the advantage in remaining outside of the school establishment, for it allowed impartiality and independence, and/or earned respect. One said, “One of the advantage[s] of the

system is that the chaplains can be unbiased". Another warned, "I don't think we should be political. My greatest power to influence the policies of the school is in keeping staff in discussions positive, or being an objective voice in dialogue with the principal". Others maintained that their independence was of greater value than a legitimate voice. One said, "I think my usefulness comes from being 'outside' the institution". Another stated, "I prefer to be independent but respected". Others believed not having such a voice made them more approachable and respected. One said that "being apart gives [the school] freedom to approach chaplains", while another maintained such "independence gives a voice a degree of respect". One other felt that his/her voice would be welcomed and genuinely "wanted" by those in the school community if it was not "imposed" on them in the first instance. Five (22.73%) maintained this was not the legitimate chaplaincy role. One said, "I do not think it is a legitimate role. If I wanted power in the school, I should have become a board member, not a chaplain". Another stated that "this would be moving beyond the boundaries originally negotiated". One described his/her role more as a servant. He/She said, "I see my role as a humble servant role and [do] not struggle for power. If chaplains gain power it decreases the appreciation of them". Another clearly expressed the view that "the role of chaplains does not need power". One (4.55%) warned that there might be problems associated with having such a voice as it could hinder the relationship between the chaplain and the school staff and the students. He/She expressed his/her concern, "[Having such a voice] might catch me up with the politics and management, [and] might hinder my relationship with some staff/students". One (4.55%) explained that he/she could always "make submissions to the Ministry of Education". Two (9.09%) particularly pointed out the chaplaincy role was more about forming relationships, one of whom stated that "chaplains should be independent from the school" because it was "not necessary to have a voice in the school" as chaplains were "there to develop relationship[s]". The other echoed, "I think you need to be independent. Out of relationship you are given a voice to speak - I believe this is more powerful". The remaining two (9.09%) felt they already had some kind of voice. One said that his/her "presence allow[ed] for informal voice anyway". The other explained, "Chaplains have as much voice as they have respect in the school. I feel accepted and heard".

The seven who were not concerned about the situation or did not indicate either way echoed some of the reasons given by both those who wanted and those who did not want a legitimate voice. Four (57.14%) expressed the view that they already had a legitimate voice in the school. One remarked, “As part of the community we already have a legitimate voice in the school”, while another said, “I ... am part of the establishment and (part of a team) and can be a legitimate voice at times”. Another (14.29%) was resigned to the fact that having such a voice was not possible. One stated, “In state schools it’s not going to happen”. Two (28.57%) believed that a voice would occur with time and effort. One believed the relationship formed with the school community could be “built to be a voice in the school”. Another believed that if chaplains “spent more time and love and went to staff meetings [their] mana would increase”.

Being Christians in State Schools

Chaplains are Christians in a secular environment and are not able to initiate discussion on religious matters. Respondents were asked how they coped with this role.

3.74 Non-evangelizing chaplains

Chaplains are warned against talking about God in the school unless asked first. Respondents indicated if they found this a help or a hindrance to their acting as a Christian (5.9). Of the 54 respondents, 14 (25.93%) found it a help, 11 (20.37%) found it a hindrance, 28 (51.85%) gave other comments such as ‘neither’, ‘N/A’, ‘don’t know’, ‘doesn’t matter’, ‘irrelevant’, ‘no worries’, ‘not applicable’ or ‘not an issue’, and 1 (1.85%) indicated both; he/she found it a help when “it gives you permission to speak”, and a hindrance when he/she had to “await permission” to speak. He/She found the situation “frustrating”.

Of the 14 who indicated it was a help to their acting as Christians, 13 (92.86%) provided explanations. Twelve (92.31%) found that it was best to work within a boundary or suggested other ways of showing God’s love such as being a friend and showing respect and moderation, or focusing more on actions which they believed could speak louder than words. One explained, “I do not consciously

think I must not talk about God. There are many ways to bring God's love to people". Another explained, "My actions must speak louder than my words. If my actions are right, students will ask or enquire". One other elaborated, "It means we put more emphasis on 'being' a Christian rather than speaking about it". Another called chaplaincy "relationship evangelism". However, one other (7.69%), in spite of indicating it was a help, suggested that actions and words should go hand in hand.

All the 11 who found it a hindrance to their acting as a Christian provided explanations. Seven (63.64%) believed it was their chaplaincy role to bring God, God's love and/or faith into the school or offer spiritual help. One "would like to inspire faith in God"; while another found it a hindrance "because people need to know about God and His love". One other explained, "Most of society see[s] and acknowledge[s] chaplains in the Christian ethos - I believe [that] in using the term 'chaplains', we go in with God on our badges". Others stressed their need to show love. One stated, "Love is a strong motivator and because of my love for God I would like to share and explain more to the children about God as their loving Father". One believed that "most problems have spiritual roots". He/She believed that "being able to pray spontaneously with kids would bring better results". Another stated that "chaplains offer spiritual help and guidance as well as emotional support". Four (36.36%), however, had resigned themselves to the fact that there were restrictions, but stressed that the situation did not stop them from acting as Christians or that they were content to wait for opportunities. One said, "It is hard to show your faith if you can't talk about it although in some ways you can still show your faith by your actions". Another stated, "Although if it is requested or undoubtedly the best solution to a need I will discuss God!!!"

Respondents who found the situation a hindrance were asked to describe how they dealt with this situation as a Christian (5.10). Of the 11 respondents who found it a hindrance to their acting as a Christian, 8 (72.73%) described how they dealt with the situation. Three (37.50%) had accepted the situation, with 2 of them resorting to prayers. One of the two chaplains decided to "pray and abide by schools' decision". Three (37.50%), like some of those who found the situation a help, dealt with the situation by focusing on actions. One elaborated, "I believe

that actions have a stronger appeal than words. I always pray that they will get to know the love, kindness, empathy, and acceptance of Jesus Christ through my actions". Another added, "It is very negative to dwell on this attitude of schools being against talking about God, especially when actions, smiles, and encouragement can be shown!" Two (25.00%) dealt with the situation "by being discreet". One described how he/she overcame the obstacle, "Do the best you can. Because I am now respected I will introduce God by asking questions, e.g., 'Would God have some place in this situation?'"

Of the 28 who provided miscellaneous comments such as "neither", "N/A", "don't know", "doesn't matter", "irrelevant", "no worries", "not applicable", or "not an issue", 26 (92.86%) provided explanations. Nine (34.62%) knew where they stood or did not worry. They provided comments such as "not really a big problem", "doesn't bother me - no pressure", and "no worries". Others did not see the situation as a problem because they regarded empathy as more important in chaplaincy than evangelizing; and they had found it was natural for children to talk about God in any case and this gave them "an opening" to talk about God. Eight (30.77%) indicated that the situation did not change who they were, that is, Christians; and that their presence was more important than evangelizing. One declared, "Irrelevant - I can still act and speak as a Christian without 'Bible bashing'". Others emphasized their Christian presence. One maintained he/she "represent[ed] Christ in schools; effective ministry [was] by presence - practise faith by being and doing". Seven (26.92%) were free to discuss God within certain guidelines or because of the nature of their school, or prepared to work within the confines of the role at schools but would not miss any opportunity to talk about God if it should arise. One was free to talk "as a minister of a Maori school"; another was "free to discuss spiritual matters within the framework of ministry guidelines". One other explained, "The school knows I am a Christian, and as this is the rule I work with it and make it neither a help [nor] a hindrance, if the opportunity arises I use it". Another echoed, "I try to minister within these boundaries, loving the children indiscriminately, but missing no opportunity, when presented, to introduce God". Two (7.69%) were already doing Bible in School at the schools. Hence, the schools were aware of their Christian status. One said, "Neither - as I also teach 'Bible' the kids all know where I stand". The

other indicated it would have been a hindrance if not for the fact that he/she was already taking the Bible in School programme. He/She explained, “Everyone knows where I’m coming from and some children bring up spiritual questions in the playground, etc.”.

Of the 28 who provided miscellaneous comments, 3 (10.71%) described how they dealt with the situation by using various means such as praying, concentrating on actions and/or seeking parents’ permission. One “practise[d] faith by being and doing”. Another explained, “I have a form the children can take home, giving me permission to give them Christian literature, for parents to sign. Also, I run a Christian kid’s [sic] club at the school”.

Respondents were asked to indicate the feelings they had, as a chaplain, about not being openly evangelistic in a state school (5.11).

Of the 14 who had previously stated that being unable to talk about God was a help to their acting as Christians, 10 (71.43%) were accepting of the situation, felt positive, quite comfortable and/or excited, free, “OK”, “no problem”, relaxed, happy and/or relieved. The one who had taught most of the students Bible in School programmes in the past saw no problem. Another described how he/she felt, “Free to be ‘me’. No pressure to ‘convert - Relaxed. Enjoyed time”. One other was happy to “accept it and move on”, and seek to “be an example [through] [his/her] words, life, etc.”. Others believed their ‘being there’ and actions worked best. One explained, “Positive because it is my being there and what I do that is helpful and that points to why I do it (overtly Christian work I can do in the Scriptural Union Group)”.

All 11 who said the restriction was a hindrance described how they felt. Five (45.45%) felt optimistic, “OK” about the situation, or had accepted it, if they could offer help in other ways, such as “praying privately for the needy person”; or “if people knew they could talk to [them] about God”. Two (18.18%) would evangelize when led by the Holy Spirit or “when [the] audience w[ould] receive well”. Nevertheless, 4 (36.36%) felt frustrated, helpless, or restrictive. One said, “I feel very sorry, sad, deeply concerned for the hopeless. I feel challenged to

make my responses very relevant to needs”. Another echoed, “A little frustrated. You carry the answer, but none wants to hear”.

All 28 of those who answered neither help nor hindrance to the earlier question described how they felt. Fourteen (50.00%) saw no problem with the situation; they did not see evangelization as a chaplaincy role. One explained, “Chaplaincy work is not the place for evangelizing or proselytizing. I’d be concerned if it were otherwise”. Rather, they saw the chaplaincy role as one of relating, “a bridge building opportunity”, and/or caring. Another explained, “I have no problems with this as I see the ministry as representing a church that cares”. Seven (25.00%) felt “pleased” or “comfortable” and found that there was “more than one way to witness”. They believed caring and being available were either more important than, or the best form of, evangelization. One explained, “Long after [the] child[ren] have forgotten what I said, they will remember what I was like. If I care, this will be the best evangelization”. Chaplaincy was regarded as “a visual form of evangelization”. Four (14.29%) had taught Religious Education previously or had found other outlets. One explained, “I cannot be openly evangelistic at school but my husband and I are involved with young people (many from these 2 schools) on Sunday afternoons where we do have the opportunity to share the [G]ospel on a more personal basis”. Another would have felt frustrated if not for other outlets, such as seeking permission from the parents regarding the distribution of Christian literature to the children, “loving the children indiscriminately, but missing no opportunity, when presented, to introduce God”, and running “a Christian kid’s club at the school”. One was already known after having taught Religious Education previously, and explained, “Not a problem as I have taught most pupils RE (Religious Education) in the earlier years. They call me the God-woman”. However, 3 (10.71%) felt restricted or frustrated in spite of saying it was not a hindrance. One explained, “Hands tied behind my back sometimes”. Others saw the situation as limiting them from being “evangelistic Christian[s]”. One remarked, “Frustrated as you just want to tell them exactly what could help them. God”.

3.75 Christian services

Unlike church school chaplains, state school chaplains are not able to hold regular Christian services, unless asked. Respondents indicated if this was a help or a hindrance to their work as a chaplain (5.12). Of 45 respondents, 18 (40.00%) indicated it was a help; 26 (57.78%) did not indicate either way or did not see the issue as a concern, giving comments such as “irrelevant”, “neither”, “not a problem”, “no worries”, or “doesn’t bother me”; 1 (2.22%) indicated it was a hindrance; he/she thought “children need to see someone Christian as a role model from whom they can ask questions”.

Of the 44 who thought that it was a help or did not see the issue as a concern, 17 (38.64%) expressed the view that it was not the role of chaplains to hold regular Christian services. They provided comments such as “at ease - it’s not the role”, “I do not see it as part of the role”, and “[I] do not want to be seen as just there for the church kids”. Some felt that Christian services should not be done by chaplains at school. One explained, “He [the local pastor] teaches Bible in School there and the school does have a Bible in School programme for that side of their education. I see Bible in School [as] a different job than ... chaplaincy”. Another stated, “I wouldn’t imagine holding regular Christian services in a state school. The kids need to be connected to God [through] a local congregation, not a school congregation”. Others saw chaplains primarily as sources of support and emphasized the relational aspect of the chaplaincy role such as the act of caring. One found there was “no need to be overt to evangelize”, and that Christian actions were more important. One believed that not doing services allowed for a “more informal relational role to be [the] focus”, while another echoed that it made it possible for the “relational aspect of [the] position [to be] heightened”. One elaborated, “How many assembly talks do you remember? How many people with whom you had a relationship do you remember? The question with the highest number is the most effective Christian work”.

Fourteen (31.82%) were already doing services or said that their schools were open to the idea. They took a prayer at assembly, provided services at times of death and services at special times such as at Easter and Christmas. One explained, “I can take assembly every term if I want, but usually only do it at the

beginning of the year, because of pressure of work". Another elaborated, "I recognize the secular tradition of state schools, and I don't have specific training in conducting services. However, I was asked to take a memorial service for the family whose daughter had committed suicide". One other said, "I offered annual school thanksgiving services to old pupils, current pupils, staff and teachers. I offered ANZAC Day services. I blessed new school facilities. All these were arranged by negotiations with school management". Another elaborated, "The school is very open to my involvement in 'religious' occasions, e.g., Easter and Christmas". One explained, "My school is quite open to holding an Assembly with a Christian message. It's something I am looking to develop. As a whole, I think State Schools are looking for answer[s] to problems. A lot of them see and respect the value of Christian principles".

Thirteen (29.55%) were not keen on doing Christian services, at least for the present, unless initiated by the schools, or had sought other outlets to provide Christian input. Those who did not wish to take services provided the following comments: "I myself have no desire to hold services", "I didn't feel the need to have Christian services", and "I wouldn't want to run a Church service if I had the opportunity. I can't see that accomplishing anything". While one respondent "would not be comfortable taking service[s] and would seek help", another explained, "I know what I can do - if services arise ... out of what I do, then that is great. Many people do not know what a chaplain is, let alone demand to have a service". Two others decided to keep a low profile for the mean time. One explained, "At the moment I think it's best that I establish myself as a low key Christian - later when I'm accepted I may be trusted to hold services". The other elaborated, "Many times, staff members and students feel threatened by people in a minister's role. I believe ... maintain[ing] a low profile regarding taking services will make the school community more relaxed about the chaplain's role". Two other respondents preferred to leave the initiative to the schools themselves. One explained, "When the school makes the approach, it then becomes an activity beyond personality [of each individual chaplain] to [a matter of] principle [of fully accepting the concept of chaplaincy into the school]. This could be a significant growth in the school community's acceptance of the [chaplains'] role/presence". Another elaborated, "I follow the school - if I am able to share about some of our

Christian faith I will wait 'till an opportunity arises and the school [is] willing. Remember we share more than one faith in one school". One, who had taught Bible in School in the past and sought other outlets such as Christian fellowship, said, "I am hoping to begin a fellowship of Christian students during the lunchtime I am at school each week. There, students will be able to receive information if they wish".

Role of a State School Chaplain

3.76 Ready to fit in to whatever role - chaplaincy contract

The contract is an individualized or varied contractual job description that chaplains sign when the negotiation comes to a successful conclusion (See Appendix 10). Depending on the individual chaplain's skills and the needs of the school, different chaplains may do different work. This approach demands a level of flexibility on the part of the chaplains. Respondents indicated if they arrived at state schools ready to fit into almost any role the particular school asked of them (5.13). Of the 49 respondents, 40 (81.63%) arrived at the state schools ready to fit in, while 9 (18.37%) did not. However, 5 of those who did not arrive at the school ready to fit in explained that the contractual agreement showed that they had a clear role to play, that is, to be chaplains, or that they had a skills base that could be used. One stated, "I'm there as chaplain" while another emphasized, "We have our role".

Respondents, who indicated that they arrived at state schools ready to fit into almost any role at the particular school, were also asked if they found this a help or a hindrance to their work as a chaplain (5.13). Of the 40 who arrived at the school ready to fit in to almost any role, 32 (80.00%) indicated that it was a help to them to work as a chaplain; 5 (12.50%) did not indicate either way, and 3 (7.50%) indicated it was a hindrance, one of whom had not been trained sufficiently in sports for his/her school.

Of the 32 who indicated it was a help, 26 (81.25%) provided explanations. They were available to do whatever the schools wanted, as set out in the individualized contract. They felt such an arrangement left no room for misconception and no ambiguity as to the role of chaplains in state schools. One explained that the

“personality and the needs of the school must come first”, while another remarked, “I know I’m meeting the school’s needs”. One described himself/herself as a “servant”; while another said, “[I have] no special expectation other than what was expected of me - say the prayer”. Others suggested that chaplains should come with attitudes of openness, adaptability, and flexibility. One maintained that chaplains “must be adaptable, [because] every visit is unknown”, while another said that “flexibility within limitation is a great aspect of [the] role”.

3.77 Teacher-aides and chaplains

Forty-five respondents indicated if they felt most of the time that they were acting only as teacher-aides (5.14). Of these respondents, 42 (93.33%) did not think they were treated by their schools like teacher-aides; while 3 (6.67%) thought they were, one of whom suggested it was “a good way to know kids”. Of those who were not treated like teacher-aides, 13 (30.95%) provided explanations. One was treated more like “a counsellor, [an] advocate”; while another pointed out that the chaplaincy service was “free”, as chaplains were unpaid. Eleven argued that the two roles supported different curricula. They described teacher-aides as being “restricted and directed by the teacher” with whom they worked; while chaplains might help with school work and work in the capacity of teacher-aides, they mainly chatted with children and were free to meet the needs of the students if the situation demanded. One explained, “Although I did help in that teacher-aide capacity, the staff encouraged me to tune into the children and take what ever action was necessary ... if it became clear that a child needed to talk - then I was free to do so”.

They saw the role of a teacher-aide as assisting teachers to supervise, instruct, and teach; it was oriented towards education, physical needs and disciplining; whereas the focus of chaplains was less teaching-oriented and more to do with emotional relationships. Chaplains helped to “provide an [sic] holistic approach to students’ development”, and to provide “support to those within the structure to grow healthy kids”. One remarked that the “school and chaplains grow wholistic [sic] kids”. Another elaborated, “Most schools are sport and academic oriented. The child’s performance is at stake. Very little is being done to take care of the child’s

emotional needs”. They provided emotional/crisis support for the school community, principals, teachers, and students, including being a confidante. They dealt with pupils in crisis when suspended, the Maori culture group and individuals with particular needs. They also provided support for and participated in special meetings/events and school functions and acted as resource persons, in particular on family issues.

3.78 Bible in School and/or state school chaplaincy

Respondents indicated if they thought state school chaplains should also be involved in schools as Bible in School programme presenters, or Christian Education teachers (6.4). Of the 46 respondents, 17 (36.96%) thought they should, 16 (34.78%) did not think so, and 13 (28.26%) thought the decision should be left to the individual chaplains themselves, regardless of any possible role conflict or boundary issues.

Of those who thought state school chaplains should not be involved in schools as Bible in School or Christian Education teachers, in spite of possible advantages such as being better known by the schools, 12 (75.00%) gave reasons and pointed out the possibility of role conflict between the two roles. One described the two roles as “opposite”, and considered “the work of chaplains [as] on the Love grace list”, whereas that of the “Bible in School [was on the] Law list”. Similarly, another remarked that chaplains were not necessarily teachers and they were “primarily gifted in ‘care’ concerns/issues”. The role of a chaplain was considered as having more of a pastoral nature rather than a teaching one. One warned that children might mistakenly perceive chaplains as teachers if they did both. They thought questions concerning God and related topics should preferably be initiated by the students themselves. One also cautioned against taking on activities such as teaching Bible in School, as this could “often be a way of running from ‘just being’” which should be the primary role of chaplains; while another warned that chaplains might run the risk of not having enough time “to listen to young people or staff”.

Of those who thought state school chaplains should also be involved in schools as Bible in School or Christian Education teachers, 16 (94.12%) provided

explanations. Of these, 5 (31.25%) did not see these as conflicting roles at all, and believed they could potentially work well together. One explained, “They go hand in hand - school sees you as one”. Others felt doing both could in fact reinforce the two roles. One said, “I think that gives a clear role, [an] opening, [and] legitimacy to the role of chaplains”. Another noted that both could “reinforce each other in a primary school”. One other remarked, “A child see[s] one is associated with [the] other”. Eleven (68.75%), in spite of seeing these as conflicting roles, saw the positive side of doing both, such as relationship building with the students. One said, “While ... they can be conflicting roles, it does give insights and inroads into the relationships with students”. Some thought doing both was a good way to be better known, so that chaplains could “get to know the class well” thereby gaining insight into their needs. In addition, doing both could provide some Christian input. Some especially felt it was a good way to be known as Christians to the children without them having to say so explicitly; and gave “an opportunity to talk about the love of God for the child in a wider context”. Furthermore, others thought doing both could add some spirituality into the school. One felt it could “give the kids more opportunities to discuss spiritual issues with [the] chaplains”.

Eleven thought the decision should be left to the individual chaplains themselves, regardless of any possible boundary issues or role conflict. One said, “They are not conflicting roles, and if the chaplains ... [want] to do it they should not be restricted”. In any case, one found doing both was to his/her “advantage”. However, one other warned that doing both “should not be made compulsory”.

3.79 Chaplaincy role ambiguous or clear?

Of the 45 respondents who indicated if they thought their chaplaincy role was ambiguous or clear (6.9), 19 (42.22%) thought their chaplaincy role was ambiguous, 25 (55.56%) thought it was clear, and 1 (2.22%) indicated both.

Of those who thought their chaplaincy role was ambiguous, 14 (73.68%) provided explanations. They maintained that the chaplaincy role itself was by its very nature ambiguous and difficult to define. One said, “It is hard to be specific about what I do sometimes”. Others remarked that the role was often misunderstood or

not known, and had created uncertainty among staff and children concerning the chaplaincy role. One noted his/her school had no idea what to do with him/her, and said, "If it [were] clear the school would have known better what to do with me". Another found that his/her loitering was taken "as a teacher on duty". One other commented, "Staff think I am a counsellor, students think I'm a teacher"; while another explained, "Students are unsure what I am there [for] and what I do". One respondent pointed out that it was difficult to distinguish clearly between a chaplain and a counsellor, and asked, "Is it counsellor or chaplain - what does this really mean?" Others explained the ambiguity of the role often required them to remain flexible and adaptable. One had "performed in other roles"; while another indicated his/her work varied "from week to week" in any case. One maintained that his/her role was "different for different client[s]" and hence varied. Two felt the chaplaincy role was only ambiguous because they were prevented from offering what they believed they could or should be offering to schools. One wanted to be seen by the school as someone with the "potential to be an asset in situations such as relationship building with parents of 'difficult' situation", and not merely as a volunteer. The other wanted "to present God but [was] not allowed to say so". However, one was more positive and described the ambiguous nature of the chaplaincy role as its greatest asset, which was to lead people to [the] one whom the chaplains all represented. He/She explained, "Has to be [ambiguous]! [Chaplains are] not staff or parent or student or BOT or paid. The ambiguity is what leads people to question and thus have the chance to see beyond to the One the chaplain represents".

Of the 25 who thought their role was clear, 11 (44.00%) provided explanations. Five believed the basis of that clarity was in the contract, which not only was negotiated well with a clear job description, but was also reviewed yearly. One stated, "My contract is clear". Another commented, "The school states what they expect plus what is set out in [the] chaplaincy course and Prospectus". Three others were well introduced into the school community and were certain that staff and children were well informed of the chaplaincy role. One had already been well accepted into the school "as part of the support team for the children/staff"; while another maintained such information would naturally be passed on to others. Three decided to define for themselves the chaplaincy role. One said the

meaning of “being a friend” could have “wide scope”, another believed the chaplaincy role was to provide “Christian presence”, and one other said it was “to develop a relationship of trust”.

Section E The In-Depth Interviews

The interviews were an optional continuation of the chaplaincy questionnaire. The aim of the interview was to ascertain more thoroughly the nature of the issues chaplains dealt with in state schools, and how chaplains handled them, by using the qualities they regarded as important, and listening to their individual experiences. Eleven interviewees provided the information.

The interview data was organized into dominant themes to ascertain the nature of state school chaplaincy. A focus was the uniqueness of state school chaplaincy, as distinct from other school support services. Some of the themes found were similar to those derived from the questionnaire data such as Christian input, spiritual input, and being friends.

Regarding the issues they dealt with, most interviewees gave only general examples such as playground disputes, bereavement, family and children problems, and behavioural problems. There was a general feeling that they could not divulge details of individual ‘cases’ because of their need to keep confidence. However, interviewees readily talked about how they dealt with the issues they encountered, and in that way illustrated the chaplaincy qualities they considered important in chaplaincy.

Willingness to Serve

One quality deemed important was a willingness to serve the school community. One used the term “servant role” to describe the role of chaplaincy (Interviewee G). Others thought they were at schools “to be a servant” (Interviewee D), or “as God’s servant” (Interviewee H).

Desire to Give and Be Other-centred

Other qualities interviewees considered important to chaplaincy were a willingness to give their time and expertise to their schools. One interviewee

maintained that “teachers’ time [was] limited” (Interviewee C), while another believed he/she could be an “extra tool” that the school could use in counselling or when talking to students (Interviewee B). One interviewee pointed out that CEC looked for prospective chaplains who possessed a readiness to fit chaplaincy into their “regular life” (Interviewee K). One other thought he/she could be used to mediate “between the school community and parents” (Interviewee D). Another interviewee just wanted to be generally useful around the school in order to meet the needs of people (Interviewee H). Hence, these interviewees believed they could combat what they perceived as selfishness, by being other-centred and selfless. Some of the reasons for the need of chaplaincy included a lack of “motivation” among parents “to support their children” or a “neglect” of their children” (Interviewee C). He/She found that parents were “too busy working” or “busy making money”, and that “the whole of New Zealand has gone downhill”. He/She criticized New Zealand for being “a society of greed” and described children as being “caught up” in the cycle of greed (Interviewee C). One interviewee stated that CEC was not looking for prospective chaplains who were “not prepared to be accountable”, those who would “use it (chaplaincy) for their own agenda, or those with the “wrong motivation”, “erratic behaviour”, and “irregular, time management issues”. Instead CEC looked for those with a “whole life scheme” (Interviewee K).

Ability to be Role Models

Some parents were not seen to be good at role modelling because of their apparent selfish behaviour (Interviewee C). One interviewee offered himself/herself as “a role model for the children”. He/She elaborated, “A chaplain can be a trusted role model. They can be trusted to be a role model in general”. He/she believed qualities such as the ability to relax, a cheerful disposition, and an interest in others were important qualities of a good role model (Interviewee F).

Understanding of Young People

One other interviewee described the attributes CEC was looking for in a chaplain: a “rapport with young people”, “relaxed body language”, and “a real understanding as to what schools are like ... or at least [some] contact with school teachers or things like that” (Interviewee K).

Desire to Help and Care

Some interviewees just wanted to help the school community. One was adamant that the school community would miss “a ministry of help” without chaplains (Interviewee F). Others provided comments such as “I like to help” (Interviewee J), “I want to help” (Interviewee G), “I want to help the children ... not because of my faith ... not because of Christians ... this is a caring thing” (Interviewee G). One interviewee saw passion for state school chaplaincy, and the ability to enjoy the work as important (Interviewee I). Others emphasized the caring aspect of chaplaincy. One saw the chaplaincy role as “a support role”, mainly for children because they did not have anybody who cared for them. However, it was also for the whole school community including teachers, parents and school BOT (Interviewee C). Others wanted to show “concern for the children” (Interviewee G), “care and concern, genuine care and concern” (Interviewee A), “to offer love, care and expertise” (Interviewee C). One other elaborated, “I guess in my job ... I have been more intentional [sic] to get to some of the young people who have been picked on or haven’t got any friends, because of what they look like, or the way they are, and are so, that’s made me more of a carer” (Interviewee A). However, one interviewee was quick to point out that CEC was not looking for people with a “helping obsession”, although it was important to have an “interest in caring skills” (Interviewee K).

Ways of Helping

Some interviewees talked about being there for the school community and being available to help. They believed they were meant to be “there for the children and the whole school” (Interviewee C), to “be there, be available” (Interviewee F), be “there for them” (Interviewee G), be “there to handle any crisis” (Interviewee D), be “there for the students ... just wandering around” (Interviewee A). One explained, “My job is to be there” (Interviewee B). Another indicated he/she was to “go into school and be available” (Interviewee A). One other called being available “a patience testing” act (Interviewee F).

Examples

When making themselves available, Interviewee J was prepared to be called anytime and had the chaplaincy service advertised in the school bulletin. Children readily went up to him/her and the co-chaplain in the playground and requested “to see them”. Similarly, “the school principal and deputy principal [would] often call [them] any time”. Teachers referred cases to them. Mothers called them to talk about their children’s’ problems at school and behaviour problems. Lack of male figures, they noticed, prompted some solo mothers, especially those with male children, to seek help and advice as “they were quite confused”. He/She wanted to help because God had “made them special”. He/She used “basic counselling” to help.

Interviewee H described how he/she helped the school when a child was killed on the road. When the school staff member concerned was at a loss as to what to do, he/she specially watched over her, and helped her work out and put in place a strategy to handle the grieving process. He/She showed the school staff member “respect” and managed to build rapport with her. He/She felt a sense of reward after having been used in helping the school through a grieving process, and has since established himself/herself in the school after successfully officiating the school assembly.

Being a Friend/Ear

Interviewees wanted to be there and be available to the school community especially to listen and be a friend. One explained, “My job is to be there and to listen (Interviewee B); while another remarked, “I am there to ... be a friend to the kids” (Interviewee D). Others provided comments such as “I am there to listen to the students” (Interviewee A), “more a friend to the children (Interviewee D), “like a friend to the college” (Interviewee A), and “a friend to all” (Interviewee C). One explained, “I am there ... just wandering around, be[ing] a buddy ... a friend” (Interviewee A). Another felt a sense of reward when children were happy to see him/her (Interviewee H).

Building relationships

In being friends and listeners, interviewees hoped to form relationships with the school community. Some saw building relationships at state schools as being very important. One explained, “Rule number one is relationship. Rule number two is relationship. Rule number three is relationship” (Interviewee D). Another echoed, “I can build a rapport with the kids, the young people” (Interviewee A). One other thought it was his/her role “to build a relationship and a rapport with the school”. He/She elaborated, “The building of that relationship and rapport ... enable[s] ... [chaplains] to do the things that they do; the longer they stay, there is a bond in that relationship and rapport ... chaplaincy is long term ... the relationship that is formed gives it its uniqueness” (Interviewee G).

Being Christians

State school chaplains are Christians and they wear a badge that says ‘chaplain’. One interviewee described chaplains as going into state schools “under a Christian umbrella” (Interviewee C). Another found that being a Christian in the school was a privilege for him/her, and that the school did not have any problem with him/her being a Christian (Interviewee A).

Chaplains are considered to be Christian helpers

One interviewee indicated that some school staff saw chaplains as being there only for Christians in the school. He/She described what the teacher said to him/her, “I [have] come up with somebody Christian; I am going to refer [the person] to you” (Interviewee E). Another believed chaplains were identified not only by the school staff as Christians but also by the students themselves (Interviewee G). In fact, he/she maintained that the school community in fact expected chaplains to be Christians. He/She elaborated, “At present, within our society, CEC chaplaincy is identified with Christian faith and people who go to a chaplain would go expecting to see a Christian at the other end of it. I think if there were other religious chaplains, then it would have to be identified in a different way. You will have some way to identify where they come from. They might be able to have the same skills, but I think part of being a CEC state school chaplain is to be acknowledged to be a Christian” (Interviewee G).

One interviewee saw the help he/she offered to the school as “from a Christian”. He/She explained, “When you go in as a chaplain, you go in with a set of values and a set of ideals that society recognizes as Christian values and Christian ideals, so that when a child comes, or when a parent comes, or whatever situation comes to you, they come knowing where you come from. You are not just a stranger but somebody who comes with a background of Christian values and ideals and so the help that you are going to give ... the guiding principles in your life, are Christian ones. You get credibility not in a formal sense, but perhaps in a subconscious sense ... there is a level of credibility ... I think the only reason that chaplains are in state school[s] [is] because of the credibility that Christians have”. Even though he/she was there not because of his/her faith but for the benefit of the children, he/she admitted chaplains do leave “something of themselves behind and the little bit of themselves and the influence they have in the school must include their Christianity and their faith”. Furthermore, he/she elaborated, “I go into that school to see if there is an opportunity for me to help anybody ... if on the way someone picks up my Christian thing, [or] people come to me for Christian advice, that’s great ... that’s not my motive of being there; I believe in my Christian walk and in my Christian faith, I believe God has given me a love for other people and a concern for other people and their well being” (Interviewee G).

Loving God

One of the distinct chaplaincy attributes that interviewee mentioned was a love for God and a need to share or spread His love. One explained, “Society has changed. Basically people have forgotten that there is a God there that cares about them” (Interviewee C). Hence, some claimed they did chaplaincy because they loved God and wanted to share/show the love of God or his kingdom. One said, “We do it because we love the Lord who does so much for us”. He/She continued, “I want to share the love of the Lord ... I want to be there because I am a born-again Christian. I want to show the love of the Lord” (Interviewee C). Another elaborated, “I want to do it for the extension of God’s kingdom. Peace, justice and love began here with me” (Interviewee H).

Being an Outreach

Some interviewees saw state school chaplaincy as a way of bringing the church to the school community. One called it an “outreach of the church (Interviewee B). Another hoped that God would use state school chaplaincy [as] “a way of reconciling people together” (Interviewee H). He/She further hoped that “through state school chaplaincy ... people in the church are driven out to the community to where they should be working” (Interviewee H).

Wanting to Do God’s Work

Other interviewees got involved in chaplaincy because they believed God told them to, because they wanted to do it for God, to do His work, or to be like Jesus. They provided comments such as “God asks us to do this” (Interviewee J), “In my Christian walk, I believe God calls me to act like Jesus” (Interviewee G), “Chaplaincy [is] a tool to do [God’s] work” (Interviewee G), “I am God’s representative in that place and whatever I do, [I do] because of God (Interviewee H). One considered himself/herself as an ambassador or a mediator of some kind of a vague reality, presumably God. He/She explained, “I see myself as an ambassador, in a Pauline sense, mediating a reality of being that is not me”. He/She continued, “It comes down to who I am, who[m] I represent, who[m] I am mediating [for]” (Interviewee D).

Being Jesus is Loving Unconditionally

Another quality some interviewees considered important was to be like Jesus. For them, to be like Jesus was to show love, especially unconditional love. One explained, “Model yourself on Jesus. Jesus shows God’s love”. He/She continued, “I am going to that school and I am to be like Jesus to show unconditional love. I go in there to help, so then there [are] no strings attached ... that’s in helping those who need help ... no conditions” (Interviewee G). Similarly, to share God’s love or extend his kingdom is through one’s “loving” (Interviewee C) and to “promote this feeling of love and justice and caring for one another” (Interviewee H). One stated, “[I] offer my [chaplaincy] services in my love” (Interviewee H).

Chaplains do not preach

However, other interviewees insisted that chaplains were not there to preach (Interviewee C) or “proselytize” (Interviewee D). In fact, CEC looked for prospective chaplains with the ability to “work in an ecumenical context” (Interviewee K). One compared the school community to his/her neighbours and insisted that one did not “preach at them” (Interviewee C). Another believed God called him/her “to act like Jesus, that’s in helping those who need help. In doing that, it’s not necessary to preach a sermon ... Some people believe it is a walk you need to impose on others. I believe your faith and your relationship with God [are] ... personal” (Interviewee G). One other stated, “We don’t preach ... we do radiate Christ’s love” (Interviewee C).

God Goes into School with Chaplains

Some interviewees did not think they went into state schools alone, rather they believed that God went into schools with them. They provided comments such as: “I know I have got the Lord with me, and he is all powerful” (Interviewee C), and “When I go into the school, I know God goes in with me” (Interviewee G). They also believed that God helped them to deal with the issues they encountered in schools. They provided comments such as “the Lord watches over me and he cares and love[s] them all and he can help me” (Interviewee C), and “There is wisdom that comes to me when I am counselling that I don’t believe it’s just my own knowledge or wisdom” (Interviewee G).

Using Prayers in Chaplaincy

Some interviewees maintained that prayers were crucial in chaplaincy. They believed they were supported by prayers in their work. For example, one was prayed for by “two ladies” when he/she went into schools (Interviewee C). Others relied on prayers for both insight and as tools to help those in need. They believed in the powers of prayers in their chaplaincy work. One explained, “I usually pray for wisdom; that God will just help both of us to show love to help the children; so that ... [we] will be effective in what God wants us to do” (Interviewee J).

Other interviewees prayed aloud for the children when they helped them. One explained, “I ask God to be with [the child] and to help him, to bless him, and to

take care of him and to help him in the situation that he is having problems in". He/She urged chaplains not only to "pray for the kids", but also to "tell the kids" that they were praying for them. He/She explained the power of prayers, "I believe God answers those prayers, and he does that in His special ways, freely in their lives and even lots of times. I remember one boy was having problem jumping ropes. I told him that I prayed for him, I did. And within a few days, and the next time I saw him, which is a week, he said he can do it. And I just knew he would ... God loves everything, he loves that child and he answers that prayer" (Interviewee D). Some interviewees indicated they prayed regardless of whether they were permitted to or not. In schools that did not accept prayers, some chaplains prayed anyway, but quietly within themselves. However, they indicated they would readily pray aloud if asked to (Interviewee H).

Spiritual Dimension

Most interviewees believed chaplains, in their dealing with various issues at schools, provided an extra dimension, namely, a spiritual dimension. One interviewee described chaplaincy as having "the added dimension [of] seeking to meet the spiritual needs of the clientele person" (Interviewee H). However, some interviewees found great difficulty in articulating what it was, and struggled with describing that special dimension, often to the point of not finishing the sentence describing what that dimension was (Interviewee G) (Interviewee J). Another commented, "I think chaplains have that special dimension to add to this. That's hard to define". He/She repeated elsewhere that the spiritual dimension was "very difficult to define" (Interviewee H). Nevertheless, one believed he/she was "the spiritual person" (Interviewee E). Others attempted to provide a definition for the spiritual dimension. One described the spiritual dimension as something that was "in relation to God other than [the] physical dimension" (Interviewee H). Another thought the spiritual dimension was "in everything because God is in everything" (Interviewee G). One other elaborated on the spiritual dimension, "The consensus seems to be the conscience, the values, what is right, and in a school setting, what is appropriate, [and] what is inappropriate. Spiritual is in those areas and might even go into motivation" (Interviewee E). Another interviewee attempted to describe what this spiritual dimension was, "It's an area of spirituality that I can bring to the school which is not present at state school[s] ... [a chaplain is the] one

who can ... [talk about] the deeper meaning of life, [and tell children] that there is another life; other things in life ... than just going to school". He/She compared himself/herself to "the wartime padre/pastor" (Interviewee B).

Chaplains use a Christian Approach

However, some interviewees did have a desire to use a "Christian influence" in their dealings with school issues (Interviewee A), or use chaplaincy as an "opportunity to take children to that reality of being without [being] specifically [or] overtly evangelical" (Interviewee D). The "reality of being" was not specified, but was presumably God, judging by the context in which the statement was made. Others used their Christian perspective to help those in need. One explained, "If I do get the opportunity, I share some of my values ... share my Christian faith" (Interviewee A). Some used the way they live as examples for others to follow (Interviewee A). One ran "Christian base[d] programmes" and "Christian youth groups", involved himself/herself in "special occasions such as ... grief, and the school prayer", and "talk[ed] at assembly" about "some of the Christian youth groups" that he/she ran and promoted within the school (Interviewee A). One was addressed as "God-man" by the school community, and had extended the chaplaincy work to past pupils by performing marriage ceremonies for them (Interviewee B).

Chaplains are covertly evangelistic

While one interviewee hoped that "all [would] come to know Christ" and that his/her "being at school and witness[ing] there would enable the school community to know Christ" (Interviewee B), another considered himself/herself as a mediator and hoped some day, someone in the school community would realise that he/she was God's ambassador. He/She explained, "I am a great believer in mediating ... God's love is always flesh and blood. I am that flesh and blood, that mediator, or ambassador. You never know what little time bombs you set ... for the future. They might go off 20 years later, or 40 years later" (Interviewee D). One other wanted to be recognized as "God-man" or to bring "the presence of God without saying it". He wanted to hear the students say, "God-man is there today. He was able to help me with my problems with Mum". He felt satisfied when the whole school "bow[ed] in reverence" when he said the

end of year prayer, “Thank you Lord for the school year we have” (Interviewee B).

Chaplains are Apart From and A Part of the School

Some interviewees found acceptance by their school “remarkable” (Interviewee F) and felt they were “not only part of the school, but accepted by the school” (Interviewee B). However, one saw himself/herself as being apart from the school management. He/She explained, “The teacher was quite envious of that. And yet I’m involved and I can build a rapport with the kids, the young people” (Interviewee A). There were others who saw themselves as apart from not only the management system but the disciplinary structure. Most saw themselves as different from the teachers. They indicated that they were “not school” and “not [on the] academic side of the school [like] teachers” (Interviewee B). They explained that young people did not need not look up to them as teachers (Interviewee A), that they were “not wandering around looking for misbehaviour” (Interviewee A), and that they were “not [going to] go up and tell Mum and Dad (Interviewee B). One stated that he/she was “uncorrupted” and “independent” (Interviewee F). Another explained, “The [Christian] cross means “I don’t work for anybody” (Interviewee D).

Chaplains are free

Some interviewees found freedom in being apart from the school. One did not want to be paid for the chaplaincy work, but not so much because he/she wanted to give freely, but because he/she did not want to be told what to do. He/She explained, “Once you are paid you are on a different footing. Once you are paid you have to do what they tell you to do” (Interviewee C). One saw autonomy in the chaplaincy role because it was “not predefined”. He/She elaborated, “It enables a chaplain to go into the school to operate within one’s strength ... [by virtue of] what they [different chaplains] can offer to school ... we get such diversity in chaplaincy” (Interviewee G). One thought that “God want[ed] everyone to reach their potential”, and “recognize the[ir] gifts and ... use them” (Interviewee H).

Another interviewee was free to talk about his/her faith in the school. He/She explained, “With Victim Support, I cannot talk about my Christian faith” (Interviewee C). However, not all chaplains had that kind of freedom. One was already “lucky to retain [his/her] contract”, after nearly losing it because the minister or pastor he/she brought in broke out preaching to the school (Interviewee A).

Differences Between Chaplains and Other School Support Workers – the Uniqueness of Chaplaincy

Some interviewees saw a similarity between chaplains and other school support workers such as social workers, school nurses, counsellors, and health nurses at school. One chaplain thought they were similar, in the sense that they all dealt with “simple human relationships” and all gave “human advice” (Interviewee F). Another thought chaplains all provided “role model[s]” for state schools, and an extra “resource” such as an extra person around the school (Interviewee F).

However, other interviewees saw chaplains as distinctively different from these support workers. Seeing a link between chaplains and Christian counsellors, one maintained that Christian counsellors were different from secular counsellors in the sense that the latter were unable to “listen and get down to the nitty gritty as to why you are grieving” (Interviewee B); whereas chaplains were able to talk about the loss at a “deeper” level and could even “offer a prayer” (Interviewee B). Another described social workers’ tasks, such as maintaining the safety of children, taking care of their “physical aspects” in school and at home; and ensuring that “family relationships were running smoothly”, as “surface things”. By describing how he/she handled a grieving process over “a boy killed on the road”, a distinction was drawn between the work of a social worker and that of a chaplain. Having “no fear of death”, he/she could therefore “convey to the children that they need not fear” either. He/She also believed in the existence of “a physical side and a spiritual side” in a person, and that, at death the child’s spirit was no longer part of his body. When asked by a child as to where the boy’s spirit had gone, this interviewee explained that, “as a Christian”, he/she believed that “his spirit ha[d] gone to be with God”. The prayer he/she submitted for approval by the school also described “the spirit of the child [as having been]

released in[to] God's care and loving hands". He/She claimed to have brought comfort; such chaplaincy work had gone "perhaps beyond social work" (Interviewee H).

Furthermore, this interviewee described "social workers [as] hard to get hold of" because they only came in to schools in times of emergencies; whereas he/she was at schools "2 days a week"; also the "children pass[ed] by his/her gate on the way to or back from school" (Interviewee H). Furthermore, he/she described social workers as having "lots of problems in their lives" while "trying to sort out problems for others" (Interviewee H). He/She described chaplains as having sorted out their lives and having all their needs met "by and through God", such that they were at peace within themselves and knew who they were. He/She felt "already fulfilled" because God had fulfilled "every need"; being "a complete person" he/she did not need "the other person to complete [him/her]". The interviewee believed human beings could "never be fully satisfied" without the spiritual dimension; hence people's needs could not be met by social workers (Interviewee H).

The Future of Chaplaincy

One interviewee believed chaplaincy was unique. However, he/she admitted "there [were] weaknesses in the chaplaincy model" because chaplains were "basically voluntary unprofessional people who [were] not aware of boundaries", even though CEC attempted to "sell it as a professional role". Some, especially those who were not working professionally in their own church, did not have adequate guidelines and supervision because they, at most, received support from their own churches. He/She pointed out that the assessment process did not "assess how Christian you [were]"; and that there was an inherent danger that some of the chaplains might get involved in chaplaincy "for their own needs rather than to meet the needs of the schools". He/She believed, if chaplaincy were to develop into a professional service, CEC would need to look at the way it assessed, equipped, trained, and resourced prospective chaplains. His/her greatest concern was for the children with whom chaplains worked. He/She elaborated, "My fear and hesitation ... is that we are working with children. I perceive children as far more vulnerable than the adults". He/She found that adults could

rationalize and make decisions for themselves; whereas children could not. He/She found that children were “very impressionable” and chaplaincy was “an awesome responsibility”. He/She questioned if CEC realized “what sort of responsibility” chaplaincy is and whether that was emphasized sufficiently during the C.A.R.E. course (Interviewee G).

Chaplaincy - An Exclusive Right?

Some interviewees were concerned about losing their exclusive right to the work of state school chaplaincy. One did not want to see too many people involved in the school pastoral work (Interviewee H). Others were frightened by the prospect of having other support workers such as social workers at state schools. One was alarmed that “there might be no place for [chaplains]”. He/She said, “It’s scary thoughts!” (Interviewee J). Another indicated he/she would be “disappointed if replaced” (Interviewee H). However, one interviewee was open to other support workers such as social workers coming in to share the work of chaplaincy, and did not think Christians held any exclusive rights to chaplaincy (Interviewee G). He/She believed more people could “add to the diversity of ... people ... helping in the school system” (Interviewee G). He/She explained, “People relate to a diversity of people within the school system. Some students relate really well with a teacher, and if they have an issue or problems, they can go to talk to a teacher. Some of these students have great relationships with their parents, and if they have a problem or an issue, they can go and talk to the parents. And some of them have other support networks ... within their own church: they might see their own minister; or [they] might be in the scouts and see the leader in the scout club. I see a chaplain as a person different from those other people; [some of] those who need someone can identify with [a chaplain]. Only one percent of the school population ... might feel comfortable enough to go to see the chaplain ... [the chaplain] is somebody who is different, who probably relates to them and identifies with them in a different way that is safe for them to go to. So a social worker might relate to a certain section of the school population but there will always be those who don’t relate to a social worker and need to have somebody different to go to see” (Interview G).

Chapter 5 Discussion

State school chaplaincy is a voluntary service provided by the Churches Education Commission (Hereafter CEC) for the state school community. CEC saw the need in the late 1980s. Initially mainly for children, the service has been implemented for over ten years. State school chaplaincy started with no policy, but now, CEC offers state schools *chaplains* who can add “an extra dimension” to their pastoral care, be involved in the school as “a resource person”, “a leader of worship” and “an advocate”. CEC also deems it inappropriate for chaplains to impose “religion on anyone”, to promote “any particular denomination or church group”, to use the chaplaincy role “as that of an evangelist in the school”, to present themselves as “a professional counsellor or a professional teacher if they are not so”, or to become “part of the school’s discipline, control or management systems”. So far, hundreds of volunteers have been involved in making the scheme work. The number of volunteer hours and the money spent correspondingly must be enormous. Those who are involved in the chaplaincy service should be commended for the work they have tirelessly put in.

The primary role of a chaplain, according to CEC, is “pastoral and not evangelistic” (Appendix 1). CEC advertises that state school chaplaincy “supports the pastoral networks in New Zealand schools for students, staff, parents and care-givers, and Boards of trustees” and that state school chaplains are “confidential listening ears” and “caring trusted friends” (Appendix 2). However, the meaning of these key terms is neither explained nor operationally defined by CEC. So far, the meaning of “listening ears” has not been clarified beyond the mere assertion that they are “confidential”. Similarly, the meaning of the word “friends” has not been clarified and its parameters delineated except that “friends” are to be “caring” and “trusted”. Furthermore, in spite of the fact that “being friends” and “listening ears” are advertised as the chaplaincy roles, none of the respondents mentioned *listening and being friends* when asked to explain why state school chaplains have a unique role to play at state schools (Table 3, Section 3.14).

Moreover, from the job descriptions, it is not clear if the two roles of being “friends” and “ears” are distinct roles or interlock with one another. Some chaplains refer to them as two distinct roles, while others talk about them as if they are one single concept. While some respondents describe a chaplain as a “trusted friend to [the] school” *or* “a listening ear to all under stress or in crisis”; others regard listening as an integral part of being friends. The latter consider the unique role of chaplaincy as being a “*friend, who will listen ... who ... cares when you are hurting and will do whatever they can to help*” (Italics are mine).

About a quarter of the chaplains’ descriptions pertaining to their uniqueness are about *listening and being a friend* (Table 3, Section 3.14). One stresses that “listening and befriending is the main goal, not secondary”. One third of the descriptions of the major roles are also about *listening and being a friend* (Table 3, Section 3.14).

Chaplains are Helpers/Carers

Some chaplains simply want to be of use to the state school community and help those within the community. One chaplain is adamant that “without chaplains they [the school community] will miss ‘a ministry of help’”. Others provide comments such as “I like to help”, and “I want to help”. Another chaplain explains, “The pre-defined role [of chaplaincy] is to serve the school community for the benefit of the children ... because I want to help the children ... this is a caring thing”. Hence, some chaplains emphasize the caring aspect of chaplaincy. They see the chaplaincy role as showing “care and concern, genuine care and concern”, and “concern for the children”. One sees the chaplaincy role as “a support role for the teachers, children and parents and Board[s] of Trustees for the whole school community, mainly for children ... [because] they haven’t got anybody that cares”. Another elaborates, “I guess in my job ... I have been more intentional to get to some of the young people who have been picked on or haven’t got any friends, because of what they look like, or the way they are ... that’s made me more of a carer”. One other chaplain states, “You offer your love, your care, your expertise”.

Being Available

Some chaplains help by ‘being there’ and ‘being available’. They want to be constantly vigilant, ready, and poised to help the school community. Some use the term “servant role” to describe the role of chaplaincy. They want “to stand around and be a servant”, “be a servant”, and act “as God’s servant” at schools. Others want to “be there, be available”, be “there for them”, be “there for the children and the whole school”, be “there to handle any crisis”, and be “there for the students ... just wandering around”. One chaplain states, “My job is to be there”. Another wants to “go into school and be available”. One chaplain experiences no frustrations because he/she has no expectations other than to be available. Another describes being available as “a patience testing” act.

Included in the state school chaplaincy contract, which chaplains sign before commencing chaplaincy, is the statement: Wander around the school at specified times, being “available” (Appendix 10). Hence, chaplains provide support by making themselves available to be friends and listening ears to staff, parents, school Boards of Trustees (Hereafter BOT) members, and children. Some respondents endeavour to make themselves approachable, helpful, caring, friendly, and to be trusting friends who listen and are “freely available to anyone” especially the lonely. Hanging out with young people, being there especially in times of need/crisis and “sharing celebrations, giving time to children and staff, playing in the playground, etc.” are all considered to be indications of chaplains’ willingness to be available (Section 3.14). Nearly 40% of the responding practising chaplains live the greatest Christian commandments of loving God with their whole heart and soul and their neighbours as themselves by *simply being present/making themselves available* at school, such as by providing a ‘Christian presence’ and showing that they care (Section 3.24). One says, “Just ... be Jesus to people, there doesn’t have to be a problem or striving”, while another elaborates, “Being there for people: being available to listen and care is demonstrating love”.

Making themselves available is a major chaplaincy role, constituting 18% of the major role descriptions, and is also an important attribute of their uniqueness. It makes up 17% of the unique role descriptions (Table 3). Interviewee J makes

himself/herself available by advertising the chaplaincy service in the school bulletin, wandering in the playground, and preparing to be contacted anytime to discuss staff and parental concerns.

Some chaplains feel frustrated and useless when they are unavailable to their schools especially at those times when the schools need them to be there. Fourteen percent of their frustrations and 21% of their difficulties concern *unavailability* (Table 10). One chaplain has to “squeeze appointment[s] within [a] short time”.

Chaplains also claim they are at state schools for all. They are “freely available to *anyone*”. A chaplain is described as a “listener for *all*”, “a listening ear to *whole school community*”, and a “resource person for *all*” (Italics are mine).

How Do Chaplains Support the School Community?

Chaplains Help by Remaining Outside the School Establishment

Chaplains are volunteers, and as such they are *apart from* the state school establishment. Some chaplains describe themselves as “guest[s] in the school”, “independent of the school”, “in the school but not of it”, “not part of the school structures”, not “fit[ting] into the structure”, “outside of [the] school team”, “not emotionally attached” to the schools, and “emotionally separate from schools’ struggles”. In fact, 76.60% of respondents rate themselves as having between *moderate* and *low* status/power in the hierarchy of the school (Section 3.46). Even though some respondents in the categories of *moderate* and *low* status/power express an element of frustration and powerlessness, the general feeling is that respondents’ status/power, regardless of its level, is *beneficial to the role as a chaplain* (Section 3.46).

Even though some of their work appears similar to that of the teacher-aides, most responding chaplains consider themselves different, in the sense that they are not school staff, “not on the payroll”, and are only accountable to CEC and God. One chaplain describes chaplaincy as “a labour of love”. Two others even consider *being an outsider* as a major chaplaincy role (Table 3). In any case, 93% of

respondents do not think they are treated by their schools as teacher-aides (Section 3.77).

Chaplains are Useful Because They are Apart From the School Establishment

Some chaplains find they are of greater use to state schools if they remain *apart from* either the whole state school system or its internal structure. Sixty-three percent of respondents find that the status of *being in the school but not of it*, in fact, helps them in their work as chaplains (Section 3.72). One explains, “I think my usefulness comes from being ‘outside’ the institution”. Another believes that “it is in the ‘breaks’ that he/she can offer the chaplaincy service to state schools. Half of those who do not want a legitimate voice in school find that such an arrangement allows impartiality and independence, and earns them respect from the school community (Section 3.73).

Some chaplains somehow think that by remaining *apart from* the school establishment, they can keep confidence for the state school community and offer to state schools people who are non-judgmental, unbiased, impartial, neutral, independent, objective, respected, autonomous, free, and approachable. However, it is certainly difficult to see how chaplains can possess all these attributes by simply claiming to be *apart from* the school establishment. In most cases, an outsider to an organization cannot possess such attributes by simply claiming to be *apart from* it.

Neutrality by Virtue of Being Outside the School Establishment

Some chaplains consider state school chaplaincy as an independent, non-judgmental, and non-authoritarian service. A non-judgmental aspect is also included in the friendship they offer to schools (Section 3.14). One chaplain describes himself/herself as “uncorrupted”; while another considers himself/herself as non-judgmental, and can “get alongside staff in a non-threatening, non-condemning way”. Furthermore, by remaining *apart from* the school establishment, especially the school disciplinary structure, some chaplains think they are autonomous, free, objective, unbiased, and can be impartial and neutral observers (Section 3.71). One chaplain “speak[s] objectively” and offers “personal support to staff and children that is objective”. Another thinks that

there is a need for “an objective, available outside listener” in state schools. A chaplain is considered to be “totally unbiased”, an “unbiased adult”, one who is “completely unbiased”, “a neutral listener”, a “neutral person with no barrow to push”, “a neutral person to help and assist the school”, “a neutral resource person”, an “impartial person”, and “an impartial friend”. One reason for becoming chaplains at state schools is to ensure impartiality (Table 5). However, it is not clear what chaplains are impartial or fair to.

Impartiality

Ensuring *impartiality* is also considered a reason for having chaplains in state schools (Table 2); and a reason for chaplains’ uniqueness (Table 3). Eleven percent of the reasons for having chaplains in state schools (Table 2), and 16% of the unique descriptions are about chaplains’ *impartiality* (Table 3). Thirty percent of respondents think chaplains have a unique role to play at state schools because of their *impartiality* (see Table 3). If indeed ensuring impartiality were such an important aspect of their chaplaincy role, one would expect it to be stated clearly in their role description in the Chaplaincy Publicity Leaflets (Appendix 2). This is a grave oversight on the part of CEC, unless the promise of impartiality is camouflaged or implied under “trustworthiness” in “caring trusted friends”, a role that CEC asks chaplains to adopt. However, “impartiality” is different from “trustworthiness”. One can be entrusted with many things, of which “impartiality” can only be one. In any case, if state schools do not know ensuring impartiality is part of a chaplain’s role at schools, they cannot make informed choices about whether or not they want to have such personnel in their schools. The implication here is that state schools are partial. One wonders who is partial within state schools and to whom they are partial. If the implied accusation is real, the matter must be investigated to rectify the situation to safeguard those who work and learn within the establishment. If not, the presence of volunteers to take on the role of impartial workers may spread false rumours that state schools are partial to something or someone, and erroneously produce a false impression that state schools are partial establishments. Nevertheless, *being apart from* an institution does not guarantee impartiality. Otherwise, all outsiders to any institution are impartial.

Chaplains are Free and Autonomous

By being *apart from* the school establishment, some respondents think chaplains are “free”, “independent”, and “autonomous”. When compared with teacher-aides, chaplains find that they are *free* to meet the needs of the children when necessary, whereas teacher-aides are restricted by the teachers with whom they work (Section 3.76). This is in spite of the fact that they still work at times in the capacity of teacher-aides. One chaplain has worked in the capacity of a teacher-aide, but has also been encouraged by the school staff “to tune into the children and take whatever action [is] necessary” to “allow a child to talk”.

Chaplains listen

Allowing children to talk and unburden themselves is important to chaplains. In fact, *to listen* is a major chaplaincy role (Table 3), and a reason why state schools should have chaplains in their community (Table 2). A chaplain is described as a “listening ear”, “an extra ‘ear’”, “extra listening ears for fringe kids”, a “listening ear to whole school community”, and a “listener for all”. *Being a listener* is the most frequently encountered issue (Table 7). *Being a listener* also accounts for 40% of all the issues listed first. *Listening* accounts for 9% of the first listed situations of being present, and 27% of the first listed ways of active helping (Table 8). *Listening skills* as a chaplaincy quality is the most frequently mentioned by practising chaplains, ex-chaplains and approved chaplains but not CEC support persons (Table 4).

When compared with teachers, one chaplain is able to “listen to the children without the restraints of [a] teacher”. However, the kind of restraints teachers might have in this case is not clarified. Perhaps teachers have scheduled tasks to complete such as ensuring the syllabus is covered by a certain time and are therefore not free to respond to the children and young people as non-educational needs arise. Furthermore, some respondents maintain chaplains are different from teacher-aides in the sense that teacher-aides are oriented towards education, physical needs, and disciplining; whereas their focus is less teaching-oriented and more emotion-centred. One elaborates, “Most schools are sport and academic oriented. The child’s performance is at stake. Very little is being done to take

care of the child's emotional needs". Another does not want to be considered to be on the "academic side of the school teachers".

Chaplains give 'time' to state schools

Some respondents find that nobody has time to listen to children at state schools; chaplains are ready to "spend [that] extra time with kids". One finds that "teachers' time [is] limited". A chaplain is described as someone "who has the time to listen to children's problems", who is there "to take the time to LISTEN to the children, take a close interest in them, be involved in their lives", and who is "available to listen to the people without time pressure", "when the time arises". Some respondents believe chaplains are even more important in primary schools because children need a listener. One elaborates: "I can perhaps reach children that might otherwise slip through the system or [who] don't get help as the teachers can't provide the time". A chaplain is described as someone who is "sitting there and letting the child unburden the heart". Other respondents provide comments such as "They know I am there to listen to the students" and "My job is to be there and to listen".

Unlike school staff, chaplains are not preoccupied with a paid job at schools. Hence, they have the time to make themselves available to "those who need them" in the school community, especially children. One chaplain feels "free to listen and engage" with the school community. "Giving time to children and staff" is considered a hallmark of chaplains' willingness to be available to the school. CEC asks their chaplains to attend state schools voluntarily for four hours a week. Some chaplains consider having spent regular and sufficient time at school with staff, children, and the school community as their measure of success (Table 6). While some are satisfied just being generally available up to four hours a week, others aim to check in punctually and regularly. For example, some want to spend a specified time such as "at least 3 hours at school", "visit each class once a term", or have "a decent chat to staff/children". Currently, 77% of respondents work no more than four hours a week. The remaining may work up to twenty hours a week (Section 3.31).

Chaplains Keep Confidence

Chaplains are approachable

Regardless of whether chaplains could or should claim to be impartial, neutral, objective, or non-judgmental just by remaining *apart from* the school establishment, most chaplains believe that by claiming to have these attributes, chaplains are more approachable to the school community. It has been noted that chaplains think they are already approachable solely on the account that they are *apart from* the school establishment. By being approachable, some chaplains find their relationship with the children can be more open. Moreover, they think being approachable can enhance the service of confidentiality. CEC purports the chaplains are “*confidential* listening ears” (Italics are mine); and states that “a chaplain will be a confidante in the strictest sense, maintaining confidentiality in pastoral matters” (Appendix 14). This confidential nature is an important aspect of the listening service offered by CEC chaplains.

Confidentiality

Chaplains promise confidentiality to those in the school community who choose to share their personal matters with them. One respondent sees chaplains as “confidential, safe, impartial ‘ears’ giv[ing] any member of the school community an opportunity to safely unload concerns”. Another describes friendship as “a *confidential* situation in which interpersonal or personal difficulties can be shared” (Italics are mine). Chaplains think they can provide confidential, safe, independent, and empathetic listening to all, especially the lonely.

In fact, some chaplains think, by just being *apart from* the school establishment alone, they can already provide “confidentiality” or keep confidence for the school community, without having to claim the above attributes such as impartiality. One chaplain finds “being apart gives [the school community] freedom to approach chaplains”. Chaplains notice that children open up, parents come to them, and the school community feels safe and free to approach them on account of the fact that they are not part of the school structure. One chaplain thinks that being *apart from* the school establishment is “invaluable to children

who need to share privately with a sympathetic listener”. Another believes state schools do need an “independent person to be confidante”.

There seems to be an assumption here that those who are a *part of* the school do pose some kind of threat and it is not safe to talk to anyone there. However, one must ask whether there are so many untold secrets around state schools that volunteer secret-keepers need to be put in place. In any case, chaplains cannot promise confidentiality by being just *apart from* the school establishment. School counsellors are a *part of* the school establishment. They already keep confidence. Being *apart from* the school establishment does not give anyone the ability or power to promise confidentiality. To go from ‘being *apart from* the school establishment’ to ‘being at schools to promise confidentiality’ is a huge conjecture. Of course, this does not mean that chaplains cannot promise to keep confidence on their own accord without having to resort to their outsider status to justify such promises.

Problems of confidentiality

CEC informs prospective chaplains at the Chaplaincy Assessing Resourcing Equipping (Hereafter C.A.R.E.) course that it is inappropriate for a chaplain to become “part of the schools’ discipline, control ... systems” (Appendix 1). Hence, some chaplains distinguish themselves from the school disciplinary or authoritarian structure. One chaplain describes a chaplain as “one ‘wise’ (outside the behavioural checking boundaries) person who is not part of the main school structure”. Another does not want to be seen to be “wandering around looking for misbehaviour” and feels it is important that young people do not “look up to [the chaplain] as a teacher”.

Chaplains hope, when they are not seen to be one of the teachers, teachers might “feel freer to talk”, principals could feel “at ease”, and children will not need to “feel threatened”. The implication here is that children cannot confide in their teachers, counsellors and/or principals, that teachers cannot confide in their colleagues and principals cannot trust their staff. One chaplain thinks that “teachers talk to each other”, whereas chaplains keep what is confided to them confidential. It is a questionable assumption that teachers, on the whole, divulge

what is confided in them. Chaplains hope, when their listening remains confidential, “students will share with [the] chaplains [rather] than [with the] teacher[s]”. Such mentality, if it is true, can be dangerous; for it can create a rift between school staff and students. This is a serious matter when the children and young people cannot have reasonable faith in the very fabric of their learning institution where they spend a great proportion of their young lives. If the implied accusation is real, then the matter must be investigated to ensure the professional standards of those working in state schools are maintained, and the situation must be rectified to restore confidence in the state school system, rather than bringing in outside volunteers to patch up the situation. If not, there could be an added danger of allowing chaplains to erect a barrier between children/young people and school staff, thereby causing mistrust. Not only must chaplains endeavour to make themselves trusted, they should help the corresponding school staff whom they are supposedly supporting, to be trusted as well. CEC claims, as noted before, that state school chaplaincy “supports the pastoral networks in New Zealand schools for students, staff, parents and care-givers and Boards of Trustees”. If chaplains want children and young people to share with them rather than with their teachers, then they are not at schools for all, but for some only.

Furthermore, one chaplain even considers his/her “principal confiding concerns” as a mark of acceptance by his/her school community. However, one must ask if it is an appropriate act for principals to confide their concerns, especially those relating to their school, to school volunteers. There must be channels within the school establishment for principals to unload. If not, such provisions should be put in place.

Furthermore, as “confidential listening ears”, chaplains only listen and do not tell. Some chaplains take the promise of confidentiality so seriously that they do not keep notes of their ‘cases’. In any case, they are not required to do so. If others do, they always write in such a cryptic way that no one could find out who are the people involved, should their notes fall into others’ hands. What goes on between chaplains and their ‘clients’ so far remains a “confidential encounter”. Moreover, their promise of confidentiality to their ‘clients’ prevents them from sharing any information with the school staff, except in extreme cases where lives are

endangered. Teachers, school/guidance counsellors, career counsellors, and staff could confide in one another and all work together, within the confines of “the staff room” for the welfare of the children/young people under their care. The fact that chaplains have to stand apart because of the promise of confidentiality may do more harm than good. It should be a matter of concern to state schools that some chaplains think they are accountable directly to CEC itself and not to schools, and may therefore feel they are under no obligation to divulge any information to the schools (Section 3.15). Chaplains are generally not required to make any report to CEC or to their schools as individual chaplains. School counsellors are trained to counsel school children; and teachers are similarly trained in their teaching roles. There are associated bodies which ensure teachers’ and counsellors’ accountability to those under their care and they are directly accountable to the schools that employ them. Even though CEC maintains that “every chaplain is expected to have a professional supervisor, acceptable to CEC, and is also monitored by a CEC supervisor” (Appendix 14), the truth of the matter is that supervision of chaplains at the moment is only encouraged, and not required. In any case, supervision is not available to all chaplains. Chaplains, at most, have reviews, usually between the end of a contract and the beginning of the next, with a CEC support person and the school. Ninety-eight percent of respondents consider supervision important to their work (Section 3.64). However, a quarter of the respondents do not have regular contact with a supervisor (Section 3.60). Furthermore, 63% of respondents receiving supervision describe their supervision as *informal* such as an “informal chat over a meal” or “encouragement, word support, advice” (Section 3.61). Eighteen percent of respondents are not satisfied with their current supervision (Section 3.62).

The responsibility of confidential listening

Chaplains’ offer of confidentiality is a noble idea. Perhaps chaplains are implying that they do not engage in gossip and hence they can be trusted. However, confidentiality is not a simple matter of keeping secrets of whatever is told. Chaplains as listeners in such school settings do have responsibility to those who confide in them. CEC clearly states that “a chaplain must be aware of the school’s policy on reporting ‘disclosure’, and [the chaplain] conforms to that” (Appendix 14), even though it also maintains, as previously noted, that a chaplain

should be “a confidante in the strictest sense”. However, “being aware of” their school’s policy on such reporting does not necessarily guarantee that individual chaplains can discern *when* to report and yet still keep the strictest confidence. In any case, one must question if chaplains are adequately trained to recognize *when* confidentiality must be broken to safeguard the welfare of those who entrust their troubles to them. Children and young people may not know that the chaplains’ promise of confidentiality does have limits and boundaries, just like the ones school staff at schools have to abide by for their welfare and safety. Providing a listening service usually means providing an opportunity to unload one’s feelings. Perhaps the listening role is clear in the minds of adults. However, children and young people may not see the subtle distinction between merely unloading their feelings to an adult and telling an adult their troubles as a cry for help. One must question whether children and young people understand chaplains are there as listeners, and not as counsellors, social workers, or teachers. An adult symbolizes, almost always for children and especially at school, one who has the ability to help. One must question if chaplains are sufficiently trained to tell the difference between a cry for help and mere expressions of feelings on the part of their ‘clients’. It must also be asked if chaplains can tell the dividing line between just listening with no action and listening in order to answer the call for help. Chaplains are not required to have counselling experience nor training.

Those chaplains who are free to visit “homes to get to know the parents”, “struggling families” and the sick may encounter similar issues. Those who engage in such tasks are unable to share with staff the information they gather during their visits because of their promise of confidentiality, even if it can be used to help these families and parents. One must also question if parents are aware that chaplains promise to keep confidence, and if chaplains are sufficiently trained to recognize the fine distinction between telling as a request for assistance or just a chance to unload. It is always difficult to walk that fine line between to tell for the welfare of the other, and not to tell in order to safeguard the privacy of the other. Prospective chaplains are not trained adequately at the C.A.R.E. courses to recognize such fine distinction. They read through three inadequately-cited, photocopied pages of twenty myths and facts of suicide, and are each given a small booklet on crises if these booklets are available. However, the booklet is

essentially a resource to help schools develop a policy to handle death and dying, and not specifically for chaplains. Chaplains may be caring individuals in their own right. A process should, however, be put in place to ensure chaplains are able to deliver the care they so much want to deliver, in a responsible and accountable manner.

Chaplains are Caring Trusted Friends

Chaplains are trustworthy

Chaplains think that by claiming to be impartial and neutral, they can gain the trust of the school community. CEC calls chaplains “caring *trusted* friends” (Italics are mine). A chaplain is described as “a person the children can trust” or a “neutral person whom the school trusts”. Being impartial and neutral may help chaplains to be trusted. However, trustworthiness depends on more attributes than just impartiality and/or neutrality. Of course, it does not mean that individual chaplains cannot be trustworthy in their own right.

Chaplains want to be friends with their schools

There appears to be a reason in getting the school community to trust them. One chaplain hopes to become “an adult friend” “by winning the children’s/teachers’ trust over time”. As indicated earlier, CEC purports that chaplains are “caring *trusted friends*” (Italics are mine). Some chaplains think they are at schools to be “more a friend to the children”, “a friend to the kids”, “a friend to the college”, and “a friend to all”. One explains, “I am there ... just wandering around, be[ing] a buddy ... a friend”.

Even though chaplains want to befriend those in the school community, not every group in the school community regards chaplains as “friends” in the same way. When asked how chaplains are regarded by different sectors of the school community, 22% of the descriptions involving school staff, 3% involving the principal, 0% involving the BOT, 40% involving the children, and 2% involving the parents indicate chaplains are seen as “friendly” or as “friends” (Sections 3.49 - 3.53).

Chaplains Develop Relationships

Chaplains are available

As noted before, the meaning of 'being friends' has not so far been elucidated by CEC. The matter appears to have been left to individual chaplains to sort out for themselves. One chaplain finds that the meaning of "being a friend" does have "wide scope". "Being friends" hence has been interpreted in different ways. Different chaplains have already taken the liberty to define for themselves their chaplaincy, role such as "develop[ing] a relationship of trust". In order to develop a relationship with the school community, some chaplains think it is necessary that they remain *apart from* the school establishment. One explains, "I think you need to be independent. Out of [such a] relationship you are given a voice to speak - I believe this is more powerful". In addition, those who do not subscribe to seeking a legitimate voice in state schools find such an arrangement allows them to be seen, by the school community, to be *apart from* the school establishment. By being seen to be *apart from* the school, chaplains think they can be regarded to be approachable; their relationship-building with the school community is somehow enhanced.

While teachers are at schools to teach, chaplains think they are at schools to "build trusting relationships with the children", "build a rapport with the kids, the young people", and "build relationships and respect" with the school community. Some see building a relationship with their schools as the most important part of chaplaincy work; while others consider "established good relationships" with their schools as a measure of success. One explains, "Rule number one is relationship. Rule number two is relationship. Rule number three is relationship". Another thinks the chaplaincy role is "to build a relationship and a rapport with the school", and elaborates, "The building of that relationship and rapport enables [chaplains] to do the things that they do ... there is a bond in that relationship and rapport ... chaplaincy is long term, the relationship that is formed gives it its uniqueness". Furthermore, so as to "get to know the class well" and thereby gain "insight into their needs" and "inroads into relationships with students", some chaplains would even consider doing chaplaincy and presenting the Bible in School programmes, in spite of seeing these as conflicting roles.

Hoping to build relationships with the school community, chaplains *make themselves available* by spending their time wandering, circulating, loitering, roaming around the school, and hanging out with people. Distinguishing themselves from teacher-aides who work in the classroom, some choose to sit in the playground (Section 3.15), especially at breaks such as lunch time, in order to be visibly available to those around them. Others join in games, chat to 'loners', talk casually to children and staff, and encourage them. Some introduce themselves at parent introductory sessions or advertise their chaplaincy hours in the school bulletin. Others meet children by appointment.

Problems of forming relationships

Chaplains obviously see a need to form relationships with those in the school community. However, it is questionable if an adult can form a relationship based on equality with children and young people. Perhaps it is possible to have a friendship between chaplains and the adults in school community if those involved want to develop a friendly relationship. However, the friendship between an adult chaplain and a primary school child is naturally unequal and one-sided. Friendship naturally includes reciprocal sharing. After all, one cannot be a friend and remain a pure listener at the same time. A loved teddy bear may be able to fulfill both requirements to its owner. Nevertheless, it is a one-sided relationship, whether the owner concerned is aware of it or not.

Furthermore, schools should be, primarily, learning institutions, not relationship-building institutions. Of course, children and young people do form and break relationships during their time at schools; and some teachers may form friendships with fellow teachers. Perhaps chaplains are implying that they are the social skills teachers that they believe are lacking in state schools, or that state schools lack friends. Some chaplains want to "provide an [sic] holistic approach to students' development" and provide "support to those within the structure to grow healthy kids". One remarks that the "school and chaplains grow wholistic [sic] kids". Chaplains consider themselves accepted by the school community when children come for help; either on their own accord or on staff recommendation and thereby become "whole persons". However, the meaning "holistic" has not been provided by these chaplains. If anything is clear, it is that these chaplains believe some

aspects of children's development are missing, such as the emotional or spiritual aspects.

Circular Argument?

Chaplains' offer of friendship to or relationships with state schools relies on, directly or indirectly, the fact that chaplains are *apart from* the school establishment. However, some of the self-claimed attributes chaplains offer to state schools as a result of their independence such as trustworthiness, approachability and confidentiality, do lead them, over time, to becoming a *part of* the school community, whether they intend it that way or not. For example, they claim they are more approachable because they are not part of the school structure; however, it is the same approachability that finally enables them, they believe, to form relationships with the school community and thereby make them one of them, at least emotionally. Some chaplains already feel they are a *part of* the school community because of their emotional ties with it. They find that they are "not only part of the school, but accepted by the school", and that the acceptance by their schools is "remarkable".

Similarly, when chaplains make themselves available to hear the self-disclosure of the members of the school community, they begin to allow these people to enter the process of social penetration (Altman and Taylor, 1973), and some friendship begins to form between them. After all, chaplains do aim to become "friends" and "ears" of state schools. When self-disclosure is combined with practical assistance and emotional support, a bond could very well be established between chaplains and those in the school community. Trust can be built up and respect gained. One thinks that the uniqueness of chaplaincy lies in the "relationship and rapport" or "bond" that is formed in a "long term" process. Another succinctly describes how the process works, "Chaplaincy is a journey, begun with presence; ended with recognition [sic] as an integral part of school". Chaplains appear to want to remain *apart from* the school establishment in order to become a *part of* the school community.

However, when chaplains begin to become a *part of* the school community, they also begin to lose their self-claimed independence from the same establishment.

One asks, therefore, if they correspondingly lose those attributes that they claim to have gained by being *apart from* the school. The foundation on which chaplains base their self-claimed attributes such as impartiality and the resulting trustworthiness is indeed temporary, shaky, weak, and unsound. However, it must be pointed out that chaplains may very well possess these attributes themselves and be trustworthy and caring individuals in their own right without having to justify how they have acquired these qualities. There are certainly chaplains, who, by their own words, are caring individuals in the school community.

Are Chaplains Seen to Be *Apart From* the School Establishment?

If the school community is to trust chaplains on the basis that they are *apart from* the school establishment and thereby possess attributes such as approachability and impartiality, then the school needs to be able to *see* that chaplains are indeed *apart from* the school establishment. It has already been noted that chaplains *want* to be seen to be *apart from* the school establishment so that the school community will confide in them. It must be asked if chaplains *are* seen by the school community to be *apart from* the school establishment. To answer that question, one must investigate what chaplains do in state schools.

Chaplains are Autonomous

As noted before, some chaplains feel that there is freedom and autonomy in being *apart from* the school. By being *apart from* the school establishment, chaplains have fewer restraints than those paid school staff, as they have no fixed role to live up to or adopt. Consequently, they have the time and the flexibility to take on different kinds of supporting roles. One chaplain feels “absolutely free to be different”. Another, who does not want to be paid for chaplaincy work so as not to be told what to do, explains, “Once you are paid you are on a different footing. Once you are paid you have to do what they tell you to do”. One other sees autonomy in the chaplaincy role because it is “not pre-defined” and “enables a chaplain to go into the school to operate within one’s strength”. One chaplain believes that “God wants everyone to reach their potential”, and “recognize the[ir] gifts and ... use them”. Such freedom allows “diversity in chaplaincy”. The chaplaincy contract is an individualized contract, tailor-made for each chaplain.

Chaplains' self-claimed autonomy and independence have somehow enabled them to take on many different roles. Some chaplains think they are different from teacher-aides in the sense that they are flexible to help with extra activities, whereas teacher-aides have to follow specific instructions and help with the normal day-to-day running of the class (Section 3.15). Some *make themselves available to assist* the school in various activities such as music, sports events, school trips, and school socials. Sometimes these activities are clearly written in their contracts (see Appendix 10). Sometimes these just arise out of the needs of the school at a particular time. Under these circumstances, chaplains work under the guidance of the staff of the state schools and do not work as independent support workers such as social workers. In such situations, chaplains obviously work to the requirements of the school and do not follow their own agenda. They assist with learning behaviour problems in co-operation with staff; work with guidance counsellors; assist in grief sessions; help and liaise with principals and staff; help with teaching, such as ESOL (English for Speakers of Other Languages); and assist in the capacity of teacher-aides. They help in leisure activities of the school and skill classes. One chaplain is prepared to "help with assemblies if asked".

Do Children See Them as *Apart From* the Authority of the School ?

When chaplains are observed to be helping school staff in various activities, children and young people may very well put them in the same category as teacher-aides, especially those already helping in such capacity. Chaplains, as a group, have clearly distanced themselves from teacher-aides and do not count themselves as one of them, in spite of the fact that some chaplains do work in the capacity of teacher-aides. In fact, 93% of respondents do not feel most of the time that they are acting only as teacher-aides (Section 3.77). Nonetheless, to children and young people, there is little difference between a paid teacher-aide and a volunteer teacher-aide, judging from the work they do. Hence, the distinction may not be as apparent to children and young people as it is to the chaplains themselves. Perhaps the distinction lies more in the mind of the chaplains than in the actuality of the classroom situation. As such, they are already a *part of* the school establishment in the eyes of some, especially young children in the school community.

Furthermore, when children and young people observe that chaplains not only hang out in the playground or in the field, but also in the classrooms, staff rooms and are present at staff morning tea, it could very well confirm, accurately or not, that their school chaplain is just one of the school staff. Talking over a cup of tea to acquaint themselves with staff and hopefully to make friends with them is important to some chaplains. One chaplain makes a special effort to “be in staff room at teas”. Some chaplains’ self-claimed autonomy and independence might have served to destroy the very independence from the school establishment they set out to establish.

Even though some chaplains only attend school functions such as farewell night, camps, and funerals, others are present at prize-giving ceremonies and weekly school assemblies. Perhaps they attend these for emotional and moral support purposes. It has been noted that chaplains see themselves as the ones providing emotional/crisis support for the school community including staff, parents, principals, and especially children. Some chaplains provide emotional/crisis support for the school community including being a confidante. They deal with pupils in crisis when suspended, the Maori culture group, and individuals in need. They also provide support by participating in special meetings/events and school functions; and act as resource persons, especially on family issues. However, depending where they are seated at these school functions, children and young people may get the impression that they either belong to the school staff or to the student population. It is uncertain if chaplains, during such assemblies and ceremonies, sit among students or among staff. If they sit among students, they can very well be seen as a *part of* the student group - their friends, as some chaplains want to claim that they are. However, if they sit among school staff, it may give the impression that chaplains are already *part of* the school disciplinary establishment.

Some chaplains are also *free* to attend various school meetings such as staff meetings, guidance meetings, family meetings, Parents and Teachers Association (PTA) meetings and school BOT meetings. Perhaps attending school assemblies, school functions or similar events can be seen as harmless and even beneficial for

the purpose of moral support. Visiting pupils in crisis when suspended in in-house suspension can be considered a caring act. However, hanging out in the staff rooms and/or attending staff or guidance meetings as a non-member of the school staff could be seen as inappropriate, especially listening to staff sharing information. One chaplain describes himself/herself as “an extra pair of eyes/ears to see what is going on”. Such inquisitiveness is not a purported chaplaincy role. It is uncertain if they make any contribution at such meetings. In any case, chaplains, due to their role of serving as “confidential listening ears”, are normally not able to reciprocate such sharing of information if they live up to their claim. Attending school meetings and listening to staff sharing information can be seen as taking the meaning of “wander around the school being available” and “confidential listening ears” too far. School meetings should be for school staff and not volunteers. Chaplains’ “listening ears” should find no place in staff meetings. School volunteers are usually not allowed such free access and are not welcome to such staff meetings. Is it because chaplains promise confidentiality and offer impartiality that they are allowed such freedom or is it because they have a title ‘chaplain’?

Does the School Staff See Them *Apart From* the School Establishment?

In any case, those chaplains who ‘attend/are present at’ such meetings not only give children and young people the impression that they are *part of* the school staff; they may also impress upon the school staff that they are a *part of* the school establishment. After all, if chaplains are allowed such *free* access and freedom to the workings of the school establishment by attending school meetings such as staff meetings and guidance meetings, they have made themselves already a *part of* the school establishment, at least in a covert sense.

Some school staff have already expressed suspicion regarding chaplains (Section 3.49). Similarly, if school staff should notice that their “principal [is] confiding concerns” in the chaplain or that their “principal [has] discussed all school problems and more” with the school chaplain, they too might wonder about the truthfulness of chaplains’ self-proclaimed independence and promise of confidentiality. In such situations, a chaplain’s perceived independence is equally important as, if not more important than, their actual independence. It must be

pointed out that at least one chaplain is already on the school BOT as a member. When the school community learns that the school chaplain is on the school BOT, is it likely that they will still consider their school chaplain as independent from the school management?

Not only are some chaplains *free* to attend school assemblies and senior prize-giving functions, others are *free* to take on independent supporting roles such as speaking at school assemblies and presiding at senior prize-giving functions. The people who speak at school assemblies and preside at such prize-giving functions are usually invited guests. These invited guests are obviously approved by the school authority, and therefore would naturally be seen by the students as representing the school authority in a broader sense. Prize-giving ceremonies do have a value judgment embedded within them. On such occasions, the standards set by the school authority are clearly on display; and those who have demonstrated they have reached that standard are rewarded in public. Assembly-speakers in most instances express in their personal way what the school authority and society on the whole values. Chaplains repeatedly say they are not at schools for disciplinary purposes and are therefore trustworthy. They do not want to be seen by children and young people as “part of the ‘authority’ of the school”. However, the sight of chaplains sitting prominently among all school staff, presiding at official functions or speaking at assemblies, being recognized as someone the school authority values is likely to give children and young people the impression that chaplains are *part of* the school authority and not *apart from* it. In any case, not all chaplains are *apart from* the disciplinary structure. Some chaplains do engage in disciplinary work such as supervision, though this may not be on a regular basis. One “supervise[s] at times special class lunch break”. One wonders how supervision can be seen as a non-disciplinary and a non-authoritarian act. Chaplains, as a group, need to decide on whether they are at schools to be *apart from* their disciplinary structure or to be a *part of* it. They cannot be both. It has already been noted that CEC sees it as inappropriate for a chaplain to become “part of the schools’ discipline, control ... systems” (Appendix 1). Chaplains, in their desire to be of use to state schools, may not realize that they overstep the mark at times. It is always difficult to gauge the fine line

between lending a hand when a need arises, and saying “no” when CEC states it is not appropriate to do so.

Furthermore, those who are already on the school BOT cannot be considered *apart from* the school governing body. Of course, those chaplains concerned might also be parents of the schools. If that should be the case, conflict of interest might have occurred, whether intentionally or unintentionally. In any case, CEC states that it is inappropriate for a chaplain to become “part of the schools’ ... management systems” (Appendix 1). One chaplain describes the major chaplaincy role as “independent from school management”; another describes it as “being apart from the school governing system”. One other thinks the uniqueness of the state school chaplaincy lies in the chaplain being *apart from* the school management, and elaborates, “I was talking to a teacher about this, a while back. She said, you know, it’s great that you are in a situation where you are not part of the school management. She’s quite envious of that. And yet I’m involved and I can build a rapport with the kids, the young people”.

In their earnest attempts to make a difference to state schools, some chaplains may have ignored the recommendation from CEC not to get involved in the schools’ management systems. Having chaplains on any school BOT definitely makes chaplains *a part of* the school management. Chaplains cannot be both *a part of* the school and remain *apart from* it. It is a choice that they have to make. Because some chaplains are already involved in their schools’ disciplinary structure and management system, chaplains, as a group, are not seen to be *apart from* them. Furthermore, given the types and the amount of work they do at schools, it is questionable if they are seen to be *apart from* the state school establishment. And if chaplains are not seen to be *apart from* the school establishment, do they still possess those attributes they claim they have?

Chaplains Want to be Considered A Part Of the School Community

Not all chaplains consider themselves *apart from* or want to be seen to be *apart from* the state school establishment. Some want to have a niche in state schools, especially a physical working space. One of their frustrations is the *lack of personal space* or office to work from (Section 3.34, Section 3.68, and Table 10).

It had already been noted that some chaplains seek to become “an integral part of school”. Others want to become a *part of* the school establishment so as to be “more recognized and used more” by the schools, especially for the interest of the children. Some chaplains do seek recognition from their schools. They consider the frequency and degree of positive verbal/written feedback from the school community as their measures of success. However, the more they are recognized by the school authority, the more children and young people will consider them as *part of* the same school authority.

Chaplains Help by Being Insiders Who Influence

In fact, some chaplains think they can be of better use to state schools by becoming a *part of* them. They use their chaplaincy role as an opportunity to influence state schools in several ways: by helping with personal and interpersonal difficulties, solving problems for the schools, making decisions for/on behalf of the schools, exerting a moral influence on the school community, upholding ethical standards in state schools, and acting as role models and evangelists within the state schools.

Chaplains Help with Personal and Interpersonal Difficulties

Some chaplains seek to become a *part of* the school establishment so as to use the “opportunity [of chaplaincy] to help with personal and interpersonal difficulties”. At present, some chaplains are already catering to the emotional needs of children. Others are taking on independent supporting roles including running groups such as self-esteem groups and programmes such as Seasons for Growth to help children and young people cope with grief (Appendix 12). Obviously, they consider it insufficient to provide just a confidential unloading listening service for the school community by remaining *apart from* the school establishment. They want to influence state schools’ manner of dealing with personal and interpersonal difficulties. The question must be asked if their self-claimed ability of keeping confidence (arising out of being *apart from* the school establishment) is a preparation for influencing how state schools handle their personal and interpersonal difficulties.

One chaplain has already described friendship as “a confidential situation in which *interpersonal or personal difficulties* can be shared” (Italics are mine). While one uses “basic counselling” to help, another admits he/she has to draw heavily on his/her counselling skills. One other wants to be an “extra tool that the school can use, when counselling, or talking to students. In fact, some chaplains do regard themselves as counsellors. They engage in counselling young people and teachers, provide grief counselling, and help students “in career consideration[s]”. One chaplain clearly states, “I am a counsellor”.

Confidential listening ears versus counsellors

However, there is a distinction between being “confidential listening ears” and counsellors; otherwise all who listen without telling are counsellors. Those who counsel are certainly more than “listening ears”. Although sharing personal and interpersonal difficulties may or may not involve a counselling situation, the state school chaplaincy role is definitely not a counselling role. Prospective chaplains have been repeatedly warned at the C.A.R.E. courses that they are *not* counsellors, even though some may have counselling or related experience. Furthermore, CEC informs prospective chaplains that it is inappropriate for them to “present themselves as a professional counsellor or a professional teacher if they are not” (Appendix 1). The phrase “if they are not” is misleading. Even if some chaplains are professional counsellors and/or teachers, they are at schools to be chaplains and *not* counsellors and/or teachers. As such, they should not be counselling or teaching while doing chaplaincy, lest there be a conflict of interest. In their eagerness to help those in need, some chaplains may find it difficult to be a silent listener and to refrain from giving any suggestions at times. It is a skill that needs to be learned through experience. Prospective chaplains are told at the C.A.R.E. courses that their role is to listen, and they take turns to try out their listening skills during the role-play sessions. The message of the importance of a chaplain’s listening role should get through to the prospective chaplains, given the heavy emphasis on “listening”.

Heavy emphasis on psychological terminology

The confusion over whether or not chaplains are at schools to counsel may lie in the heavy emphasis on counselling theories and the strong component of

counselling session on some of the C.A.R.E. courses. At the Skills of Chaplaincy session, prospective chaplains are repeatedly told that state school chaplains are not counsellors and strongly warned that “attempting any partial therapeutic approach ... could be disastrous, unless they ... [are]... trained counsellors”. However, they are also informed that “the most helpful advice a chaplain can offer is likely to be non-directive and client-centred - like Carl Rogers’ approach ... real listening, and helping people to face the real issue in their lives - as in Reality Therapy”. As previously stated, the information disseminated during this session is laden with psychological and counselling terminology, with three fields of counselling outlined and nine theories of counselling described, including Christian counselling. Similarly, psychological terms used to describe a change of perception, such as “figure/ground, ‘aha’ experience” are used at the Perception session. Perhaps CEC should review the content of the C.A.R.E. courses and the manner of delivery to ensure prospective chaplains are not misled into believing their role is a counselling one, regardless of whether or not they are counsellors or have the necessary counselling training. One chaplain feels that the chaplaincy course has misled him/her into believing the role is just general counselling (Section 3.20). Other chaplains have voiced a tension between themselves and their school and guidance counsellors, even though other chaplains work well alongside their counsellor colleagues. One explanation of such a tension could be that counsellors feel, correctly or incorrectly, that chaplains are doing their job and infringing into their professional territory by “help[ing] with personal and interpersonal difficulties” and career direction. This problem may be further compounded when some chaplains do not have the appropriate professional training or demonstrate strong personal convictions instead of objectivity. If chaplains do not seek to do any counselling at schools, perhaps the relationship between chaplains and some counsellors might ease. For schools that do not offer counselling facilities, state school chaplains might have been mistakenly seen to be *the* school or guidance counsellors. The fact that some chaplains do use their school guidance counsellor’s office to see children and young people may compound the problem and help to perpetuate the confusion about the chaplaincy role. Chaplains must observe the boundary between themselves and school and guidance counsellors, regardless of whether or not they have similar training and experience. One chaplain suggests that more counselling skills should be taught

in the C.A.R.E. courses (Section 3.20). However, more teaching of counselling skills at the C.A.R.E. courses would only aggravate the situation. It is more important for prospective chaplains to realize that the chaplaincy role is not one of counselling. Perhaps it is not more emphasis on counselling, but rather more experience in listening skills that is needed. It is important for prospective chaplains, as potential “listening ears”, to learn how to restrain themselves from giving advice.

Are chaplains Christian counsellors?

In any case, one questions how chaplains can “help with personal and interpersonal difficulties”. Some chaplains do have the appropriate life experience, counselling experience or training, even though chaplains are *not* counsellors and should not be doing counselling at state schools. These chaplains might be using their training or experience to help with these difficulties. However, there are chaplains who believe that they possess a unique perspective or world view which improves relationships. One explains, “Because of their [chaplains’] unique theological perspective, they can enhance relationship[s]”. Another states, “Because of their ‘faith’ resource they have (potentially) a unique view of relationships as well as meaning and purpose and they are not tied into institutional loyalties”. One of the criteria for becoming state school chaplains is to be a Christian. Although Christianity is not a homogenous religion, the respondents refer to themselves as simply ‘Christian’ and their denomination ‘Christianity’. One chaplain maintains that CEC chaplaincy is “identified with the Christian faith” and that a chaplain goes into state schools “with a set of values and a set of ideals that society recognizes as Christian values and Christian ideals”. Hence, when a child or a parent approaches a chaplain, they expect to see “somebody who comes with a background of Christian values and ideals”. The help a chaplain gives and “the guiding principles” in a chaplain’s life are “Christian ones”. One chaplain finds secular counsellors deficient in the sense that, in his/her view, they are unable “to listen and get down to the nitty gritty as to why [people] are grieving”; whereas he/she can talk about the loss to a “deeper” level and can even “offer a prayer”. He/She further distinguishes between “two types of counsellor, one who is Christian, one who is secular”, and considers chaplains as the former and describes them as counsellors but with “a

spiritual role”. Another chaplain believes that the “wisdom that comes to” him/her when counselling is not his/her “own knowledge or wisdom” comes from God. Hence, for these chaplains, it is not so much the benefits such as impartiality, deriving from remaining *apart from* the school establishment, that help with personal and interpersonal difficulties but rather their personal Christian perspective. Understandably, chaplains, being Christians, may consider their Christianity as the true faith. However, the Christian tradition does not own *the* unique world view. Different ‘faith’ resources have their own unique world views to offer to the state school community, which is essentially a secular environment. To those who do not share the Christian way of thinking such as other religious groups and cultures, Christianity certainly is not seen to have a monopoly to *the* ideal world view. In any case, chaplains do not explain how their Christian world view enhances relationships. Perhaps not every chaplain helps the school community with personal and interpersonal difficulties from a Christian perspective. However, the fact that some do so is a matter of concern for those in the school community who do not subscribe to the Christian faith. Chaplains, being Christians, understandably use a Christian approach to handle their own personal and interpersonal problems, and perhaps even those of their Christian friends. CEC informs prospective chaplains at the C.A.R.E. courses that it is inappropriate for chaplains to impose “religion on anyone” or promote “any particular denomination or church group” (Appendix 1). Using a Christian approach to solve personal and interpersonal problems may or may not violate CEC’s recommendations. Nevertheless, chaplains claim that they are there for all. There are different religious affiliations in a state school. Furthermore, there is an added danger that young children may not be able to discern the difference between different faith traditions. They may not be able to understand that the particular Christianity represented by the chaplain offers only one of the world views and not the only world view; they may not have the maturity to make an informed choice to accept or reject the suggestions offered by the chaplains. Being “confidential listening ears” to those in the school community who want to unload is one thing; to counsel is another, especially from a Christian perspective. One must also ask whether state schools are aware that some chaplains do counsel or give advice from their own Christian perspective and that state schools should be expecting a Christian counsellor when they ask for a state school chaplain.

Chaplains take services

Some chaplains are also *free* to take funerals for the school whanau, and have taken services for special occasions such as the death of Mother Teresa and Princess Diana. Others are also *free* to bless new buildings. CEC states that chaplains offer to be “a leader of worship where appropriate” (Appendix 1), even though such training is not given at the C.A.R.E. course. Some chaplains do see supporting the pastoral networks of the school as including adopting such leadership roles. However, others question if it is a legitimate chaplaincy role to conduct formal ceremonies such as memorial services or opening a new school building for the school community. In any case, not all respondents feel confident about conducting such ceremonies. Around 30% of respondents do not feel confident in conducting such services and blame the lack of training for their lack of confidence (Section 3.40). The majority of those who are confident express the view that part of their other job involves conducting such ceremonies and/or that they are already experienced. It is important to note that among the respondents, there are ten full-time ministers, seven part-time ministers and three elders or deacons of various Christian denominations. However, it is important to note that chaplains are not ministers, and the title ‘chaplain’ does not mean a minister-like role. Having ministerial experience is not a pre-requisite to becoming chaplains. One wonders whether state schools would still consider calling upon chaplains to perform such duties, if they were not given the title ‘chaplain’. It is unlikely schools would ask other school volunteers such as a parent-helper to perform such tasks. If CEC seriously considers this as part of the chaplaincy role, then all prospective chaplains need to be given relevant training. The matter should not be left to the chance that certain individual chaplains happen to be ministers or in related roles. Of course, there are those who argue that what each chaplain does in his/her school is dependent on the individual skills of that particular chaplain. However, if this is the case, then schools must be informed that even though chaplains are called ‘chaplains’, and that CEC offers state school chaplains who are leaders of worship, they might or might not have ministerial experience to conduct such ceremonies. In this way, schools will not over-expect them to perform in roles in which some do not feel confident. One of the difficulties faced

by chaplains is powerlessness, which includes school staff expecting more from them than they can offer, including being a “professional chaplain” (Section 3.68).

Schools should know what they can expect from their chaplains. Even though the chaplaincy contract asks for “specific tasks required of the chaplain” to be stated (Appendix 10), the suggestions offered by CEC such as “to lead worship when appropriate” lack clarity. The contract should specify not only what a school can expect from a particular chaplain, but also what the chaplain is qualified to do. If the chaplain is not a minister, or is not trained to give services, then perhaps this should be specified in light of the fact that some schools may expect chaplains to fill a ministerial role in the school. If one school has a chaplain who can take services and another does not, it may be confusing as to what chaplains can do. No wonder some members of the schools are confused as to the chaplains’ true role. Perhaps some argue that the strength of state school chaplaincy lies in chaplains being a kind of chameleon-helper, and being whatever the schools ask them to be and/or whatever they can be. However, this strength may very well turn out to be their weakness, leading to frustrations and difficulties. In fact, the lack of definition has frustrated some chaplains. Nine percent name the ambiguity of the chaplaincy role and the lack of identity as one of their frustrations (Section 3.68). Forty-two percent of respondents think their role is ambiguous (Section 3.79). Chaplains are also confused over their chaplaincy roles. When the chaplains list their reasons why state schools should have chaplains, the distribution of the reasons across the eight categories was not similar across the four groups. For example, all but one of the responses from CEC support persons concern a spiritual or religious component - *spiritual input*, *Christian input* or *concern to take the Church into the community*. These components constitute between 29% and 55% of the responses for the other groups. Over half of the responses from the approved chaplains concern *schools under stress* and *impartiality*, whereas 20% or less of the responses from the other groups fall into these categories and in fact no response falls into these categories for the CEC support persons (Table 2, Section 3.13). In any case, chaplains seem to claim an autonomy and independence in their dealings with their schools, whether in terms of where they can move around and what they can do. Perhaps this independence

and autonomy has been carried too far, in spite of the fact that some chaplains are genuinely at schools to be of use.

Chaplains are Problem-solvers

Some chaplains want to become a *part of* the school establishment so as to use their chaplaincy role to facilitate problem solving in the school community. At present, some are already identifying areas of needs and catering to such needs. Obviously, these chaplains do not consider it sufficient just to provide a “confidential listening ear” for those in the school community who need to unload their worries, issues, and problems. What these chaplains are saying is that they are *part of* the state schools and it is their chaplaincy role to solve state schools’ problems. They want to be problem-solvers of state schools. One chaplain “helps kids to sort out [their] problems”. Some even confer with their principals. Another chaplain feels recognized when his/her “principal discuss[es] all school problems and more” with him/her. Others respond to various requests from school staff, such as meeting office staff by prior appointment and handling self-referrals of children.

It seems rather contradictory that these chaplains want to be considered a *part of* the school establishment so as to solve its problems, whereas others want to solve its woes by remaining *apart from* it. By being *apart from* the school establishment, some chaplains think they can provide “objectivity”. They also think they have such clarity of mind that they are able to “see through unclouded eyes”, “talk through problems they (students) [do] not otherwise see”, and even act as advocates for students and their families. Regarding advocacy, CEC offers chaplains who can be in the school as “an advocate”; a chaplain is described as “an independent person who understands the school system but remains separate from its management”. CEC also thinks a chaplain “may be in a good position to act as advocate for young people or parents on certain matters” (Appendix 1). It is noteworthy that very few chaplains mentioned being advocates even though that is one of the roles offered by CEC. One leader at a C.A.R.E. course also mentioned that “advocacy” is no longer an appropriate role offered by CEC, even though there is no official confirmation from CEC. In any case, advocacy implies speaking on behalf of someone. One cannot speak on behalf of all parties at the

same time. It is not possible to be an impartial friend to two opposing factions or to two unequal parties. Perhaps mediation is more an appropriate service, given the fact that chaplains say they are there for all.

Another chaplain, who sees himself/herself as outside the school establishment, finds that his/her “greatest power to influence the policies of the school” lies in being “an objective voice in dialogue with the principal” and keeping staff positive in discussions. What these chaplains are saying is that they are objective because they are outside the school establishment, and hence they can solve state schools’ problems. It seems that chaplains, as a group, intend to influence the way state schools solve their problems, regardless of whether they see themselves as a part of the school, or outside the school establishment. Some chaplains do want to be consultants to state schools. They see *helping/acting as consultants* as a major chaplaincy role (see Table 3). Nineteen percent of the major chaplaincy roles are about *helping/acting as consultants/making a difference*. Some chaplains, who are not satisfied with their present work space arrangement, express the wish to have their own private, quiet uninterrupted space for consultation (Section 3.34).

One must also ask why chaplains want to solve state schools’ problems. Solving problems for any institution is one way of influencing that institution. Some of the methods chaplains use to facilitate problem-solving in schools are referring, liaising and advising.

Chaplains refer

Some chaplains act as “referral agent[s]”. One explains, “I am appreciating the invitation to Deans’ and Guidance meetings where they accept any contribution for problem solving. I know of people resources”. “Involvement in the life of the school as a resource person” is one of the services chaplains offer state schools. Included in it is the statement: “The chaplain is often in touch with many community resources and resource people, and may be able to help the school use these” (Appendix 1). It is doubtful if all chaplains are in touch with many resources. After participating in a C.A.R.E. course, chaplains may know of many support agencies. Prospective chaplains at the C.A.R.E. courses are given a great

amount of information about many social agencies such as Child, Youth and Family to which they can refer their 'cases'. Given the limited time on the course, it is difficult to assimilate the amount of information in such a hurried and crammed fashion to make full use of such agencies if one has no knowledge of them in the first place. Of the respondents who describe what they least like about the chaplaincy course, 57% find the course *overwhelming* such as having "too many lectures" and "a lot ... crammed into a week" (Section 3.19). The information on the agencies in the resource kit also needs to be regularly updated as new information or changes come to light. Whether or not chaplains themselves need to be on the look-out for such new information and changes or whether CEC will brief them at the appropriate time is unclear. However, one must ask if the chaplaincy role is one of referrals, and whether "being friends" includes referring. It needs to be investigated if schools are aware that chaplains do referrals. Chaplains are supposed to keep confidence, yet schools must also be entitled to be informed of the 'cases' chaplains refer. However, a conflict of interest arises because of these two contradictory ideals. Additionally, "being in touch with many community resources and resource people" does not automatically mean that chaplains can refer (see Appendix 1). It is doubtful if all chaplains are able to refer adequately and professionally without further training other than what they receive at these C.A.R.E. courses. Perhaps trained school social workers might do a better job of finding the right agencies for any problem that requires such services.

However, chaplains are ambivalent about sharing the work of chaplaincy with other school support workers. One chaplain is open to other support workers such as social workers coming in to share the work of chaplaincy, and does not think Christians hold any exclusive right to chaplaincy. In fact, he/she believes more support workers can "add to the diversity of ... people ... helping in the school system". Another chaplain sees a substantial overlap in "the simple human relationships" made and the "human advice" given by both chaplains and other school support workers such as social workers, school nurses, and health nurses at school. However, there are others who are worried about losing their exclusive right to the work of state school chaplaincy. They are frightened by the prospect of having other support workers such as social workers coming in to state schools.

One is alarmed that “there might be no place for [chaplains]”. He/She says, “It’s scary thoughts!” He/She does not want to have too many people involved in the school pastoral work, and indicated that he/she would be “disappointed if replaced”. He/She finds that “social workers are hard to get hold of”, because they only come in to schools in times of emergencies; and that the jobs of the social workers are “surface things” as they only deal with the physical. He/She goes on to explain that social workers “have lots of problems in their lives”, and that “people’s needs are not met by social workers”. When asked to list the five most important qualities needed to be a successful chaplain, *openness to the secular world* only accounts for 3% of these chaplaincy qualities (Table 4).

Chaplains liaise, mediate, advise

Some chaplains also act as independent “liaison people”. They link families and teachers and bring different people together in peacemaking. They are involved in negotiating and mediating disputes. One says, “The chaplain mediates between the school community and parents”. Others act as “advisors”. They engage in “giving choices to anyone for what is ‘best’ for them” and “teaching [how to make] choices”. Others also seek to empower people by teaching them how to cope with life. They give guidance, “offer advice” to parents such as parental advice, and help to “bring youths to discover the answers and solutions to life’s drama”. They talk to teachers and classes and with school families concerning issues such as bullying. However, it must be asked in what capacity chaplains can offer advice and guidance. Perhaps chaplains would say that it is because they are objective. Certainly “listening ears” cannot give advice. Perhaps “being friends” includes giving advice. While some may give advice based on their previous training or from their life experience such as that of a parent, others admit they use their chaplaincy role to “give advice from a Biblical viewpoint” and create opportunities “to make Christ’s way relevant to the secular society”. One chaplain openly admits he/she will readily discuss God if that is the best solution to the problem. As previously stated, he/she explains, “If it is requested or undoubtedly the best solution to a need, I will discuss God!!!”

Chaplains may genuinely want to help the school community. However, chaplains are Christians of various denominations. One chaplain maintains “the

only reason that chaplains are in state school[s] [is] because of the credibility that Christians have". Hence, some see themselves as not ordinary helpers but 'Christian helpers'. One chaplain sees chaplaincy as a Christian job and explains that "this help is offered from a Christian [perspective]". However, advice given from one angle alone cannot be objective. It is arguable if giving advice from a Christian tradition contravenes CEC's recommendation of not imposing "religion on anyone" or promoting "any particular denomination or church group". Chaplains may naturally use such an approach to solve their own problems. However, the 'clientele' of the chaplaincy service involves the whole school community including school children and young people. Children and young people are by their nature more impressionable and vulnerable than their adult counterparts. It might not be an easy task for children and young people, especially those in the primary school setting to see the distinction between advice and suggestions given from a Christian framework, and that from just an adult perspective. One chaplain describes chaplaincy as "an awesome responsibility". He/She finds that children are "very impressionable" and "far more vulnerable than the adults". This is because adults can rationalize and make decisions for themselves; whereas children cannot. He/She questions if CEC realizes "what sort of responsibility" chaplaincy is when working with children, and whether that is emphasized adequately during the C.A.R.E. course. It is difficult to say if giving advice from a Christian perspective constitutes an evangelizing act which CEC does not recommend. In any case, evangelization is a difficult area to police. Perhaps on the C.A.R.E. courses the emphasis should be on the enormous responsibility, which working with children and young people involves. *Integrity* accounts for 8% of the chaplaincy qualities needed to be a successful chaplain (Table 4).

Chaplains are Decision-makers

Similarly, 80% of respondents who wish to have a legitimate voice in state schools believe such a voice could make them a *part of* school culture or a "part of the school on a permanent basis", and serve as an opportunity for influence, particularly in the decision process of the state school establishment (Section 3.73). One chaplain believes, by having a legitimate voice at state schools, chaplains can have "equal opportunit[ies] to voice for the interest of children".

Nevertheless, there is already at least one chaplain on the school BOT contributing to the decision process of the schools. If chaplains' self-claimed impartiality depends on their being *apart from* the school establishment, surely it must cause a conflict of interest for those on the school BOT. Chaplains influence the decision process of state schools in several ways. Perhaps some may influence the decision process by using their relevant expertise or life experience. Nevertheless, there are others who wish to use a legitimate voice in schools so as to have an opportunity to "add a Christian flavour to decisions" or to "give a Christian influence to the decision process". They believe there is a need for "God's decision and opinions at times" and a "Christian's perspective on things". The fact that some chaplains seek to bring Christianity, of whatever persuasion, into state schools' decisions process means that chaplains may not be considered impartial and neutral.

One of the criteria for being state school chaplains is to be a Christian, regardless which Christian denominations the individual chaplain may belong to. One chaplain maintains that even though chaplains are at schools mainly for the benefit of the children, they do "leave something of themselves behind and the little bit of themselves and the influence they have in the school must include their Christianity and their faith". However, their personal belief and their theological perspective based on their own interpretation of Christianity may colour the way they make decisions and solve problems and difficulties, in spite of their genuine desire to be of use to state schools. *Respect for other faiths* only accounts for 3% of the chaplaincy qualities to be a successful chaplain (Table 4). State school chaplains, being Christians, must always walk that fine line between personal faith and the secular nature of state schools. It may be easy for some but not for others. It is something that state schools should be aware of. Of course, unless this is what they want: Christian helpers helping state schools in a Christian way. While the words "Christianity" and "Christian" have been used loosely by both the chaplains themselves and the author, the terms do not imply any homogeneity in Christendom. It is likely that when chaplains use the term "Christian", they mean their own brand of Christianity, their own theological perspective based on their own Christian denomination.

Chaplains Exert Moral Influence

Even though some chaplains claim they are impartial and neutral, processes such as giving advice, making choices or providing guidance can at times involve value judgments, moral standards, and a notion of what constitutes good and bad. In fact, some chaplains hope, by becoming a *part of* the school establishment, to influence state schools' decisions on moral grounds. They want to exert a moral influence on state schools. Some teach units on morals. It is unclear if and what syllabus they follow in teaching these units on morals. However, there appears to be a belief among some chaplains that Christian morals are the only ideals. One wants to "show that God's moral is what should be use[d] in [people's] lives"; another sees chaplains as "represent[ing] Christian moral values - great role models for everyone". One becomes a state school chaplain in order "to share God's moral with the children, staff". Another thinks the uniqueness of the chaplaincy role lies in maintaining moral standards (Table 3, Section 3.14). He/She explains, "You can endorse good morals in a corrupt world". One wants to use his/her chaplaincy to "bring an awareness of Christian principles, standards, to [the] school community"; while another sees having a legitimate voice in schools allows chaplains "to influence the schools' choices over ethical and moral teachings". Some of the reasons for the need of chaplaincy include a lack of "motivation" among parents "to support their children" or a "neglect" of their children. One finds that parents are too "busy working" or "busy making money", and that "the whole of New Zealand has gone downhill". He/She criticizes New Zealand for being "a society of greed" and describes children as being "caught up" in the cycle of greed. This particular chaplain probably sees the world as an 'evil' place – an idea shared by some conservative Christians.

Chaplains Uphold Ethical Standards

Some chaplains, by becoming a *part of* the school establishment, want to use the "opportunity [of chaplaincy] to influence for *good*" (Italics are mine). They wish to exert an ethical influence on state schools. They engage in values teaching. Again, it is not clear if and what syllabus they follow in teaching values. One also notes, "A special opportunity recently is doing a 'values' research for all curriculum areas". It is unclear whose and what values these are. However, some chaplains refer to the values of the Christian tradition. One believes he/she is at

state schools to “uphold Christian values”. Another links the concept of ‘good’ and God and comments, “What better way to influence today’s children for good and for God; and to give them a purpose for [the] future?” One other chaplain wants to offer “opportunities for Christian influence to behaviour”. Even while wandering in the playground being generally available, some chaplains still use the opportunity of chaplaincy to challenge some of the attitudes and behaviour of the children and young people, and to suggest options. Since some chaplains use their interpretation of Christianity as a basis for influencing behaviour, one must ask how state schools, being secular in nature, can be assured that the suggestions or options provided by chaplains, especially in the playground, are in line with those of the secular system. Chaplains may argue that there are Christians among school staff and students, but it must be remembered that chaplains claim they are there for all.

Chaplains are Role Models

In attempting “to influence [state schools] for good”, some chaplains use the opportunity of chaplaincy to be “role models” or “good role model[s]” to the state school community. They want to act as examples for others to follow. Role modelling does carry with it the implication of good and bad, acceptable and unacceptable behaviour. One remarks that some parents are not good at role modelling. Another elaborates, “I am a role model for the children. A chaplain can be a trusted role model. They can be trusted to be a role model in general”. A good role model is described as relaxed, cheerful, interested, and responsive to others.

Chaplains as secular role models

Those chaplains who preside at senior prize prize-givings and speak at assemblies do act as some kind of role model to the students, regardless of whether it is a Christian role model or not. “Listening ears”, however, do not speak. One wonders if “being friends” includes speaking at assemblies. Speaking at school assemblies can be considered one way of having a legitimate voice in schools. Speaking at assemblies is a position of influence. It is one way of influencing state schools, depending on the content of the speech. Furthermore, any position of responsibility, authority, or power has a potential for exerting influence,

whether covertly or overtly, regardless of whether chaplains act as role models for the school. Chaplains can influence state schools by adopting positions of responsibility or power. Those who speak at assemblies, preside at prize-givings, run leadership courses for those such as school counsellors, are responsible for programmes such as Seasons for Growth (Appendix 12) and various self-help groups, do act as role models and can influence children and young people. Those who co-ordinate school programmes, fund-raise for various school projects, provide and organize camps for children and are responsible for their music and sports do have opportunities for influencing those in the school community. Those who make submissions to the Ministry of Education are certainly attempting to add a voice to perhaps some educational issues. Even though CEC states that a chaplain can be involved “as a leader of worship where appropriate” such as “taking part in special assemblies” (Appendix 1), one must ask whether it is truly appropriate to adopt such leadership roles at state school assemblies, especially if they involve Christian worship. One chaplain describes his/her high school “bow[ing] in reverence” when he says the end of year prayer, “Thank you Lord for the school year we have”. He/She feels accepted by the high school and considers it a privilege to officiate at the closing of the school year.

Chaplains as Christian role models

Some chaplains believe they can be role models because they are Christians. Hence, the model these individuals provide is essentially a Christian model, based on their personal understanding of Christianity. They attempt to “share [their] Christianity by being living witness[es]”, be a “Christian role model”, enable state schools to “ultimately see Jesus through [the chaplain’s] lifestyle”, “let children sense [the chaplain’s] hope in Jesus Christ and believe their possibilities”. One chaplain, who regards *not having a legitimate voice at schools* as a hindrance, thinks “children need to see someone Christian as a role model from whom they can ask questions”. There seems to be a general assumption among these chaplains that their Christian role model is the only ideal. Understandably, they would naturally think as it is their world view. However, in being partial to Christianity, chaplains automatically relinquish any claim to impartiality. Such ideals may or may not be shared by *all* in the state school community, which is essentially secular in terms of the school system, and is also made up of

individuals of various religious and cultural backgrounds such as Hindus and Buddhists. After all, there are various Christian churches in Christianity itself. Billington argues in his book *Religion without God* that God is redundant in some religions (Billington, p. 6) and calls Theravada Buddhism “religion without God” (Billington, 2002, p. 71). The New Zealand Curriculum Framework/Te Anga Marautanga o Aotearoa seeks to “recognize, respect, and respond to the educational needs, experiences, interests, and values of *all* students: both female and male students; students of *all* ethnic groups; students with different abilities and disabilities; and students of different social and religious backgrounds” (Ministry of Education, 1993, p. 7) (Italics are mine). If chaplains claim they are there for *all*, they should begin to consider, not only other Christian denominations, but also other religious or cultural perspectives, which have as much right as chaplains have to claim to be the ideal model or example to follow. After all, CEC states that chaplains “are expected to be sensitive to other values and beliefs” even though they are “personally committed to Christian values and beliefs” (Appendix 14).

Are Chaplains Impartial and Independent as They Claim They Are?

Chaplains claim they are impartial because they are *apart from* the school establishment. It has already been pointed out that chaplains, as a group, are not always seen to be *apart from* the school disciplinary structure and the school management. Consequently, the school community may not see chaplains as being as impartial as they claim to be. However, one must also ask if chaplains themselves are as impartial and independent as they say they are.

One chaplain describes his/her major chaplaincy role as supporting an “outsider authority”. The “outside authority”, in this case, is not specified. Whatever this “outside authority” might be, if one is already supporting it, then one cannot be impartial overall. Surely one is partial to that “outside authority”. Another states, “The [Christian] cross means I don’t work for anybody”. This chaplain may not be working for anybody, but surely must be working for the “cross”. Other chaplains think they represent “Christ in schools”, or are “God’s representative in that place [school]”, or are “an ambassador, in a Pauline sense, mediating a reality of being that is not [the chaplain]”. One chaplain is considered to be “an *objective*

Listener - carer” who “can offer pastoral practical help if appropriate” because he/she “represents Christ and the Church” (Italics are mine). If chaplains attend school as representatives of God, “Christ”, “Christ and the Church”, or as a mediator of “a reality”, then chaplains are not truly impartial and independent. They are at least partial to Christianity or that reality which is presumably God. In addition, to those who are not Christians, it can be baffling as to why and how any representative of Christ and the Church could categorically lay claim to being an *objective* listener and carer.

Twenty-two percent of the reasons why chaplains believe they should be part of the state school community concern *taking the church to the community* and providing *Christian input* (Table 2). However, one must ask why state schools need to have the church brought to them. The idea might have stemmed from the belief that it was appropriate for the churches to offer chaplaincy in the period of “Tomorrow’s Schools” (p. 8). CEC describes the chaplain as “a link between the school and the community of which the churches are a part” (Appendix 14). Some chaplains also think there is a need for Christians to get involved in state schools. They see state school chaplaincy as a way of bringing the church to the school community. They see the state school chaplaincy service as the church “reach[ing] outside to the community”. One calls chaplaincy an “outreach of the church”. Some regard chaplains as a “co-operation between school and church” and think they can “link church community and school together”. Another hopes “God is going to use chaplaincy [as] a way of reconciling people together”. He/She further hopes that “through state school chaplaincy ... people in the church are driven out to the community to where they should be working”. However, one must ask if it has not been considered whether state schools want to have the Christian church brought into their community. If such action includes teaching religion, then this contravenes the secular clause of 1877 Education Act, to which primary schools are bound. Any attempts to alter the secular nature of primary schools must be examined seriously. In the case of other schools, one must ask if the parents or the wider school community are aware that some chaplains attempt to bring Christianity into the state school environment. Even though state secondary schools are not bound by the secular clause, Snook and McGeorge (1978) suggest that they “regard themselves as bound by the spirit of the 1877

Act” (p. 10). It is likely that parents and care-givers may share the same spirit. Furthermore, one must also question whether it is the chaplains themselves who want to bring the Christian churches into the state school community. One remarks that “children d[o] not know what being Christian [is]”; while others think “nobody else represents Christian presence” in state schools or has “this uniquely Christian role in schools” except state school chaplains themselves. If that is the case, state schools must be informed that it is the intention of chaplains to bring Christian churches to state schools.

Chaplains Want to Be Known as Christians

Chaplains as churches representatives

In any case, it must be asked in what ways chaplains are representatives of churches. One must bear in mind that state school chaplains are Christians of various denominations (see Table 1). Although one of the criteria for becoming a state school chaplain is being Christian, it is questionable how *being Christian* makes chaplains representatives of churches. By the same logic, all school staff who are Christians such as Christian teachers, Christian principals, Christian counsellors or Christian cleaners are also church representatives. Chaplains cannot be any different from these school staff who are Christians and certainly cannot claim their uniqueness as church representatives alone. Hence, the fact that chaplains *are* Christians does not make them the only representatives of churches to state schools. Perhaps it is more than just *being Christian* which makes chaplains representatives of churches. One difference between these Christian staff and chaplains is that the latter do have a title called ‘chaplain’ and they wear a badge which says ‘chaplain’ when they attend state schools. The idea that chaplains think they are representatives of churches may lie in their title ‘chaplain’ which is on the badge they wear. After all, the question must be asked if being representatives of churches or linking the church with the school community is the purported role of chaplains. If it is, one must question why it is not explicitly stated in the Chaplaincy Publicity Leaflets (Appendix 2) and clearly specified in the job descriptions. Chaplaincy is a service provided by CEC – a Christian organization. However, the fact that chaplains are Christians is only implied but not specifically stated. If indeed chaplains are at state schools to be

Christian representatives, such information must be clearly stated so that state schools can make informed choices about wanting to have them there.

Regardless of whether or not chaplains should link the church with the school community, the word 'chaplain' does have a Christian connotation for those who understand the meaning of the word. Some chaplains are already known to their school community as Christians. One such chaplain finds that those in the school community "don't have a problem" with the fact that he/she is a Christian. In fact, the chaplain concerned considers being a Christian in the school as a privilege.

The title/badge 'chaplain'

Some chaplains do like the idea that the school community already knows they *are* Christians, without them having to talk about it on account of the title 'chaplain'. One chaplain maintains that "part of being a CEC state school chaplain is to be acknowledged to be a Christian" and that chaplains "are identified as a Christian not only by the staff but also by the students". One chaplain explains the advantage of using the term 'chaplain'. He/She says, "Most of society see[s] and acknowledge[s] chaplains in the Christian ethos - I believe [that] in using the term 'chaplains', we go in with God on our badges". In fact, some chaplains believe that God goes into the school with them. One explains, "I know I have got the Lord with me, and he is all powerful ... the Lord watches over me and he cares and loves them all and he can help me". Another comments, "When I go into the school, I know God goes in with me". One other chaplain wants to hear students say, "God-man is there today he was able to help me with my problems with Mum". One other chaplain describes state school chaplaincy as "a visual form of evangelization". If the intention of state school chaplaincy for some chaplains is evangelization, then these state school chaplains, wearing a badge 'chaplain', *are* silent or covert evangelists, at least. Even if young people and/or children do not grasp the connection between a chaplain and Christianity, any adult wearing a badge with a title at schools may convey a sense of authority, knowledge, or expertise. The danger may lie in young people and/or children giving chaplains more acknowledgement than they should be given as volunteer helpers. If chaplains intend to be in state school as volunteers, then their badge

should correspondingly reflect that and nothing else, unless of course chaplains intend to adopt a Christian role in state schools. By their own claim that they are at state schools for Christians, any suggestion that they are at schools for *all* is categorically removed. Furthermore, using the title 'chaplain' while performing supposedly secular roles of "confidential listening ears" and "caring trusted friends" is at least misleading, if not covert evangelizing, unless "being friends" includes an evangelizing role. However, CEC does state at the C.A.R.E. course that it is inappropriate for a chaplain to "view his role as that of an evangelist in the school", and that "[t]he primary role is pastoral and not evangelistic" (Appendix 1). One must question the adequacy of the assessment process in screening out those who wish to evangelize. The fact that few are rejected both at the initial screening process and at the C.A.R.E. courses is an issue CEC needs to address. It should be a concern to CEC that those who have already expressed the desire to create opportunities to evangelize at the assessing process (see p. 36), are still approved. Regardless of whether chaplains intentionally use the title 'chaplain' or the badge to indicate that they are representatives of churches, the mere fact that they use such a title and a badge makes them at least partial to Christianity.

Confusion with Bible in School

Even though the title 'chaplain' conveys Christianity, not everyone at state schools can grasp the connection between the two, especially young people and/or school children. One of the young persons at a C.A.R.E. course did indicate his/her lack of understanding of the term 'chaplain'. Nonetheless, some people in state schools do mistakenly make some sort of connection between chaplains and the Bible in School presenters. One chaplain has also noticed that his/her school thinks chaplaincy is "teaching religion in schools". In fact, even chaplains themselves are not immune to this confusion. There are a small number of chaplains who simply do not see the role of the Bible in School presenter and that of a state school chaplain as conflicting roles, and think these two services could potentially work well together. One explains, "They go hand in hand - school sees you as one". Another remarks, "A [c]hild see[s] one is associated with [the] other". In fact some chaplains think doing both reinforces the two roles. One notes, "Both reinforce each other in a Primary School". Some chaplains see

presenting Bible in School programmes as a precursor to state school chaplaincy, which could then serve to reinforce what is learned in the Bible in School programmes. One describes Bible in School programmes as giving “a clear role” and “opening [up] legitimacy to the role of chaplains”. Another chaplain whose chaplaincy evolves out of the Bible in School programme sees state school chaplaincy as an opportunity for reinforcing the Bible in School lessons. It is difficult to see how chaplaincy and Bible in School programmes are one and the same, unless chaplaincy *is* religious education. The only commonality is the fact that both are provided by Christians. Those who see them as the same must consider the chaplaincy role as teaching the Bible in School programme. If chaplains themselves see no distinction between the Bible in School programme and state school chaplaincy, perhaps it is not surprising that some schools also mistakenly see chaplaincy as “teaching religion in schools”.

Bible in School and state school chaplaincy, according to the job descriptions, are not the same thing, unless being “confidential listening ears” and “caring trusted friends” are the same as teaching religion. Reinforcing what is learned in Bible in School while doing chaplaincy is moving beyond the agreed boundary of religious instruction. Nevertheless, there are chaplains who play on this apparent confusion and misunderstanding over the chaplaincy role and that of the Bible in School. They present the Bible in School programmes as well as doing chaplaincy in the same state schools in the hope that their school community will catch on to the idea that *chaplains are Christians*. Some particularly hope, by doing both, that their Christian status can be tacitly known to the children without them having to say so explicitly. One describes, “The students already know me as [a] past R.I. (Religious Instruction) teacher, and I need not mention God but students know He is an option with me”. Another remarks, “[Doing both] raises [my] profile as a Christian - great for kids knowing where I stand without having to say explicitly”. One other says, “I also teach ‘Bible [in School]’ - the kids all know where I stand”.

Furthermore, other chaplains hope, by being a Bible in School presenter as well as a chaplain in the same school, to prepare the ground for any opportunistic discussions or input into the Christian/spiritual areas; thereby extending the

parameters of such influence to well beyond what is allowed in the programme framework. One finds such an arrangement “gives an opportunity to talk about the love of God for the child in a wider context”. This practice, which can be construed to be covert evangelism in the eyes of some, should not only be curtailed, but must be stopped. CEC deems it inappropriate for chaplains to use the chaplaincy role “as that of an evangelist in the school”.

Christian Presence - Covert Evangelism?

Other chaplains who advocate doing state school chaplaincy and presenting the Bible in School programmes think that doing both in the same school could provide some kind of Christian input such as Christian presence. Certainly, some sort of Christian presence is already conveyed to those who see the connection between Christianity and the title ‘chaplain’ on the badge they wear.

It has been noted that some chaplains have already taken the liberty to define for themselves their chaplaincy role. One describes it as providing “Christian presence”. In the chaplains’ own minds, they think they exert a Christian presence in state schools, regardless of whatever form they see this presence as taking. One states, “I am a Christian presence in the school”. A chaplain is variously described as the “loving ‘living’ presence of God”, “a Christian presence”, “someone who will be Jesus to them [the children], without necessarily saying so”, and “the hands and feet of God”. Chaplains “bring Christian presence into the school situation and allow Him [God] to work through [chaplains]”, “bring Christian presence and also God to work through [them]”, “bring a Christian ‘presence’ to the school and gently demonstrate the love of Jesus” and “help them [the schools] realize God is alive”. One thinks his/her chaplaincy role is “to present the Christian God”. Chaplains see themselves as being different from teacher-aides in the sense that they provide Christian input such as a Christian presence whereas teacher-aides do not (Section 3.15). One states, “Chaplains’ main role is a Christian presence”. Another is known as a “God person” at his/her school. There are others who are known as “God-man” or “God-woman”. One chaplain insists this is not “Bible-bashing” but just “bringing the presence of God without saying it”. The fact that chaplains believe they exert a Christian presence does demonstrate that they intend to, covertly or overtly,

provide some kind of Christian input. Nowhere in the Chaplaincy Publicity Leaflet is it indicated that chaplains are at schools to provide Christian input. Of course, unless *being friends* includes Christian input. If chaplains consider *being friends* as providing Christian presence, then chaplains cannot be impartial. They are partial to Christianity.

Other chaplains already believe they present a Christian presence by the way they are, that is, their Christian being. They feel they are unable to act fully as Christians if they cannot *talk about God unless asked*; hence they have resorted to providing some kind of Christian presence by the way they act and speak. One believes he/she “can still act and speak as a Christian without ‘Bible bashing’” regardless of whether or not he/she can talk about God unless asked. Another describes himself/herself as a mediator for God and hopes that someone in the school community will catch on to the idea that he/she is God’s ambassador. He/She explains, “I am a great believer in mediating ... God’s love is always flesh and blood. I am that flesh and blood, that mediator, or ambassador. You never know what little time bombs you set ... for the future. They might go off 20 years later, or 40 years later”. One must question if the intent of setting these “little time bombs” is evangelization.

One other maintains that he/she “represents Christ in schools; effective ministry is by presence - practise faith by being and doing”. It is unclear as to what chaplains really mean by this kind of Christian presence. It seems that, to them, “being Christian” somehow exudes an intangible presence to the people around them. Another chaplain describes a Christian presence as “the God thing”, that is, an intangible presence which is present in the midst of “Godly people and Christian dialogue and prayer” and mysteriously “causes some spiritual changes to take place”. Here, the chaplain links terms like “God”, “Christian dialogue and prayer” and “spiritual changes”. In fact, some chaplains’ use of the word ‘spiritual’ is often linked with and/or confused with God, the religious, Bible in School programmes, praying, Christianity and even the title ‘chaplain’ itself.

Confusion With Spirituality

Some chaplains regard *not being able to talk about God unless asked* as a hindrance to their acting as Christians because they think they can offer “spiritual help” to the school community (Section 3.74). One wants “God” to be brought more into the school but feels frustrated because he/she has to be very discreet about mentioning matters that are “spiritual” (Section 3.68). Another states, “We are a nation that has and is basically squashing its spirituality. People still need God and the chaplain has the ability and is present to meet those needs where possible”. One other expresses the view that his/her chaplaincy role is to “add Christianity to the schools’ spiritual dimension”. In addition, some believe doing chaplaincy and presenting Bible in School programmes creates “more opportunities [for children] to discuss spiritual issues with chaplains” and allows “greater spiritual input into the lives of the children”. Similarly, students are “more receptive” to the chaplains when they get “the opportunity to share some spiritual aspects”, or when they know that chaplains *are* Christians because they present Bible in School programmes. A Bible in School presenter explains, “Everyone knows where I’m coming from and some children bring up spiritual questions in the playground” (Section 3.74).

Other chaplains somehow see a connection between “spiritual” and “praying”, “religious” or the chaplaincy ministry. One says, “Most problems have spiritual roots. Being able to pray spontaneously with kids would bring better results, I believe”. Another thinks a chaplain promotes “bridge building between the ‘religious’ (spiritual) and secular”. One other feels “free to discuss spiritual matters within the framework of ministry guidelines”. One even links the “spiritual” and the chaplaincy title and remarks, “Your title [‘chaplain’] gives you a spiritual emphasis”. It is unclear whether chaplains use the terms ‘spirituality’ and ‘Christianity’ interchangeably because they are confused about the meaning of these terms, or whether they intentionally camouflage “Christianity” under the more accepted term “spirituality” in state schools in order to bring some form of Christianity into the secular environment.

Most *chaplains* believe they offer an extra dimension such as a spiritual dimension. One chaplain explains, “Chaplaincy has the added dimension [of]

seeking to meet the spiritual needs of the clientele person”. This idea might have originated from the fact that CEC states that a chaplain can offer “an extra dimension” to the pastoral care of state schools:

Many schools now incorporate various people in their pastoral care network - a function often stated or implied in their charters. There is a growing recognition of the importance of the spiritual dimension to pastoral care. A chaplain can add to this dimension, providing support and a listening ear for whoever might need it (Appendix 1).

However, the statement puts pastoral care, spiritual dimension, support, and listening all under that “extra dimension” which is not defined, leading to confusion.

Nevertheless, some chaplains maintain they are at schools to provide spiritual input. Eighteen percent of the reasons why state schools should have chaplains, 6% of the major chaplaincy roles, 7% of the reasons attributed to the uniqueness of chaplaincy, and 7% of the unique descriptions concern *spiritual input* (Tables 2 and 3). However, most interviewees find it difficult to articulate what it is and struggle with describing that special dimension, and often leave the sentence half finished when describing that dimension. One says, “I think chaplains have that special dimension to add to this. That’s hard to define”. He/She again says elsewhere that the dimension is “very difficult to define”. Some attempt to describe that dimension. One believes he/she is “the spiritual person”. Another describes the spiritual dimension as something that “is in relation to God other than your physical dimension”. One other believes that “a spiritual dimension [is] in everything because God is in everything”. Another describes the spiritual dimension as found in motivation, the conscience, values, and what is right, appropriate and inappropriate in a school setting. One chaplain explains, “It’s an area of spirituality that I can bring to the school which is not present at state school[s]”. He/She goes on to describe a chaplain as the “one who can bring [to people] the deeper meaning of life, that there is another life, other things in life, other than just going to school”. He/She also compares himself/herself to “the wartime padre/pastor”. Nevertheless, from what chaplains say, it is difficult to

ascertain how much Christianity is entangled with their concept of spirituality. As indicated earlier, only 6% or 7% of the major roles, the reasons attributed to the unique roles or the unique descriptions were attributed to *spiritual input* alone. However, when *spiritual input* and *Christian input* are considered together, 14% of the major roles, 28% of the reasons attributed to chaplains' uniqueness and 22% of the unique descriptions concern both (Table 3). Similarly, the reasons why state schools should have chaplains double those of spiritual input when Christian input is considered as well (Table 2).

CEC has not documented clearly why chaplains wish to provide state schools with spiritual input. Perhaps the idea stems from the educational climate of the last two decades. Certainly, the concept of spiritual dimension is mentioned in educational documents from the late seventies onwards such as the Johnson Report, The New Zealand Curriculum Framework/Te Anga Marautanga o Aotearoa (Ministry of Education, 1993), and the Health and Physical Education in New Zealand Curriculum (Ministry of Education, 1999). Interestingly, one underlying concept in the latter curriculum is "well-being (hauora)", which includes taha wairua (spiritual well-being), defined as "the values and beliefs that determine the way people live, the search for meaning and purpose in life, and personal identity and self awareness" (Ministry of Education, 1999, p. 31). It acknowledges that spiritual well-being may link to one particular religion for some but not for others. Hence, when claiming to add a spiritual dimension to the school pastoral care, chaplains, while they represent their own Christian tradition, also need to be sensitive to a wide range of spiritual perspectives, including a non-sectarian spirituality.

Chaplains Provide Christian Input

However, some chaplains actually see their chaplaincy role as an opportunity to influence the secular nature of the state school community by providing *Christian input*. In fact, chaplains consider providing *Christian input* as a major chaplaincy role (Table 3, Section 3.14) and they see *having provided Christian input* as a measure of success (see Table 6, Section 3.23). Eight percent of the reasons given for their major role (Table 3) and 12% of the measures of success (Table 6) concern *Christian input*. Some chaplains feel restricted when they have to be

discreet about mentioning anything that is Christian (see Table 10, Section 3.68). One feels his/her “limitations as a Christian witness” in state schools, while another comments on the “misunderstanding of Christian implications” and criticizes “secularized people”. Again, these are conservative Christian views from the evangelical tradition.

In both *helping the school in various ways* and *being present amongst the school community*, chaplains endeavour to provide *Christian input* (Table 8, Section 3.45). Twenty percent of respondents think their uniqueness lies in their provision of *Christian input* (Table 3); and 16% of the unique descriptions pertaining to their uniqueness are also about *Christian input* (Table 3). One of the criteria for becoming chaplains is to be a Christian, regardless of denomination. However, providing *Christian input* is certainly not one of the roles prescribed in the information given to schools, unless “being caring trusted friends” includes providing *Christian input*. If providing *Christian input* is part of the chaplaincy role, then chaplains are Christian evangelists. One chaplain thinks his/her chaplaincy role is to “do God’s job in the school”.

Chaplains evangelize?

Even though CEC deems it inappropriate for chaplains to impose “religion on anyone” or promote “any particular denomination or church group”, or use the chaplaincy role “as that of an evangelist in the school”, some chaplains use their chaplaincy role as an opportunity to propagate their faith and promote Christianity. Some believe they are “called to proclaim the Good News” or to “inspire faith in God” in state schools. In fact, of those who regard *not being able to talk about God unless asked* as a hindrance to their acting as a Christian, some think it is their chaplaincy role to bring God, God’s love and/or faith into the school (Section 3.74). One finds it a hindrance “because people need to know about God and His love”. Another wants to use the chaplaincy role to exert a “Christian influence in the school community”. “Listening ears” certainly cannot bring God/faith to schools. Perhaps it is chaplains’ interpretation of “friends” that make them think it is their chaplaincy role to do so.

Others want to use their chaplaincy role to “bring an openly Christian dimension to staff”, to make “Christian philosophy available for everyone”, and provide “another Christian contact for schools”. One who chooses to be a state school chaplain instead of a church school chaplain sees state school chaplaincy as his/her “chance to bring Christianity into [the] state school sector”. Another elaborates, “The world needs to know the love and acceptance of Jesus Christ”. A teacher who is a Christian might wish that his/her state school community would come to know the Christian God; however, that wish should not materialize into acts of evangelization overtly or even covertly in his/her state school. State schools should not be the place for such behaviour if they are to remain secular. Although some chaplains stress their need to show love, that love is often linked to a notion of God. One states, “Love is a strong motivator and because of my love for God I would like to share and explain more to the children about God as their loving Father. One other wants to act as “the first point of contact” for some children so that they will be able to “recognize the traditional faith base of New Zealanders”, which he/she naturally considers to be Christianity. These individuals seek to “introduc[e] Jesus to the school” and “to be a Jesus’ influence to an often Godless community”. One describes this influence as “provid[ing] light in [a] dark world”.

Chaplains influence by praying

Sometimes, this influence is in the form of prayers. One chaplain seeks to influence state schools by praying. He/She explains, “I’ve seen God heal families I’ve prayed for frequently. These families have never known they’ve been prayed for and I’ve seen the power of God in their lives again and again. I guess that’s my main motivation”. Chaplains rely on prayers, either for themselves or for those whom they help. One already has “two ladies” who pray for him/her when he/she goes into schools. Some chaplains use prayers when they help. One explains, “I ask God to be with [the child] and to help him, to bless him, and to take care of him and to help him in the situation that he is having problems in ... I believe God answers those prayers and he does that in his special ways freely in their lives and even lots of time. I remember one boy was having problem jumping ropes. I told him that I prayed for him, I did. And within a few days, and the next time I saw him which is a week he said he can do it. And I just knew

he would ... God loves everything, he loves that child, and he answers that prayer". He/She urges chaplains not only to "pray for the kids", but also to "tell the kids" that they are praying for them. One other explains, "I usually pray for wisdom; that God will just help both of us to show love to help the children; so that we will be effective in what God wants us to do". When prayers are not accepted within the schools, some chaplains still pray within themselves, but indicate they will pray aloud if they are asked to.

Chaplains evangelize

There are chaplains who want "ultimately [to] see children come to know God personally", to have "children to come to faith or discern ... God", to use the "opportunity to work to give kids a purpose in life at a young age (to live for Jesus)", and want to see "children and family linked across into church programme[s]". One hopes that "all [will] come to know Christ" and that his/her being at school and witnessing there will enable the school community to know Christ. Some chaplains endeavour to bring to the school community "the love and hope of Christ" by running Christian programmes. They are either already providing or hope to provide tangible Christian services such as "devotions", "Bible Reading/Stories", "prayers at Assembly every Friday", "devotional Bible reading at weekly assembly", and the "ISCF [Inter-School Christian Fellowship] lunch time programme". Chaplains are Christians, but to visit such groups may give the impression that they are at schools, at least partially, for Christians and not for all. Even if individual state schools have given permission for chaplains to engage in these activities, it is still questionable whether it is appropriate for such activities to occur in a state school, especially in a primary school setting.

Even though some chaplains are not able to talk about God and related issues until asked, others are already free to discuss God within "the framework of [their] ministry guidelines" or because of the nature of their school. One explains, "As a minister of a Maori school, I have great freedom to talk" about God. One chaplain is already running some "Christian base[d] programmes" and is used by his/her school "for special occasions such as the griev[ing process] and the school prayer". He/She is also allowed "to talk at assembly" including talking about

“some of the Christian youth groups” that he/she runs and promotes within the school.

Some chaplains, though they regard *not being able to talk about God unless asked* as a hindrance to their acting as a Christian, are quite prepared to wait for “more receptive readiness when the topic [of God] is initiated in the schools”. However, others feel so strongly about providing Christian input that they will use any opportunity to talk about God within the confines of their chaplaincy role at schools (Section 3.74).

Opportunistic evangelization

One chaplain comments, “If I do get the opportunity, I share some of my values ... to share my Christian faith”. Another states, “If the opportunity arises I use it” and “[I am] missing no opportunity, when presented, to introduce God”. However, there are chaplains who are neither prepared to wait for the schools to initiate the topic of God, nor rely merely on their Christian presence. They attempt to stretch the boundary of their Christian influence. These individuals create opportunities to bring God into the conversation. Some chaplains, knowing that they should not talk about God at state schools until asked, “discreetly” introduce God, by using the respect they have gained over time as chaplains of their school. They ask leading questions such as “Would God have some place in this situation?” It has been noted that some chaplains think they are respected because they are outside the school establishment. Some even think their independence from the school establishment is of a greater value than having a legitimate voice at schools. Half of those who do not wish to have such a voice find ‘being *apart from* the school establishment’ allows them to keep their independence and enables them to be impartial and/or respected (Section 3.73). One states, “I prefer to be independent but respected”. By not having such a voice, they think they can be more respected. One maintains such independence gives his/her own a voice “a degree of respect”. It seems reasonable to ask if chaplains claim they are *apart from* the school establishment so as to earn respect, or if they go out of their way to earn respect so as to be able to introduce the topic of God.

Still other chaplains, after noticing that it is natural for primary school children to talk about God, use that tendency as “an opening” to initiate such discussions. Some CEC support networks even recommend chaplains to acquire “the ability to sensitively choose times when talking about God is [deemed] appropriate”.

Others seek other outlets for their need to talk about God, such as asking for permission from the parents regarding the distribution of Christian literature to the children, running Christian groups, or teaching Bible in School programmes as well. One elaborates, “I have a form the children can take home, giving me permission to give them Christian literature, for parents to sign. Also, I run a Christian kid’s club at the school”. Another has already expressed the wish to be “able to ask parents if they [children] could come to Sunday school”. Perhaps chaplains see the need to promote Christianity because they are Christians, even though CEC deems it inappropriate for them to do so. Furthermore, not every parent or care-giver shares the same ideals that Christians promote and their view must be respected, especially in a secular setting where secularism is expected. In any case, when asked how chaplains are regarded by school parents, 16% of the descriptors indicate chaplains have little or no contact with parents. Additionally, 44% of the descriptors indicate uncertainty concerning chaplains’ status with all parents, revealing that only those parents with whom chaplains are in contact are supportive and very welcoming. In fact, some parents do not know who chaplains are and what they do. Others even confuse them with counsellors (Section 3.53). Hence, parents may think such evangelical actions are endorsed by the schools when their children bring home such permission forms.

In any case, the question remains if state schools are the appropriate setting for such Christian input. Primary schools are by law secular in approach. If there are any moves from within or without to alter this, or pervert it, the matter must be looked at seriously. Even though a CEC support person finds chaplains unauthentic and ineffective if they do not demonstrate a personal faith, to propagate one’s faith, covertly or overtly, is unacceptable in the state school setting. Such practices must not extend without checks; otherwise it is difficult for state schools to remain secular. In any case, such actions can be seen to

contravene the recommendation from CEC not to impose “religion on anyone” or promote “any particular denomination or church group”.

Regarding the presentation of Bible in School programmes/religious education and doing chaplaincy, opinions among the respondents are still divided over whether chaplains should be involved in both. Almost one third do not think chaplains should be involved as Bible in School teachers; the remaining two thirds think they should be involved or that they should be left to make their own decisions, regardless of any possible boundary issues or role conflict (Section 3.78). There has not been any definitive direction from CEC regarding the issue.

Not All Chaplains are Evangelistic

Nevertheless, some of the chaplains involved in chaplaincy are genuinely interested in supporting the school system, are caring individuals in their own right, and are presently caring for those in their schools. As previously noted, some chaplains see themselves as carers and see state school chaplaincy as a ministry of help. They insist that they are not at schools to preach, in spite of the fact that they go into schools “under a Christian umbrella”. He/She compares the school community to his/her neighbours and insists that one does not “preach at them”. Another states, “The CEC chaplain ... does not proselytize”. One other comments, “We don’t preach”.

Chaplains simply “radiate Christ’s love” in the school community. When told at a C.A.R.E. course that Christian counselling was unlikely to be acceptable in the state school setting, some prospective chaplains asked how evangelization could take place in state schools. One Leadership Team member distinctly informed them that state school chaplaincy was not evangelization but rather, a form of care, and that when they cared, they provided unconditional love.

Furthermore, one chaplain believes that God calls him/her to “act like Jesus” or “to be like Jesus”. He/She explains that “Jesus shows God’s love” and urges other chaplains to model themselves on Jesus. At one C.A.R.E. course, prospective chaplains were also repeatedly reminded “to be Jesus to children”. To one chaplain, being Jesus means “helping those who need help” or “show[ing]

unconditional love”. He/She elaborates, “I go in there to help, so then there are ... no strings attached”. Another offers the chaplaincy service “in [his/her] love”, and also promotes “peace, justice” and the “feeling of love ... and caring for one another”, thereby extending God’s kingdom. About 30% of the responding practising chaplains live the Greatest Commandments, loving God with one’s whole heart and soul, and loving one’s neighbours as oneself, by *making a difference in various practical ways* such as writing notes of encouragement, sharing their lunch with “the hungry”, greeting people with a smile, and bringing unhappy students together when they have had an argument. One explains, “Look for [an] opportunity to make eye contact and greet people with a smile and comment ‘How is it going?’, or make positive remarks and affirming all good attitudes, keeping it all positive”. Another comments, “To be helpful with small things - tying up shoe laces - telling someone to go blow their nose - in games to try to get everyone to have a turn” (Section 3.24).

For some, their chaplaincy is “an opportunity for Christians to show they care about people”, “share the love of God”, “show God’s love always”, and to “display an open caring Christian perspective in a non-threatening manner”. One explains, “We have a wonderful role in touching others’ liv[es] for God, by accepting them as they are, meeting them where they are, and walking along with them”. Almost 30% of the responding practising chaplains live the Greatest Commandments by exercising tolerance and *accepting others as they are and treating others as they like to be treated*. One emphasizes, “To accept your neighbour[s] is to accept them for who they are. Being a state school chaplain means that I encounter people with varied spiritual beliefs. I demonstrate both my love and God’s love for them by accepting their position allowing them to set the agenda for discussions. I present my view as part of the dialogue”. Another explains, “[I] ... accept people and the school as it is and do what I can to enhance the relationships within the school, and ... lift the quality of the school community”. Perhaps for these chaplains, their presence is more a caring disposition and a kindly attitude; and “not just evangelism”.

There are also chaplains who advise against simultaneously doing chaplaincy and presenting Bible in School programmes/Christian Education. They point out the

possibility of role conflict, in spite of possible advantages such as being better known by the schools (Section 3.78). One explains, "I see the work of chaplains on the Love grace list, Bible in School [on the] Law list. They are opposites". Similarly, another remarks, "Not all chaplains are teachers, they are primarily gifted in 'care' concerns". One warns that children might mistakenly perceive chaplains as teachers if they do both. They think questions concerning God and related topics should preferably be initiated by the students themselves. One also cautions against taking on activities, such as teaching Bible in School, as this could "be a way of running from 'just being'", which should be the primary role of chaplains; another warns they might run the risk of not having enough time "to listen to young people or staff".

Chaplains and Christianity

Hence, those chaplains who just want to help out in the school community, and those who seek to provide Christian input both appear to act for the welfare of the school community, at least from their own point of view. The fact that CEC deems it inappropriate for chaplains to adopt an evangelistic role does not seem to deter some chaplains from evangelizing, and using a Christian approach to render help to the school community. The reason may lie in the fact that one of the criteria of becoming chaplains is to be a Christian. One chaplain maintains that "CEC chaplaincy is identified with [the] Christian faith" and that "part of being a CEC state school chaplain is to be acknowledged [as] a Christian". He/She finds that chaplains have credibility in state schools because of the "credibility Christians have". Furthermore, a chaplain is considered to be not only "somebody who comes with a background of Christian values and ideals", but who also goes into state schools with that set of values and ideals "that society recognizes as Christian values and Christian ideals". Since the guiding principles in a chaplain's life are those of a Christian, the way they help state schools must therefore include "their Christianity and their faith". Hence, the chaplaincy service is distinctively "offered from a Christian" and is therefore a Christian job. One chaplain believes that people in society do expect CEC chaplains to be Christians. Another chaplain reports that some school staff and students see chaplains, mistakenly, as being at schools for Christians. Hence, chaplains are not ordinary helpers. They are Christian helpers. Some chaplains believe their "love

for other people and ... concern for other people and their well being” are not only given by God, but also stem from the fact that they love God and want to share the love of God, or to extend His kingdom. In the following chapter, how Christians attempt to love their fellow human beings is examined to illuminate why chaplains love the school community the way they do – by helping in a secular way, and by evangelizing.

Chapter 6 To Be Jesus - To Love Your Neighbour As Yourself

As indicated in the Discussion, some chaplains consider themselves as carers and helpers; while others see their chaplaincy role as bringing God, God's love and/or faith into the school. Even though their work may appear similar, Christian helpers may differ from their secular counterparts in the sense that their actions towards their fellow human beings are predominantly driven by their love of God. Some chaplains have already indicated that people need "to know about God and His love", and they are strongly motivated to talk to the children about the "love for God" and about "God as their loving Father". One chaplain finds that presenting the Bible in School programme allows chaplains "to talk about the love of God for the child in a wider context". Another describes God's love as "flesh and blood", and wants to be that "flesh and blood", that is, God's ambassador or mediator in the school community.

The General Secretary at a Chaplaincy Assessing Resourcing Equipping (Hereafter C.A.R.E.) course maintained that the motivation for a being chaplain was neither "job nor money", but to love one's neighbour as oneself (p. 30). This means that chaplains, being Christians, are to be motivated in their work by the second commandment, which is to love one's neighbour as oneself. Therefore, they can be considered to regard this second commandment as an ideal guideline for relating to those in the school community. As described earlier, some chaplains consider their love and concern for other people's well-being as coming not only from God Himself, but also stemming from the fact that chaplains love God and want to share His love or to extend His kingdom. One chaplain suggests that, by "promot[ing] this feeling of love and justice and caring for one another", they are "extending God's kingdom". For some, chaplaincy is therefore "a labour of love", "an opportunity for Christians to show they care about people", to "share the love of God", "radiate Christ's love", and to "show God's love always". One chaplain distinguishes between the work of chaplains and that of the presenters of the Bible in School programme as the former is on the "Love list", whereas the latter is on the "Law list". Chaplains want to offer their services such as love, care, and expertise to the school community.

Furthermore, in describing their chaplaincy role, chaplains often use the terms “to be Jesus” or “to represent Christ”. At one C.A.R.E. course, prospective chaplains were repeatedly reminded “to be Jesus to [the] children”. One chaplain lives the Greatest Commandments by just being “Jesus to people”. Another urges chaplains to model themselves on Jesus because “Jesus shows God’s love”. Some chaplains believe they are called by God “to act like Jesus”, “to be like Jesus” in the school, to “be Jesus” and “gently demonstrate the love of Jesus” to their schools by their Christian presence, “to be a Jesus’ influence to an often Godless community”, and “to be Jesus to them [the schools], without necessarily saying so”. Some chaplains maintain that they represent “Christ in schools”, “Christ and the Church”, “Christian moral values”, and are “Christian role model[s]”. A chaplain is variously described as “a Christian presence” or “the hands and feet of God”. From what chaplains say, they want to emulate Jesus or follow Christ.

Jesus himself, in fact, on numerous occasions, asked to be followed and copied, such as in the case of the rich young man (Mt 19:21) (Mk 10:21) (Lk 18:22), and his disciples (Jn 13:14, 15) (Lk 22:19). He reminded them a student is not above his teacher, and everyone who is fully trained will be like his teacher (Lk 6:40); whoever serves Jesus must follow him (Jn 12:26). His disciples were to imitate him and walk as he did (1 Jn 2:5); and to love each other as he had loved them (Jn 13:34) (Jn 15:12), so that all men would know that they were his disciples (Jn 13:35). After the resurrection, he commanded his eleven disciples to teach others to obey everything he had commanded them (Mt 28:19-20). Even the character Jesus portrayed in one of his parables (Lk 10:30-35), the Good Samaritan, instructed the innkeeper, before his departure, to continue his work of looking after the man who fell into the hands of the robbers (Lk 10:35). Jesus promised those who followed him eternal life (1 Jn 2:25).

Some chaplains see “being Jesus” as caring and helping the school community, whereas others consider themselves as representatives of Christ bringing the Christian message to the school community. Both probably consider themselves as loving the school community unconditionally but in different ways. Nevertheless, from what chaplains say they do, it seems that they are attempting to demonstrate the love of God and the love of those in the school community by

acting like Jesus. How do chaplains love the school community by “being Jesus”? To answer this question, one needs to consider the chaplains’ background. It has been noted that one of the criteria for becoming state school chaplains is being Christian.

According to the Christian tradition, there are two commandments in the Gospels that can be considered to be the essence of Christian love. Jesus told the expert in the law that, by obeying these two commandments, he would live, that is, inherit eternal life (Lk 10:25-28). The parable of *The Good Samaritan* in the Gospel (Lk 10:30-35) was told by Jesus in the context of inheriting eternal life.

In this chapter, I will examine the concept of “being Jesus”, as exemplified in the two Christian commandments, in Jesus’ portrayal of the Good Samaritan, and in his own life, so as to ascertain the self-perceived role of state school chaplains in New Zealand state schools; that is, how chaplains, as Christian helpers, “support the pastoral networks of New Zealand schools” by “being Jesus” or “representing Christ”. Obviously, different Christian denominations have different interpretations of the command to “be Jesus”. The account of “being Jesus” naturally reflects their own backgrounds. This notion of “being Jesus” and its definition is not meant to present any denomination’s understanding of what it means to “be Jesus”; rather it is the understanding expressed by the chaplains themselves. While it has evangelistic overtones, these derive not so much from the author’s own opinion or from any one denomination’s creed, as from the respondents’ own attitudes and words. That it bears resemblance to the evangelical view of “being Jesus” (as described in Chapter 1) is perhaps due to the predominance of the evangelistic mentality among the respondents. As the ideas are drawn from the combined voice of the respondents, there may be individual respondents – particularly from a liberal background – whose view are not in accordance with those expressed here. The ideas, opinions and theology expressed here are not meant to be representative of all Christians’ viewpoints.

The Two Commandments

The commandment of loving God with all one’s heart, all one’s soul and all one’s mind or strength is “the first and greatest commandment” (Mt 22:38) and “the

most important” (Mk 12:29-30). The second commandment, on the other hand, is to love one’s neighbour as oneself (Mt 22:39) (Mk 12:31). Jesus maintains that by obeying these two commandments, one is not far from the kingdom of God (Mk 12:34) and will live (Lk 10:28). Furthermore, he states that “all the Law and Prophets hang on these two commandments” (Mt 22:40); and that there is “no commandment greater than these” (Mk 12:31).

Regarding the two kinds of love, that is, the love of God and the love of neighbour, as indicated in these two commandments, scholars do not see a dichotomy between what Tillich (1957) calls the unconditional love, *agape* and the conditional love, *eros*. He believes “no love is real without a unity of *eros* and *agape*. *Agape* without *eros* is obedience to a moral law, without warmth, without longing, without reunion. *Eros* without *agape* is chaotic desire, denying the validity of the claim of the other one to be acknowledged as an independent self, able to love and to be loved. Love as the unity of *eros* and *agape* is an implication of faith” (Tillich, pp. 114-115). Similarly, Lewis (1988) rejects the view that there is an impassable gulf between human love and the divine love, because “our loves do not make their claim to divinity until the claim becomes plausible. It does not become plausible until there is in them a real resemblance to God, to Love Himself” (Lewis, p. 8). One chaplain also maintains, “You can never separate your love for God from your love for your neighbour. The first ignites the second. Opportunities are plenty; practising kindness in your actions and words; showing sincere interest in each child as an individual; respecting their differences, listen with an open mind and heart, etc.”.

In fact, many scholars regard the two commandments as inseparable. Yao (1997) describes the two commandments as the two sides of a coin and they are “in fact taken as one” (p. 191). The two commandments, to Outka (1972), are overlapping with one another to a large extent, because the freedom to choose to love one’s neighbour or not ceases to exist if one claims to love God. He states, “Love for God thus implies conformity in loving what He loves” (p. 44). Furnish (1973) suggests that “this so-called ‘double commandment’ joins closely together love of God and love of neighbour ... Loving the neighbour is no less an act of obedience than loving God and is part of the *total* response to the sovereign claim of God

under which man stands” (pp. 62-3). Similarly, Xavier Leon-Dufour (1978) sees the love of neighbour as being inseparable from the love of God (p. 326). Kierkegaard (1962) urges those who want to use their life as service to God to serve man, “yet continually with the thought of God” (p. 159). Nygren (1957) warns that the two commandments of love “cannot be isolated from one another without risk of perversion” (p. 97).

Love Your Neighbour as Yourself

Nygren (1957) further explains that the second commandment is like the first, because “neighbourly love springs from the same root as love for God - that is, from fellowship with God and experience of God’s Agape” (p. 96). According to the Gospel of Matthew, the second commandment is also described to be like the first commandment (Mt 22:39). This second commandment of loving one’s neighbour as oneself is considered to be “more important than burnt offerings and sacrifices” (Mk 12:33) and is one of the commandments Jesus lists for entering life (Mt 19:19). According to St. Paul, the single command or rule, “love your neighbour as yourself” sums up the entire law (Gal 5:14) or “whatever other commandments there may be” (Rom 13:9); that those who follow the law love their fellow human beings (Rom 13:8). James considers “love your neighbour as yourself” the “royal law” (Jas 2:8). Christians consider the second commandment as imperative when relating to their fellow human beings. As noted before, one leader at the C.A.R.E. course states that state school chaplaincy is “living the second commandment”, and that the motivation for being a chaplain is “love your neighbour as yourself and not job nor money”.

Billington (2002), calls ‘[l]ove thy neighbour as thyself’ the “Golden Rule”, points out that this commandment is in fact not unique to Christians alone but is already found in Leviticus (p. 128). He further suggests that similar sentiments are also “found in the writings of all the world’s spiritual leaders” including the teachings of Confucius, Mencius and Chuang Tsu (p. 128). Yao (1997) also suggests that the love of one’s neighbour is similar to “the essence of Buddhist mercy or Confucian *jen*” (p. 198).

The Good Samaritan as 'Neighbour'

Jesus told the parable of *The Good Samaritan* (Lk 10:30-37) in response to the expert in the law's question, "And who is my neighb[our]?" (Lk 10:29). Hence, the parable embodies the essence of the meaning of neighbour in the second commandment. However, Yao (1997) points out that "there are many interpretations of this parable" (p. 197). Robinson (1983) distinguishes between parables as 'expressions of the temporality of existence' as exemplified by the writings of scholars such as Adolf Julicher, Johannes Weiss, C. H. Dodd, Rudolf Bultmann, and parables as 'God's advent in language' (pp. 197-203). Nevertheless, in the psychological literature, this parable is often used to depict certain aspects of altruism (Franzoi, 1996, pp. 482-483). The Good Samaritan has been widely used to describe those who render help to others, as seen in some newspapers (*Christchurch Star*, Friday, September 13, 2002, A6). Thus, it has been used to exemplify ethical or moral behaviour towards one another. However, Nygren (1957) disputes that "Christian love" has anything to do with "the 'humane' ideals of altruism and the ethic of sympathy"; and argues that these have totally different roots from "Christian neighbourly love", in spite of the fact that they are superficially similar to a certain extent (p. 95). Leon-Dufour (1978) also argues that the love of neighbour as "essentially religious" and "not simply philanthropy" because the source of neighbourly love is God (p. 326). Similarly, Christian neighbourly love is more than ordinary altruism, according to Kierkegaard (1962), as it "is determined by love" itself (p. 77). Nygren warns that "nothing could be more disastrous for the Christian idea of love than that it should be identified with modern ideas of altruism, fellow-feeling, and so forth" (p. 95). He further argues, "To isolate neighbourly love from love towards God, allowing only the latter to have a religious basis, is therefore entirely wrong. The real meaning of Christian neighbourly love can only be understood if we take serious account of the fact that it, no less than love towards God, is dependent on fellowship with God and experience of the Divine love" (Nygren, p. 97). Regardless of whether neighbourly love in the second commandment has its source in the first commandment or it stands alone without any religious or spiritual roots, there is a commonality between the two perspectives. Yao regards Confucianism and Christianity as similar in the sense that they both seek neighbourly love or love for one another as their ideal applications. The only

difference, perhaps, lies in the fact that Confucian love is ethical first and then transcendental second, whereas Christian neighbourly love is transcendental first because it is a response to God's calling and ethical second as it deals with human relationships (pp. 201-202). This commonality lies in the selfless action of the one who sees the need. Thus, we have now arrived at a position whence it is possible to examine Jesus' portrayal of the Good Samaritan towards the robbed man, which distinguishes him from the priest and the Levite.

'The One who had Mercy' – the Good Samaritan

Scholars such as Quell and Stauffer describe the Good Samaritan as one who “shows mercy” to the man who fell into the hands of robbers (Quell & Stauffer, 1933, p. 48). In the Gospel, the Good Samaritan was also described as “the one who had mercy on him” (Lk 10:37). The parable of the *Good Samaritan* is about a man stripped of his clothes, beaten, and left half dead on a stretch of road from Jerusalem to Jericho (Lk 10:30) which was “mainly frequented by Jews” and “well known as a neighbourhood of evil repute” (Oesterley, 1936, p. 161). All three, the priest, the Levite, and the Samaritan, saw the man (Lk 10:31, 32, 33). Both the priest and the Levite (Lk 10:31, 32) passed by on the other side. The Samaritan, on the other hand, immediately took pity on him (Lk 10:33). By stopping to help a half dead man in an area “still notorious for robberies” (Jeremias, 1966, p. 159), the Good Samaritan showed little regard for his own safety. His sole concern was for the welfare of the other person - the robbed man. Jeremias suggests that Jesus intentionally chose such an extreme example in order to bring out the failure of God's chosen people such as the priest and the Levite with the unselfishness of the much-hated Good Samaritan (p. 160). The Gospel does not say who the robbed man is, but it is commonly believed that he was a Jew (Yao, 1997, p. 197). Jews believed in the command to “love your neighbour and hate your enemy” (Mt 5:43). There were clear and distinct categories of what constituted neighbours and what constituted enemies. Stein (1981) maintains that Jews “in general sought to avoid all contact with Samaritans” and “despised the Samaritans and cursed them” (p. 76). Perkins (1982) even suggests that the term “Samaritan” has been used by the Jews to one another as “a term of insult” (p. 115). In any case, Samaritans and Jews had a long history of enmity, and the relationship between them was considered rocky. An incident between AD 6 and

9 plunged the relationship to the point of irreconcilability. At midnight during the Passover, the Samaritans scattered some dead men's bones in the court of the Temple and thereby defiled the area. By the time of Jesus' arrival on the scene, the relationship was particularly bad (Jeremias, p. 160). Jews did not associate with Samaritans (Jn 4:9). The Samaritans were particularly hated by the Jews, and regarded as enemies. Hence, to have a Samaritan going out of his way to help a Jew was unthinkable.

Some psychologists may even argue that the Samaritan's 'personal norm' includes compassion that drives him to help, whereas that of the priest and the Levite does not include compassion (Franzoi, 1996, p. 483). Jesus would probably describe them as having no "love of God" in their hearts (Jn 5:42).

Jeremias (1966) suggests that when the expert in the law asked Jesus who his neighbour was (Lk 10:29), he was more interested in himself. He wanted to know the limit of *his* responsibility. Jeremias argues that Jesus, on the other hand, was more concerned with the man who fell into hands of the robbers. He suggests that Jesus was in fact saying to the expert in the law, "Think of the sufferer; put yourself in his place, and consider, Who needs help from me" (p. 160). The Samaritan's focus was totally on the other person - the robbed man. Niebuhr (1941) describes the situation as like a spirit meeting another spirit "in the depth of the innermost essence of each". He further elaborates, "The cohesions of nature are qualified and transmuted by this relationship, for the other self ceases to be merely an object, serviceable to the self because of affinities of nature and reason. It is recognized as not merely object but as itself a subject, as a unique centre of life and purpose" (p. 288). Quell and Stauffer (1933) conclude, "Jesus [has] destroyed the old centripetal grading system, in which the centre was 'I', but retained the idea of the neighbour as organizing principle and founded a new system, in which the centre was 'Thou'" (p. 47). Jesus' reply has shifted the focus from oneself to the other self. Niebuhr (1956) considers this other-centred love as the Christian ideal of neighbourly love. He comments, "Love is rejoicing over the existence of the beloved one ... Love is ... thankfulness for the existence of the beloved ... it desires the beloved to be what he is ... does not seek to absorb the other in the self ... it rejoices in the otherness of the other, it desires the beloved to

be what he is and does not refashion him into a replica of the self or to make him a means to the self's advancement. Love is ... loyalty, too, to the other's cause - to his loyalty" (p. 35). Kierkegaard (1962) notes, "Christian love ... has a one and only object, one's neighbour" (p. 67). He sees the love of one's neighbour as a "self-renouncing love" (p. 67).

The Good Samaritan can also be described as having empathy which the priest and the Levite seem to lack. Weber (2000) defines empathy as "identification with and understanding of another's *situation, feelings, and motives*" (p. 158). In a psychological sense, William James' idea of the "self" can be formed by such emotional identification (Franzoi, 1996, p. 48). The relationship between the Good Samaritan and the robbed man at that moment of eye contact thus seems like an "I-Thou" relationship described by Buber (1958, p. 11). The moment the Good Samaritan sets eyes on the robbed man, he probably immediately identifies with him and unites with him in empathy without any need for any explanation. In the identification with the other, there seems to be equality between the two people. O' Donovan (1980) describes love as "a matter of recognition ... of the [neighbour] as being equal in dignity to ourselves" (p. 113).

Yao (1997) uses the description of Mencius concerning a child falling into a well to illustrate the love that is directed to a person whom one has never met or heard. The main characteristic of this kind of love is "to do good to a stranger without thinking of one's own interests or calculating one's benefits" (Yao, p. 198). Oliner and Oliner (1988) report extensively on people who have demonstrated such altruistic helping in Nazi Europe in their book, *The Altruistic Personality - Rescuers of Jews in Nazi Europe*. Bar-Tal (1976) and Mussen and Eisenberg-Berg (1977) describe such voluntary behaviour if performed for the purpose to benefit another person as *prosocial behaviour*; which is also commonly called helping behaviour. Auguste Comte in 1875 distinguished two kinds of helping behaviour based on the motives or intent of the person rendering the help (Franzoi, 1996, p. 476). The kind of helping in which the helper helps for his/her own benefits is known as *egoistic helping*; whereas the kind in which the helper helps for the welfare of the helpee is known as *altruistic helping*. Altruistic helping is action which is chosen freely with the sole aim of benefiting others.

Outka (1972) states that “the neighbour ought to be cared about for his own sake; there ought to be active concern for what *he* may want or need, and not for the sake of benefits to the self” (p. 9). Yao (1997) suggests that one “should look for, and be ready to help, whoever is in need of help’, rather than those who can help oneself when one is concerned with one’s ‘neighbour’ (p. 197). Oesterley (1936) echoes the same sentiment and states, “Who needs me is my neighbour” (p. 165). As indicated earlier, one chaplain describes “helping those who need help” as “showing unconditional love” or “acting like Jesus” or “being Jesus”. One C.A.R.E. course leader regards state school chaplaincy as providing unconditional love to the school community because it is a form of care. Hence, a similarity is drawn here between the Good Samaritan and Jesus because both cared.

Furthermore, there is a kind of immediacy to the way the Good Samaritan helped the robbed man. Dass and Gorman (1985) describe compassion as “the spontaneous response of love” (p. 62). Quell and Stauffer (1933) also describe the Good Samaritan’s action as “an absolutely unsentimental readiness to help” (p. 48). They further describe this kind of immediacy, “Without any excitement the Samaritan provides for the immediate future - neither more or less. He is one ... neither refusing to act nor wasting words on the duty or guilt or others. Here is one who does what has to be done and what he can do” (p. 48). The Gospels say that the moment when the Good Samaritan “saw him, he took pity on him” (Lk 10:33). He was unlikely to have proper bandages with him. He might even have to use part of his own clothing to bandage the wounds of the robbed man. Then he poured oil and wine on him and put the man on his own donkey. He took him to an inn to continue to look after him. The next day, he gave two silver coins to the innkeeper and promised to reimburse the innkeeper for any extra expenses he might have to spend on the man’s recovery, on his return.

When the second commandment demands one to be totally other-centred instead of self-centred, it removes the notion that it is an ethic based on self-interest or be what Tillich (1963) describes as a ‘calculating justice’ (p. 30) or Bultmann (1968) sees “as an individual utterance, [which] gives moral expression to a naïf [naive] egoism” (p. 103). Quell and Stauffer (1933) believe anyone has a “duty to act” if “by chance” he/she is nearest to the man who suffers” (p. 47). This is similar to

how Dass and Gorman (1985) describe caring: “Caring is a reflex. Someone slips, your arm goes out. A car in a ditch, you join the others and push. A colleague at work has the blues, you let her know you care. It all seems natural and appropriate. You live, you help” (p. 5). In essence, Yao (1997) states, “We act as neighbours towards those who, no matter to what class or rank or nation they belong, need help, just as the Samaritan acted towards the injured Jew” (p. 197).

God is Merciful

The Good Samaritan did not ask who the half dead man was, why he was there, what happened to him, where he was going. By all accounts, who the robbed man was was irrelevant to the Good Samaritan. The only issue was the man by the road was half dead and he needed to do whatever was necessary to restore his life. In fact, he behaved very much like what God, the Jew’s heavenly father, would have done. God has mercy or is merciful (Lk 1:50, 54, 58, 72, 78) (Lk 6:36) (Mk 5:19) and perfect (Mt 5:48). He causes his sun to rise on both the evil and the good, and sends his rain to fall on both the righteous and the unrighteous (Mt 5:45). He is kind to the ungrateful and the wicked (Lk 6:35). Those who are equally merciful (Lk 6:36) and perfect (Mt 5:48) are called the sons of their Father in heaven (Mt 5:45) or sons of the Most High (Lk 6:35). Judging by these criteria, the neighbour was a son of God. Jesus too was described by the angel Gabrielle as the Son of God (Lk 1:35), and testified similarly by John the Baptist (Jn 1:34). Jesus himself called God as his own father (Jn 10:25, 29, 30, 31, 35, 37, 38) and described himself as God’s Son (Jn 10:36).

Jesus is Merciful

Mercy was also something that Jesus himself wanted over sacrifice (Mt 9:13) (Mt 12:7). In fact, Yao finds that “‘compassion’ (or mercy) is, outside the parables, applied elsewhere in the Gospels only to Jesus” (1997, p. 198). Jesus urged the people to be merciful like their heavenly Father (Lk 6:36), and told the crowd in the Beatitudes, “Blessed are the merciful, for they will show mercy (Mt 5:7). He criticized the teachers of the law and Pharisees for neglecting the more important matters of the law such as mercy (Mt 23:23). He described the Jews, had no love of God in them (Jn 5: 42). Jesus, throughout his public life, had repeatedly shown mercy, pity, compassion towards the people around him. He responded to those

who begged him to take mercy on them or those who asked him to show pity towards them, such as the two blind men (Mt 9:27) (Mt 20:30-31), the Canaanite woman (Mt 15:22), a boy with a demon (Mt.17:15), a demon-possessed man (Mk 5:19), blind Bartimaeus (Mk 10:47-48), a blind beggar (Lk 18:38-39), the boy with the evil spirit (Mk 9:22) and the ten lepers (Lk 17:13). On many occasions, he felt compassion for the people around him (Mt 9:36) (Mk 6:34) (Mk 8:2-3), the sick (Mt 14:14) (Mt 15:32), two blind men of Jericho (Mt 20:34), a leper (Mk 1:41). His heart also went out to the widow of Nain when he saw her at the funeral of her son (Lk 7:13). He offered to cure an invalid at the Bethesda pool (Jn 5:6). Jesus, on different occasions, had literally raised people from death, such as the son of the widow of Nain (Lk 7:13-15), the synagogue ruler's daughter (Mt 9:18-19; 23-26) (Mk 5:35-43) (Lk 8:40-42; 49-55) and Lazarus (Jn 11:38-44).

Hence, the Good Samaritan also resembles Jesus in the sense that both show mercy. "To be Jesus" means helping those who need help as one chaplain has already described. Yao (1997) describes such mercy or neighbourly love as like having "Christians see[ing] a picture of Christ himself" by "doing good to others", and thereby "bring[ing] near to them the humanity which is revealed in Jesus Christ" (p. 198).

Mercy involving forgiveness

However, most of these miracles Jesus performed were not so much as to show his humane kindness, but to draw people to repentance (Mt 11:20) (Jn 15:22) (Jn 15:24). The cities in which most of his miracles were performed were renounced because the people failed to repent (Mt 11:20) (Jn 15:22) (Jn 15:24). He wept over Jerusalem (Lk 19:42); and reproached the cities Karazin, Bethsaida for not repenting after all the miracles which were performed in them (Mt 11:21) (Lk 10:13). He made it clear that unless Man repented, they would all perish (Lk 13:3) (Lk 13:5).

In fact, there were occasions when his mercy towards their physical plight of the people around him included the forgiveness of their sins. Jesus claimed he has authority to forgive sins (Mt 9:6) (Mk 2:10) (Lk 5:24). He told a paralysed man that his sins were forgiven (Mt 9:2) (Mk 2:5) (Lk 5:20). Similarly, he told a sinful

woman that her sins were forgiven (Lk 7:47-48), an invalid of thirty-eight years at the temple to stop sinning (Jn 5:14), and the woman who was caught committing adultery to leave her life of sin (Jn 8:11). The parable of the unmerciful servant also associated the king's mercy with forgiveness as symbolized in the cancelling of his debt (Mt 18:23-35).

'The hated one' – Jesus and the Good Samaritan

Samaritans were hated by the Jews as explained earlier. Jesus, too, described himself as being hated (Jn 3:20) (Jn 7:7) (Jn 15:18, 24, 25). He was hated because he testified what the world did was evil (Jn 7:7); and it did not want its evil deeds to be exposed (Jn 3:20). Referring God as his father, Jesus also indicated that those who hated him hated his father as well (Jn 15:23). In fact his father was described as being hated too (Jn 15:24) by the world and his subjects in the parable of the ten minas (Lk 19:14). His followers were similarly hated by the world (Jn 17:14). They were warned that they would be hated by all men or all nations because of him (Mt 10:22) (Mt 24:9) (Mk 13:13) (Lk 21:17). Jesus appeared to glorify the notion of being hated. He proclaimed at the Beatitude, "Blessed are you when men hate you, and when they exclude you and insult you and reject your name as evil, because of the Son of Man (Lk 6:22). Jesus had been criticized by the Jews for being 'a Samaritan and possessed by a devil' (Jn 8:48). Elsewhere too, Peter was harassed by the collectors of the half shekel concerning why Jesus did not pay the Temple tax which should normally be paid by foreigners. By telling Peter to use the shekel from the mouth of the fish to pay for both of them (Mt 17: 24-27); he cast both himself and Peter into the roles of outsiders or foreigners. The similarity between the Samaritan and Jesus was thus obvious in terms of both being hated by the Jews.

Love your enemies

While the Jews loved their neighbour and hated their enemy (Mt 5:43) and practised 'eye for eye and tooth for tooth' (Mt 5:38), Jesus commanded his followers not to 'resist an evil person' (Mt 5:39), and not to greet only their brothers (Mt 5:47). They were to love and do good to their enemies or those who hated them (Lk 6:27, 35) (Mt 5:44), and lend to them without expect anything in return (Lk 6:35). They were to bless those who cursed them (Lk 6:28); and pray

for those who mistreated them (Lk 6:28) or persecuted them (Mt 5:44). Furthermore, if someone should strike them on one cheek, they were to turn to him the other cheek also; and if someone should take their cloak or tunic, they were not to stop him from taking their tunic or cloak as well (Mt 5:39) (Lk 6:29). If someone should demand them to walk a mile with him, they were to walk two (Mt 5:41). They must not turn away from anyone who wanted to borrow from them (Mt 5:42); but to give to anyone who asked of them (Mt 5:42) (Lk 6:30); and not demand anything in return back.

They should give if they wish to be given; and the amount they receive are measured against the amount they give out (Lk 6:38). Similarly, Quell and Stauffer (1933) maintain that those who love their neighbours “must practise love without expecting any return, lend where there is no hope of repayment, give away with boundless generosity” (p. 47). In essence they should do to others as they would like to have them do to them (Lk 6:31), which resembles ‘So in everything, do to others what you would have them do to you’ which sums up the Law and the Prophets (Mt 7:12). All the Law and the Prophets also hang on the greatest two commandments (Mt 22:40). Hence, mercy can be considered the essence of the Law of and Prophets.

Furthermore, Jesus’ mercy demands his followers to forgo justice for themselves. Those who wish to be forgiven must forgive in the first place (Lk 6:37). Those who do not wish to be judged or condemned must not judge or condemn (Lk 6:37). God forgives those who forgive others who sin against them (Mt 6:14) (Mk 11:25). Part of the prayer that Jesus taught his followers to say included asking God to forgive them as much as they forgive others (Mt 6:12) (Mk 11:25) (Lk 11:4). One’s brother should always be forgiven whenever he repents (Lk 17:3); even if he seeks to be forgiven each time he sins for as many as seven times a day (Lk 17:4). In fact, Peter was told to forgive far more than seven times (Mt 18:21-22). Leon-Dufour (1978) also expresses the view that any man in difficulty invites one to be his neighbour, even though he might have been one’s enemy; and it is not for one to determine who one’s neighbour is (p. 385). Similarly, Perkins (1981) uses *the Good Samaritan* to discuss the love of enemies and the need to identify with the victim (p. 115). Furthermore, the parable of the *Good*

Samaritan, according to Jeremias (1966), is aimed to teach the expert in the law that “no human being is to be beyond the range of his charity”, and that the second commandment demands that he is “ready at any time to give his life for another’s need” (p. 161).

The Fall of Man

Why is forgiveness such a crucial part of Jesus’ mercy, and what has forgiveness got to do with restoring life? To comprehend this, it is important to understand how Christians see the nature of Man in relation to their creator - God, who is commonly referred to their Father. When Man was created, he was a living being after God breathed into his nostrils the breath of life (Gen 2:7). God is living and is often called the living God (Mt 16:16) (Mt 26:63) or God of the living (Mt 22:32) (Lk 20:38) (Jn 5: 26) (Jn 6:57). After Man was created, he was placed in Garden of Eden and was commanded by God not to consume from the tree of the knowledge of good and evil, under pain of death. Man disobeyed, partook of the tree of knowledge, was driven out of the Garden, and apparently died (Gen 3:1-24). However, it is important to note that his death was not so much a physical death as Man certainly did not die physically and immediately. The death was more of a spiritual death or a state of separation from God - a state of sin as it is commonly referred to. Man has been in that state of sin since the Fall; and has been wanting to inherit eternal life once again. Questions relating to how to get eternal life were repeatedly asked in the synoptic Gospels (Mt 19:16) (Mk 10:17) (Lk 10:25) (Lk 18:18). Eternal life is to know the only true God, and Jesus Christ, whom he has sent (Jn 17:3).

The Salvation of Man

John the Baptist came to prepare the way for Jesus (Lk 1:17, 77) (Lk 3:4) (Jn 1:23, 31); by giving the “people the knowledge of salvation through the forgiveness of their sins” (Lk 1:77), by urging the people to produce fruit in accordance with repentance (Lk 3:8), by allowing the people to see the salvation of God (Lk 3:6), by guiding the feet into the path of peace (Lk 1:79). Peace was often mentioned in the Gospels (Mt 5:9) (Mt 10:13) (Lk 2:14) (Lk 10:5, 6) (Lk 19:38) (Jn 20:19, 21). Jesus too urged his followers to be at peace with each other (Mk 9:50). However, it is important to note that the peace Jesus was talking about

was not the peace of the world (Mt 10:34) (Lk 12:51) (Jn 14:27) (Jn 16:33). It was linked with forgiveness (Jn 20:19-23). On various occasions, Jesus used words such as 'your faith has healed you, go in peace' (Mk 5:34) (Lk 8:48) or 'your faith has saved you, go in peace' (Lk 7:50). Jesus used the words 'terms of peace' to describe the total renouncement that was necessary to be his disciples (Lk 14:32-33).

John the Baptist went about, in the desert region such as Judea "preaching a baptism of repentance for the forgiveness of sins" (Mk 1:4) (Lk 3:3), and calling out, "Repent, for the kingdom of heaven is near" (Mt 3:2). Jesus too, after his baptism, started to call out, "Repent, for the kingdom of heaven is near" (Mt 4:17). John the Baptist urged the people to repent and believe in the good news (Mk 1:15). The good news was that the kingdom of heaven is near and people should therefore repent (Mt 4:17) (Mk 1:14-15), and believe in the good news (Mk 1:14-15). Calling themselves children of Abraham without repentance was not enough (Lk 3:8). Jesus, too, came to preach (Mt 4:17) (Mt 11:1) (Mk 1:21, 38-39) (Lk 4:44); especially to preach the word (Mk 2:2) or the good news of the kingdom (Mt 4:23) (Mt 9:35) or that of the kingdom of God (Lk 4:43) (Lk 8:1); or the good news of God (Mk 1:14-15). Jesus told his disciples, similarly, to preach the Gospel (Lk 9:6) or the good news (Mk 16:15) or the kingdom of heaven or God was near (Mt 10:7) (Lk 9:2) (Lk 10:9). The disciples also went out and preached that people should repent (Mk 6:12).

Jesus came to save his people from their sins, as the angel told Joseph, after he considered divorcing Mary on finding that she was with child (Mt 1:21). He "appeared so that he might take away our sins" (1 Jn 3:5); he was "the atoning sacrifice for our sins" (1 Jn 2:2) (1 Jn 4:10); and "the lamb of God" who took away the sin of the world (Jn 1:29). He came to give his life as a ransom for many (Mt 20:28) (Mk 10:45), and to testify to the truth (Jn 18:37). He came to call sinners (Mt 9:13) (Mk 2:17) (Lk 5:32), and maintained that it was the sick that needed the doctor (Mt 9:12) (Mk 2:17) (Lk 5:31). He "came to seek and save what was lost" (Lk 19:10). He used the symbolism of 'the lost' in the parables of the lost sheep (Lk 15:4-7), the lost coin (Lk 15:8-10), the lost son (Lk 15:11-32) to explicate Man's relationship to a merciful God. He kept company with many

tax collectors and/or 'sinners' (Mt 9:10) (Mk 2:15, 16) (Lk 5:29) (Lk 15:1). He was certainly criticized for being "a friend of tax collectors and 'sinners'" (Mt 11:19) (Lk 7:34). When he told Zaccharus, a chief tax collector that he would stay at his home one day; all the people were condemning him for being "the guest of a 'sinner' (Lk 19:7). The Pharisees and the teachers of the law also condemned him for welcoming sinners and eating with them (Lk 15:2). He was criticized for letting a woman who was described as a sinner to touch him (Lk 7:39). The cup of wine at the last supper was described by Jesus himself as his "blood of the covenant" which was poured out for the forgiveness of sins (Mt 26:28). John, writing in one of his letters, said that sins were forgiven because of the name of Jesus (1 Jn 2:12). He came to give his life as a ransom for many (Mt 20:28) (Mk 10:45), to "save his people from their sins" (Mt 1:21), and "to seek and save what was lost" (Lk 19:10). The symbolism of 'the lost' in the parables of the lost sheep (Lk 15:4-7), the lost coin (Lk 15:8-10), the lost son (Lk 15:11-32) was used to describe the nature of Man, after the Fall, in relation to a merciful God. He therefore came to call sinners (Mt 9:13) (Mk 2:17) (Lk 5:32). While he was dying on the cross, he continued to plead for forgiveness for those who were killing him (Lk 23:34). After his resurrection, he informed his disciples that repentance and forgiveness of sins were to be preached in his name to all nations (Lk 24:47). What was forgiveness for? It was to give eternal life again.

Jesus Gives Eternal Life

Even though Man has fallen, God is merciful and sent his son to be the Saviour of the world (1 Jn 4:14). He has given him authority to give eternal life to all those God has given to him (Jn 17:2). Jesus thus came, by offering forgiveness, so that Man might have life and have it to the full (Jn 10:10). He said, "I am the way and the truth and the life. No one comes to the Father except through me" (Jn 14:6). Like God who is living, Jesus is living or has life (Jn 5:26) (Jn 6:57) (Jn 14:19) (Lk 24:5); and can give life or eternal life (Jn 5:21, 39-40) (Jn 10:28). The life that is in him is described as the light of men, the light of the world, the light of life (Jn 1:4) (Jn 8:12). Jesus described himself as the resurrection and the life (Jn 11:25). The life that Jesus was referring to could not be a physical life alone. To think that Jesus came merely to be kind and caring on a physical level alone is to miss the main thrust of the New Testament, which is about returning to God,

about repentance from man and forgiveness from God. He urged the people to work for food that endured to eternal life (Jn 6:27) which was approved by God the Father (Jn 6:27). Jesus repeatedly said he was the bread of life (Jn 6:35, 48) or the living bread or the bread of God that came down from heaven (Jn 6:33, 51, 58); and which gave life to the world (Jn 6:33, 51). This bread was his flesh (Jn 6:51). Whoever ate this bread would live forever (Jn 6:51, 58). Anyone who fed on him will live because of him (Jn 6:57); and anyone who came to him would never go hungry (Jn 6:35). Similarly whoever ate his flesh and drank his blood has eternal life and he would raise him up at the last day (Jn 6:54). Jesus said to them, "I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you (Jn 6:53).

Believe in Jesus and Inherit Eternal Life

How did Jesus nurse the people back to eternal life? Jesus repeatedly urged people to believe in him. Since, Jesus copied what his Father did (Jn 5:19); and said whatever his Father has told him to say (Jn 12:50), he spoke the words of God (Jn 3:34). Since God's command leads to eternal life (Jn 12:50), Jesus has the words of eternal life (Jn 6:68). It has been said whoever believes in him or believes him who sent him shall not perish (Jn 3:16), will not stay in darkness (Jn 12:46), will not be condemned (Jn 3:18) (Jn 5:24), will never be thirsty (Jn 6:35) or will never die (Jn 11:26). Rather, whoever believes in the good news and is baptised will be saved (Mk 16:16); and that everyone who believes in Jesus or the Son of God or the one who sent him, or believes that he was the Christ or that he came from God will live or has life, eternal life or everlasting life (Jn 3:15, 16, 36) (Jn 5:24) (Jn 6:40, 47) (Jn 11:25) (Jn 20:31). Also, anyone who believes that Jesus is the Christ or the Son of God is born of God or overcomes the world (1 Jn 5:1, 5). Jesus clarified that those who believed in him did not believe just in him but also in the one who sent him (Jn 12:44); and those looking at him should see the one who sent him (Jn 12:45). Anyone who believes in his name would become children of God (Jn 1:12). John, writing in one of his letters, said that sins were forgiven because of the name of Jesus (1 Jn 2:12).

What is the nature of this believing in Jesus? John explained that anyone who believed in the Son of God had testimony in his heart (Jn 5:10). The testimony

was: God has given us eternal life, and this life is in his Son (Jn 5:11). Anyone who has the Son has life; whereas anyone who does not have the Son does not have life (Jn 5:12). By believing that Jesus is the Christ, the Son of God, one can have life in him (Jn 20:31). Jesus quoted the Scriptures as saying that anyone who believed in him would have within him streams of living water (Jn 7:38), welling up to eternal life (Jn 4:14). Anyone who drank this water would never thirst (Jn 4:14). He was referring these streams of water to the Spirit (Jn 7:39); which those who believed in Jesus were to receive (Jn 7:39), after Jesus was glorified (Jn 7:39).

Jesus asked people to believe in him

Believing in Jesus is thus crucial to inheriting eternal life once again. He commanded a Samaritan woman to believe him (Jn 4:21) and Peter to have faith in God (Mk 11:22). He prompted the man born blind to believe in him by asking, "Do you believe in the Son of Man?" (Jn 9:35). Jesus stated in no uncertain terms that whoever believed would be given whatever he asked for (Mt 21:22) (Mk 11:23, 24); and that whoever had faith in him could do whatever he did or even greater things (Jn 14:12). He told the father of the boy with an evil spirit, "Everything is possible for him who believes" (Mk 9:23). He informed his disciples that nothing was impossible for them, including telling the mountain or a mulberry tree to throw itself into the sea, if only they had faith the size of a mustard seed and did not doubt (Mt 17:20) (Mt 21:21) (Lk 17:6). He particularly commended a Centurion for a faith greater than that of anyone in Israel on account of the fact that he considered the word of Jesus sufficient to get his servant healed without Jesus physically being there (Mt 8:8-10) (Lk 7:7-9).

He urged the synagogue ruler to 'just believe' and not be afraid, even though he had already been informed that his daughter had died; Jesus then brought her back to life (Mk 5:35-42) (Lk 8:49-55). The Centurion's servant was healed because of the centurion's unwavering belief in Jesus (Mt: 8:8-13). It was also the faith of the men who brought the paralysed man which prompted Jesus to forgive his sins (Mt 9:2) (Mk 2:5) (Lk 5:20). It was the leper's belief that Jesus could make him clean that cured him (Mt 8:2-3). Similarly, the two blind men had their sight restored to them because of their faith (Mt 9:28-30). Jesus told the woman who

had been bleeding for twelve years that it was her faith that healed her” (Mt 9:22) (Mk 5:34) (Lk 8:48). In fact it was described in Mark’s Gospel that the woman’s bleeding stopped immediately the moment she touched Jesus’ cloak; on account of the fact that she thought to herself that she would be healed if she only touched his clothes (Mk 5:27-29).

To effect healing, Jesus repeatedly used statements such as: “Daughter, your faith has healed you. Go in peace” (Lk 8:48); “Your faith has healed you; go in peace” (Lk 7:50); “According to your faith will be done to you” (Mt 9:29); “Woman, you have great faith! Your request is granted” (Mt 15:28); “Go, ... your faith has healed you” (Mk 10:52); “Rise and go; your faith has made you well” (Lk 17:19); and “Receive your sight; your faith has healed you” (Lk 18:42). Sometimes, when the ones who requested to be healed have not professed their faith in Jesus openly, he would prompt them, as in the case of the two blind men, saying, “Do you believe that I am able to do this?” (Mt 9:28). He cured them the instant they replied to the affirmative (Mt 9:29-30). This was to ensure that it was their believing in him that made their request granted. However, doubts such as those expressed by the father of the boy with an evil spirit was rebuked by Jesus (Mk 9:23). It was after the boy’s father changed from saying: “But if you can do anything, take pity on us and help us” (Mk 9:22) to: “I do believe; help me overcome my disbelief!” (Mk 9:24) that Jesus drove out the evil spirit (Mk 9:25-27).

He constantly guided the people and his disciples throughout his public life to believe that he came from God by working various miracles such as changing water into wine at Cana (Jn 2:1-10). It was described that his disciples ‘put their faith in him’ after he revealed his glory by working this miracle (Jn 2:11). Many others also believed in his name after seeing the miracles he performed (Jn 2:23). John explained that those particular miraculous signs were written in his Gospel so that the readers might believe that Jesus is the Christ, the Son of God, and that by believing they have life in him (Jn 20:31). When those at the place where John had been baptising earlier found all that John said about Jesus was true, many came to believe (Jn 10:42). Jesus’ own words too made many more become believers (Jn 4:41); and many put their faith in him (Jn 7:31) (Jn 8:30), including

many of the Jews (Jn 11:45) (Jn 12:11). Even among the leaders there were those who believed in him, even though they were afraid to openly profess their faith for fear they would be put out of the synagogue (Jn 12:42).

Jesus had made every effort to get people to believe in him by getting them to see that he spoke the truth; and that his words did come true. Some of his miracles demonstrated his ability to turn his words into reality instantly. The centurion's servant was healed at the very hour that he said to the Centurion, "Go! It will be done just as you believed it would" (Mt 8:13). The sight of the two blind men was restored at the same time he said to them, "According to your faith will be done to you" (Mt 9:29-30). The dead daughter of the synagogue ruler stood up when Jesus commanded to get up (Mk 5:41-42) (Lk 8:54-55). A blind beggar immediately got his sight back the moment Jesus said, "Receive your sight; your faith has healed you" (Lk 18:42-43). The leprosy left a man the instant Jesus said, "Be clean!" (Mt 8:3). Lazarus came out, still wrapped in grave clothes, when Jesus called out, "Lazarus, come out" (Jn 11:43-44). An official realized too his son was healed at the exact time at which Jesus had said to him, "Your son will live". He and his whole household believed (Jn 4:53).

Jesus predicted so that people would believe in him

At other times, he informed them of situations before they happened, using the Scriptures sometimes, so that when they actually happened, they would know that he was He (Jn 13:19), that is, the Christ; or that they would believe (Jn 14:29). For example, he foretold his betrayal by Judas (Jn 13:19). Judas did decide to betray Jesus (Mt 26:14-16) (Mk 14:10-11) (Lk 22:3-6); and then betrayed him with a kiss (Mt 26:47-50) (Mk 14:43-46) (Lk 22:47-48). Jesus himself, during his life time, had predicted on different occasions that he would suffer in the hands of those such as the chief priests, elders and teachers of the law and die and be raised to life on the third day (Mt 16:21) (Mt 17:23) (Mt 20:18-19) (Mk 8:31) (Mk 10:32-34) (Lk 9:22). The crowd sent by the elders, chief priests and teachers of the law did arrest Jesus (Mk 14:43); and it was the chief priests, elders, teachers of the law and the whole Sanhedrin who made the decision to send him to Pilate (Mk 15:11), and who granted their demand to have Jesus crucified (Lk 23:23). It was the same group of people who mocked Jesus (Mt 26:57) (Mk 15:1), and who

sneered at him for not being able to save himself on the cross (Lk 23:35). After Jesus was raised from the dead, his disciples remembered what he had said when he cleared the temple; then they believed the Scripture and the words that Jesus had spoken (Jn 2:22). Jesus also foretold his dying and rising from death as symbolized by his “going away” and his “coming back” (Jn 14:29) or compared to Jonah spending three days and three nights in the belly of a fish (Mt 12:40). Jesus did resurrect on the third day (Mt 28:17) (Mk 16:1-7) (Lk 24:1-7) (Jn 20:1-17).

Jesus worked miracles so people would believe in him

Jesus maintained that the miracles he did in his Father’s name spoke for him (Jn 10:25). He pleaded with the people to believe that he was in the father and the father was in him on the strength of those miracles alone, even if they did not believe him (Jn 10:38) (Jn 14:11). The bringing of Lazarus to life was an example of how Jesus persistently guided people to believe in him (Jn 11:15). Lazarus was still alive when Martha and Mary sent word to Jesus about him (Jn 11:3). It was important to note that Jesus delayed his departure for two days, and by that time Lazarus had died. It seemed that Jesus deliberately let Lazarus die in order to show the Jews that he came from God by bringing him to life. In fact he said quite plainly afterwards to his disciples that he was glad he was not there for their sake so that they learned to believe (Jn 11:15). Both Martha and Mary certainly believed that her brother Lazarus would not have died if Jesus had been there earlier (Jn 11:21, 32). They might have seen or heard the number of cures Jesus had performed previously. Martha believed Lazarus would rise in the resurrection at the last day (Jn 11:24); and that God would still give Jesus whatever he asked (Jn 11:22). However, she certainly did not believe Lazarus could or would rise from the dead. Their need for comforting and weeping indicated this (Jn 11:19, 33). Even the crowd wondered why Jesus could not have prevented Lazarus dying (Jn 11:37). No one imagined Lazarus could become alive again. Jesus, however, introduced the idea that he in fact was the resurrection and the life; he was the resurrection because anyone, even the dead, who believed in him would live; and he was the life because anyone who lived and believed in him would never die (Jn 11:25). It was interesting that when asked by Jesus if Martha believed that, she only replied that she believed Jesus was the Christ, the Son of God, who was to come into the world (Jn 11:26-27). She obviously, at that point

still, did not have any idea what Jesus really meant. This is because she showed great reluctance to have the stone to the tomb removed, when told by Jesus to do so, for fear of the smell coming from the four-day decomposing body of Lazarus. Jesus persisted and re-emphasized on the importance of believing. He said, “Did I not tell you that if you believed, you would see the glory of God?” (Jn 11:40). It was only then that they removed the stone, probably still at a loss as to what was to come. Jesus, this time, decided to pray aloud to God, instead privately, to show that it was indeed God who sent him (Jn 11:42); and then drawing on the power of God he called Lazarus to life (Jn 11:42-43). Jesus achieved what he set out to do, the Jews who came to visit Mary witnessed what Jesus did and put their faith in him (Jn 11:45).

Even though various individuals such as Peter, Martha, the people of the Samaritan town and Nathaneal had openly acknowledged and believed Jesus as “the Holy one of God” (Jn 6:69), “the Christ, the Son of God, who was to come into the world” (Jn 11:27), “the saviour of the world” (Jn 4:42), “the Son of God” (Jn 1:49) and “the king of Israel” (Jn 1:49), the disciples, on the whole, did not quite believe that he was from God until much later. He often rebuked his disciples for their lack of faith on various occasions (Mk 16:14) (Mt 16:8), including the time when they were fearful of the storm (Mt 8:26) (Mk 4:40) (Lk 8:25). He also reprimanded Peter for doubting when he failed to walk on water (Mt 14:31). Jesus bemoaned the fact that people had so little faith in a God who clothed them more than the grass that lived today and gone to the fire tomorrow (Mt 6:30) (Lk 12:28). Very few miracles were done in his home town (Mt 13:58) as a result their distinct lack of faith (Mk 6:6). It was not until after Jesus had washed their feet at the last supper that they finally believed that he came from God, when he demonstrated that he knew what they were asking by simply reading their mind. It was at that moment that it dawned upon them that Jesus knew all things without even being asked (Jn 16:30). Jesus was so relieved that the disciple’s profession of faith that he exclaimed, “You believe at last!” (Jn 16:31) In his subsequent prayer to God, he affirmed that his disciples now knew with certainty that he came from God and that he was sent by God (Jn 17:8). Jesus spoke as if his mission to get them to believe that he was from God was finally achieved. In fact, there were other occasions when Jesus demonstrated that

he knew of matters that he should not have known ordinarily such as the five husbands of the Samaritan woman (Jn 4:18). Her subsequent testimony of 'He told me everything I ever did' (Jn 4:39) caused many of the Samaritans from that particular town to believe in Jesus. Nathanael, one of Jesus disciples, was so amazed that Jesus saw him under the fig tree when he could not possibly have seen him under normal circumstances, that he immediately believed in Jesus (Jn 1:50).

Jesus kept seeking to get people to believe in him

In spite of believing that Jesus came from God, the disciples still did not comprehend that he had to rise from the dead, according to Scripture (Jn 20:9), in spite of various predictions by Jesus himself. The disciple whom Jesus loved only 'saw and believed' when he went inside the empty tomb after being told by Mary Magdalene that Jesus had been taken out of the tomb (Jn 20:1-8). However, the rest remained unbelieving. While Peter wondered to himself what had happened when he saw the strips of linen lying by themselves in the empty tomb (Lk 24:12), the eleven disciples and all the others refused to believe the women who found the tomb empty for they found their words nonsensical (Lk 24:11). Those who had been with Jesus too did not believe Mary Magdalene had sighted him and that he was alive (Mk 16:11). The two apostles who saw Jesus on the road to Emmaus were similarly unbelieving (Mk 16:13).

Jesus, however, repeatedly appeared to them (Mt 28:9, 17) (Mk 16:9, 12, 14) (Lk 24:15, 36) (Jn 20:14, 19, 26) (Jn 21:4) (Acts 1:3-4, 6) to show them that he was alive. He rebuked the eleven disciples for their doubts or lack of faith and their refusal to believe those who had seen him after he had risen (Mk 16:14) (Lk 24:38). Similarly, he rebuked the two apostles on the road to Emmaus for not believing that the Christ had to suffer and then be glorified (Lk 24:25-26). To enable the two to recognize it was him, he broke bread in front of them (Lk 24:30-31); and urged the disciples to look at and touch his hands and feet (Lk 24:39). When they remained still unbelieving, he asked for something to eat and ate in their presence (Lk 24:41-43) to show that he was alive. Furthermore, when Thomas refused to believe until he could see the nail marks in his hands and put his hand into his side (Jn 20:25), he again appeared and invited Thomas to see his

hand and put his finger there; and to reach out his hand and put it into his side; and commanded him to stop doubting and to believe (Jn 20:27). Then Jesus told him, “Because you have seen me, you have believed; blessed are those who have not seen and yet have believed” (Jn 20:29).

To ensure they really understood he came from God or that he was the Christ, Jesus (after his resurrection), explained what had been said about him in the Scriptures from Moses to the Prophets to the two apostles on the road to Emmaus (Lk 24:25-27); and reminded the disciples and those with them that he had already told them that everything written in the law of Moses, the Prophets and the Psalms must be fulfilled (Lk 24:44). He enabled them to understand that the Christ had to suffer and rise from the dead on the third day, and repentance and forgiveness of sins would be preached in his name to all nations, beginning at Jerusalem, according to the Scriptures (Lk 24:45-47). Hence, ‘to be Jesus’ as explained above also means enabling others ‘to believe in Jesus’, ‘to believe that Jesus is the Christ’, or that Jesus comes from God. It is a kind of evangelism. While not all 21st-century peoples calling themselves “Christian” will subscribe to this notion, it is expressed clearly in the thoughts and ideas given by the respondents. Many, though not all, come from an evangelistic or at least traditional form of Christianity, where such a view of evangelism is accepted.

Love of Neighbours is Evangelism

As indicated earlier, Jesus and the Good Samaritan were similar because both showed mercy and both were hated. Augustine also considers the Good Samaritan as representing Jesus, and interprets the stripping of the man’s clothes (Lk 10:30) as not just in a physical sense, but as the stripping of his “immortality” (Dodd, 1935, p.12). This is akin to Fall of Man in the Garden of Eden. The love of neighbour dominates Augustine’s writings. He believes that human beings will only find their blessedness in God. Hence the most worthwhile service one can render to one’s neighbours is to lead them to the same blessedness that one seeks. Hence, loving one’s neighbour means loving the humanity that is in him, for all men are equal in their humanity (O’ Donovan, 1980, p. 113). Augustine describes the love of neighbour as “evangelism” (O’ Donovan, p. 112). As the Samaritan was the neighbour to the man who was stripped of his clothes, beaten and left half

dead; Jesus is the neighbour to Man who was stripped of the eternal life. Like the Good Samaritan who gave life to the man who fell into the hands of the robbers, Jesus gave eternal life to Man who was robbed of that life by guiding them repeatedly to believe in him. O' Donovan attributes the following themes to Augustine: "If souls please you ... love them in him: snatch them, as many as you can, to him with you", and a Christian is to be "on fire to lead them to that for which he was on fire with love" (p. 112-113).

There are chaplains who see the form of care they provide for their school community as encompassing more than the physical. Again, although this belief may be considered to represent one particular strand of evangelical Christian thought, and not Christianity per se, it is nonetheless a recurring theme in many of the respondents' comments. They think it is important for the school community to 'know' Jesus Christ. One chaplain who chooses state school chaplaincy over church school chaplaincy maintains that "the world needs to know the [l]ove and acceptance of Jesus Christ". Another hopes that "all [would] come to know Christ". Hence, some chaplains want to use their chaplaincy role as tools to enable state schools to "ultimately see Jesus through [the chaplain's] lifestyle" and to "let children sense [the chaplain's] hope in Jesus Christ". They seek to be "Christian witness[es]" in state schools and to "share [their] Christianity by being living witness[es]".

As described earlier, some chaplains want to use their chaplaincy role to "introduc[e] Jesus to the school", share the "Christian faith", "bring an openly Christian dimension to staff", "bring an awareness of Christian principles, standards, to [the] school community", "uphold Christian values", and "make Christ's way relevant to the secular society". They hope to provide "another Christian contact for schools", "give kids a purpose in life at a young age (to live for Jesus)", bring to the school community "the love and hope of Christ" by running Christian programmes, and to enable schools to "realize God is alive". These chaplains perhaps are like Augustine who sees the love of neighbours as involving "evangelism", even though CEC has stipulated that the chaplaincy role is primarily a pastoral role and not an evangelist role (Appendix 1). Eternal life

appears to be the goal of some Christians. Hence, to these Christians, evangelization is part and parcel of Christianity.

Jesus as 'Neighbour'

The 'neighbour' is 'the one who had mercy'. Since the Good Samaritan and Jesus both showed mercy, the 'neighbour' can symbolize both the Good Samaritan and Jesus. If one takes the meaning of 'neighbour' as Jesus, then the second commandment of 'loving your neighbour as yourself' means 'loving Jesus as yourself'.

What is 'to love Jesus'? Jesus said that those who loved God obeyed his commands (1 Jn 5:3). Similarly, anyone who loved Jesus or wanted to remain in his love would obey his commands or teaching (Jn 14:15, 21, 23) (2 Jn 1:6); and anyone who did not love him would not obey his teaching (Jn 14:24) (Jn 15:10). After the expert in the law has identified which of the three was a neighbour to the man who fell into the hands of the robbers, Jesus commanded him, "Go and do likewise" (Lk 10:37). It means 'Go and be, follow, copy that neighbour who had mercy on the robbed man by giving him life' in the Samaritan's case; or 'Go and be, follow, copy that neighbour who had mercy on Man by giving him eternal life', if one considers the Samaritan to represent Jesus. In telling the parable of the *Good Samaritan*, Jesus described the Samaritan as instructing the inn-keeper to continue his work of saving the life of the robbed man. He commanded, "Look after him" (Lk 10:35). Jesus thus has set up a domino effect such that his work would be continued.

Jesus, before his betrayal, also gave a new command to his disciples (Jn 13:34). The command was to love one another or one's brothers or the children of God (Jn 13:34, 35) (Jn 15:12, 17) (1 Jn 3:11, 23) (1 Jn 4:7, 11, 12, 21) (1 Jn 5:2) (2 Jn 1:5); or to walk in love (2 Jn 1:6). Furthermore, his followers are not to love others according to their own rule, but they must love one another as God so loved them (1 Jn 4:11); or as Jesus had loved them (Jn 13:34) (Jn 15:12); so that all men would know that they were his disciples (Jn 13:35), and that they could imitate Jesus and walk as Jesus did (1 Jn 2:5). In essence, they were to be like him, to imitate, follow, or copy him. Hence, 'loving Jesus as yourself' means imitating

Jesus or adopting a Jesus self. It has been already noted that chaplains often talk about 'being Jesus' or 'representing Christ' in their chaplaincy role. Rae (1981) thinks that "people want to see Christ in others" (p. 47), and quotes Cardinal Newman as saying "Let them look up and see no longer us but only Jesus" (as cited in Rae, p. 68). Rae further suggests that people must love this Christ in others "with undivided love until it hurts" (p. 47).

But what is the meaning of 'loving one another as I have loved you' as commanded by Jesus? John in one of his letters stated clearly: "This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers (1 Jn 3:16). Hence, loving one another as Jesus had loved them means laying down one's life for one another as Jesus had laid down his life for them. As previously noted, CEC has not given any operational definition for "friend" which is a role chaplains are asked to adopt at state schools. According to the Gospel, "Greater love has no one than this, that he lay down his life for his friends" (Jn 15: 13). "Laying down one's life" focuses on letting one's life be spent on the needs of others. Perhaps the term "friend" in "a caring trusted friend" means one who lays down one's life for others. In Jesus' case, he spent his life being merciful to those around him including getting them to believe in him such that they can regain eternal life.

However, CEC deems it inappropriate for chaplains to impose "religion on anyone" or promote "any particular denomination or church group", see the chaplaincy role "as that of an evangelist in the school" (Appendix 1). Since chaplains are Christians, it is always a struggle for some to find the appropriate balance. The claimed role, which is to support the pastoral networks of New Zealand state schools, is a secular supporting role by virtue of the fact that CEC maintains that the chaplaincy role is primarily a pastoral role and not an evangelist role.

Chapter 7 Conclusion

State school chaplaincy is a recent phenomenon in the New Zealand state school system. It was introduced by the Churches Education Commission (Hereafter CEC) in the early 1990s, after the Bible in School programmes, as a voluntary service to care for children in schools. Hundreds of volunteers have since been involved in introducing chaplaincy to state schools. Many volunteer hours have been spent developing a nationally standardized chaplaincy course – the Chaplaincy Assessing Resourcing Equipping (Hereafter C.A.R.E.) course. Those individuals who have brought it to this state should be regarded as pioneers and commended for their tireless effort. CEC now advertises that a chaplain is a “confidential ear” and a “caring trusted friend”, stating that chaplaincy “supports the pastoral care networks in New Zealand schools for students, staff, parents and care-givers, and Boards of Trustees”. Even though the key terms are not defined, some chaplains are undoubtedly genuine carers. These individuals just want to help those in the school community whom they think are under stress. They want to express their Christian love or “be Jesus” by voluntarily offering their service to state schools.

However, the lack of a clear definition of the role of chaplains has led to confusion and frustration. Some chaplains feel useless because they do not have anything specific to do. Others feel misunderstood, in spite of the fact that all chaplains have individually negotiated tailor-made contracts with their schools. It is not necessarily the case that some chaplains have more favourable contracts than others. Rather, there is perhaps a discrepancy in interpretation of the word ‘support’ between those chaplains who feel useless and those who do not. Those who do not feel useless are probably more prepared to wait “like a servant” or “be available to be used”; those who feel useless may be more concerned with actually being useful. This lack of clear role definition has caused some CEC support networks to warn chaplains against being “used” by their schools for the schools’ purposes. Chaplains have been advised to exercise discrimination when developing their roles. Some chaplains have come up with their own personal role definitions, such as “to be trusted totally like friend, papa, uncle” or to ensure

impartiality. Other chaplains believe their role is to provide “a Christian presence” or to “develop a relationship of trust”.

Hence, the lack of a clear definition of the role of chaplains has also led them, as a group, to claim both independence and autonomy, which are not clearly discernible from their job description as “confidential listening ears” and “caring trusted friends”. One chaplain finds that the meaning of “being a friend” can have a “wide scope”. Furthermore, in the name of “making themselves available” to be “friends” and “ears”, they wander into and “hang out” at various parts of the schools, including playgrounds, parents’ homes, and staff rooms, listening to children’s problems, parents’ worries, disgruntled staff and the principals’ concerns. They also listen in to various staff and family meetings. Moreover, they attend various school functions and meetings, as well as Christian groups such as the Inter-School Christian Fellowship (ISCF) group. The task of “being available” has taken on a life of its own. Similarly, chaplains consider their present job parameter of “supporting the school pastoral care network” not only as working under the guidance of the staff of the state schools, but also as adopting independent supporting roles such as officiating at official functions, giving advice and mediating disputes, engaging in values and moral teaching, being on the school Board of Trustees (Hereafter BOT) as members, and even counselling young people and teachers. It must be pointed out that the chaplaincy role is not one of counselling, in spite of the fact that some chaplains may have training or experience in counselling.

Furthermore, when chaplains are involved in so many school-related activities including those normally done by teacher-aides, or are members of the school BOT, it is difficult for the school community, especially children and young people, to see that chaplains are indeed *apart from* the school establishment, especially its disciplinary and its governing system. In any case, CEC deems it inappropriate for chaplains to become “part of the school’s discipline, control, or management systems”.

Whether or not chaplains can be seen by the school community to be *apart from* the school establishment, they clearly want to take advantage of both being *apart*

from, as well as being a *part of*, the school establishment. By claiming that they are not part of the school establishment, chaplains say they can offer to keep confidence and develop relationships with the school community as well as claim to be non-judgmental, unbiased, impartial, neutral, independent, objective, respected, autonomous, free, and approachable. However, simply being *apart from* a system does not automatically give anyone those attributes. Furthermore, to offer confidentiality *independently of* the pastoral networks of the schools is at best unprofessional, when their role is first and foremost supporting the same networks, and at worst can cause problems such as precipitating rifts within the school structure. Any promise of confidentiality, if offered at all, must be offered *in conjunction with* the pastoral networks of the school.

In any case, the attributes chaplains claim to possess as a result of being *apart from* the school establishment, especially those that draw the school community to confide in them and those that lead them to form good relationships with the chaplains do make them, over time, a *part of* that same establishment. One chaplain succinctly explains, “Chaplaincy is a journey, begun with presence; ended with recognition [sic] as an integral part of school”. This leads one to question whether the intention of state school chaplaincy is to claim to be *apart from* the school establishment in order to become a *part of* it so as to influence it.

By seeking to become a *part of* the school establishment, chaplains hope to be used more. They particularly seek to influence the way state schools deal with their personal, interpersonal, and other problems and difficulties, and the way they make their decisions. They also seek to exert their influence on moral and ethical grounds and in the area of role-modelling. However, some chaplains do rely on their Christian perspective and use their Christian approach in their attempts to influence state schools, by giving “advice from a Biblical viewpoint”, creating opportunities “to make Christ’s way relevant to the secular society”, or adding “a Christian influence to the decision process”. Some chaplains admit they would readily discuss God if they think that is the best solution to the problems.

While some chaplains are more prepared to stay within the confines of the chaplaincy role but miss no opportunity to talk about God, there are others who

attempt to stretch the boundary of their Christian influence. Some CEC support networks even recommend their chaplains to acquire “the ability to sensitively choose times when talking about God is [deemed] appropriate”. Others make use of the natural tendency of primary school children to talk about God as “an opening” to initiate such discussions. Some, knowing that they should not talk about God at state schools until asked, use the respect they have gained to “discreetly” introduce God by asking leading questions such as “Would God have some place in this situation?” Others seek permission from the parents regarding the distribution of Christian literature to the children, run “a Christian kid’s club at the school”, Christian programmes, get involved in Inter-School Christian Fellowship (ISCF), or present Bible in School programmes as well.

Furthermore, one chaplain whose chaplaincy evolves out of Bible in School programmes sees his/her chaplaincy as an opportunity to reinforce and encourage the Bible in School lessons. The question remains whether or not state school chaplaincy is an intended extension of Bible in School programmes. Regarding Bible in School programmes and chaplaincy, it is not so much a matter of whether chaplains think they should do both or not. It is more a matter of whether others, especially children, mistakenly see a blurring of the two roles, unless of course the Bible in School programme and state school chaplaincy are one and the same thing. If children see Bible in School teachers and state school chaplains as the same, this could lead to chaplains taking the opportunity to teach religious instruction in a much wider and ambiguous context, especially those who are already known as God-man/God-woman. If chaplains seek to influence state schools using Christianity, they cannot be impartial and independent as they claim to be. They are at least partial to Christianity.

While some chaplains claim they provide spirituality, the nature of which they have difficulty articulating, others make vague reference to offering their form of spiritual input which is often used interchangeably with Christian input or entangled with terms like prayers, Christian dialogue, Christianity, or spiritual direction. It is unclear as to whether chaplains are confused over the terms “spirituality” and “Christianity”, and use these terms interchangeably; or whether they intentionally camouflage “Christianity” under the more accepted term

“spirituality” in state schools, in order to bring Christianity into the secular environment. Providing spiritual direction in state schools solely from the Christian framework is not only inadequate, but could be misleading for those who mistakenly confuse the two as the same; it is doubtful if state schools should be the setting for such spiritual direction. In fact, even some school staff and students see them, mistakenly, as being at schools only for the Christians in the school community. However, CEC advertises that state school chaplaincy is for “students, staff, parents and care-givers, and Boards of Trustees” and state school chaplains claim they are at school for all. If CEC and its chaplains live up to their claim, they should not be attempting to influence state school communities, which consist of different cultures and different religious affiliations. Such practices, if allowed to extend without checks, may negate chaplains’ claim that they are there for all. After all, spirituality does not belong to Christianity only.

Chaplains believe they have a unique role to play at state schools because of their Christian input. The fact that they seek to provide Christian input shows that they do not see the chaplaincy role as a secular role. Some consider themselves as churches’ representatives in state schools. Others seek to provide a Christian presence by a “Godly dialogue” or by using the title ‘chaplain’ on the badge chaplains wear at state schools. In using the title ‘chaplain’, one believes chaplains go in to schools “with God on [their] badges”. State school chaplaincy has been described as “a visual form of evangelization”. If this is true, then these school chaplains are silent evangelists.

Furthermore, some chaplains see their chaplaincy role as an opportunity for promoting Christianity or for Christian influence. Some believe they are “called to proclaim the Good News” or to “inspire faith in God”. Providing Christian input certainly is not made explicit in the roles of “confidential listening ears” and “caring trusted friends”, which they claim they adopt. In any case, those who seek to “proclaim the Good News” or to bring God and/or Christian faith into state schools must be considered overt evangelists. However, CEC has stipulated that chaplains should avoid promoting “any particular denomination or church group”, or seeing the chaplaincy role “as that of an evangelist in the school” (Appendix 1).

It seems that some chaplains have difficulty drawing the line between caring for the school community in a secular way and evangelizing. This may stem from the fact that chaplains see themselves as Christian helpers. As Christian helpers, they seek to love God and their neighbours as themselves. Some particularly mention wanting 'to be Jesus' or to be Christ's representatives. 'To be Jesus' according to the Gospels involves both caring for the physical welfare of people, and urging them to believe in Jesus, such that they can regain eternal life. Jesus lay down his own life for the benefit of others. Hence, to follow Jesus, or to love as he has loved, demands his followers to lay down their lives for others. To live fully a Christian life of "loving one another" demands chaplains have no motive, noble or otherwise, holy or profane, other than to "lay down one's life", or to let one's life be spent for others. This involves letting one's life be spent on both caring and leading others to believe in Jesus. Leading people to believe in Jesus is evangelizing.

However, CEC has stipulated that the chaplaincy role is primarily a pastoral role and not an evangelist role (Appendix 1). Furthermore, some chaplains indicate they live the Greatest Commandments, "Love God with your whole heart and soul, and love your neighbour as yourself", by accepting people as they are. If chaplains truly live that claim, they need to respect the ground of secularism as recommended by CEC, as much as they want their Christian territory to be respected. It is not the place to argue if Christian input is right or wrong, but whether state schools are the appropriate setting for this, whether covertly or overtly. It is disputable if such evangelizing input is deemed appropriate, especially in a primary school setting, under the secular clause of the 1877 Education Act.

It is neither the place nor the intention of this thesis to ascertain if state schools are under stress or need "confidential listening ears" and "caring trusted friends", which are roles adopted by CEC state school chaplains, or need personnel who are impartial, neutral, non-judgmental, objective, unbiased, approachable, respected, and free. After all, it was CEC who initiated the idea and took it to state schools in the first place. The need of state schools as portrayed by the chaplains themselves needs to be verified and its nature ascertained, especially from the

stand point of state schools themselves. Until that is done, it cannot be known if chaplains are delivering the appropriate remedy; nor can it be known if chaplains are the right people to render such service. The issue of state schools under stress has now been raised by the chaplains. It is up to those concerned, for example the school themselves, to take up the matter further.

Implications for CEC

Now that the state school chaplaincy service has been in place for more than ten years, some conclusions can be reached, and the time is right for some reassessment. CEC should be commended for seeing a need in state schools and putting a process into operation. All CEC volunteers who have helped to shape the service to its present stage should also be given credits for the work they have tirelessly put in. Those who have offered their expertise, time, or monetary assistance must also be commended. The intentions of some chaplains are sincere and genuine. They just want to help state schools. Some state schools must have benefited enormously from the chaplaincy service. However, if the scheme is to continue, CEC should now examine the terms it uses to promote state school chaplaincy. Lack of clarity of some of the terms used to describe the chaplaincy role is a matter of concern. The terms “caring trusted friend”, and “confidential listening ear” have not been operationally defined, leading to both confusion and possible boundary issues. Given the fact that some chaplains are so passionate about helping state schools, the lack of a clear boundary could lead them to adopt roles that might not be appropriate for chaplains. *Being a friend* has already been interpreted in different ways. Evangelical Christians might see it as their duty to their friends to bring them salvation. Other, more liberal Christians may not see personal conversion as important. Furthermore, given chaplains’ self-claimed freedom and autonomy, there is an added danger that some chaplains may become involved in chaplaincy “for their own needs rather than to meet the needs of the schools”, as one interviewee points out. Furthermore, as this CEC support person elaborates, even though CEC tries to sell chaplaincy as a professional service, some chaplains “are basically voluntary unprofessional people who are not aware of boundaries”. It is noteworthy that even a CEC support person is concerned about those who do not have the adequate guidelines, supervision, and clear

boundary, and recommends CEC to examine more closely the way it assesses and equips the prospective chaplains.

CEC should now clarify or re-evaluate the chaplaincy role. It claims chaplaincy “supports the pastoral care networks in New Zealand schools for students, staff, parents and care-givers and Boards of Trustees”. However, the term ‘support’ has not been clarified. Prospective chaplains are told at the C.A.R.E. course that CEC offers chaplains who can add “an extra dimension” to their pastoral care, be involved in the school as “a resource person”, “a leader of worship”, and “an advocate”. No training is given at such courses as to how to be leaders of worship, advocates, or how to add that “extra dimension”. CEC needs to realize that not all prospective chaplains arrive at the C.A.R.E. course with the knowledge or expertise to do these jobs. In any case, this ‘extra dimension’ is mentioned in a statement in connection with pastoral care, spiritual dimension, support, and listening (Appendix 1). Christianity is not the only spirituality to those who do not subscribe to Christianity. Christians cannot therefore lay claim to be the only provider of spirituality. After all, chaplains claim they are there for *all*. To be able to help others to adequately explore the wider area of spirituality requires chaplains to have a background in a broad range of faiths, cultures, philosophy, psychology, and other related areas. Even when helping Christians, some chaplains may not be aware of the wide gulf between their own denomination’s understanding of the key concepts in Christianity, and that of a different denomination. For example, many Protestants would be ill-equipped to help a young Catholic grapple with the dogmas of transubstantiation or immaculate conception; similarly, Christians from a traditional church setting may have little experience or knowledge of Pentecostalism. At the C.A.R.E. course, prospective chaplains are given information on many different agencies such as Child, Youth and Family (CYF). Unless they have already acquired such information from previous training or experience; or continue to seek such training elsewhere, it is unlikely they can act as referral agents adequately. Some prospective chaplains have found the C.A.R.E. courses over-whelming, while others found them comprehensive and adequate.

Furthermore, even though CEC claims that state school chaplaincy is for “students, staff, parents and care-givers, and Boards of Trustees”, some chaplains still focus their attention more on children and young people. One chaplain explains that the chaplains' role, “within the child’s mind, is not confused. *They are there for them*” (Italics are mine).

The fact that CEC considers it inappropriate for a chaplain to become “part of the schools’ discipline, control, or management systems” (Appendix 1) also indicates chaplains are not at schools for these systems. A chaplain has been described as “outside the behavioural checking boundaries” and not “wandering around looking for misbehaviour”. A chaplain has also been described as “non-judgmental” and “the only adult in the school who doesn’t ‘tell off’, ‘put down’, ‘reprimand’ and [is] just like you”. Judging by the context in which the statement is made, the “you” is likely to mean “students”, instead of teachers, principals, members of the school BOT, parents, or caretakers. One chaplain maintains that the children in the school know he/she will not “go up and tell Mum and Dad”, implying he/she is on the side of the children.

The problem may lie in the fact that, according to the General Secretary, chaplaincy was initially set up to “listen to children, to help them through crisis situations; and be there for the needy children in schools” (p. 8). Parts of the C.A.R.E. course also focus on children, especially in the playground on school visits. The role-plays quite often focus on listening to children. Similarly, prospective chaplains are assessed on their school visits as to how they relate to children. So far, no arrangement on these courses has been made to assess if they relate well to staff or parents. During the on-site sessions, they are only assessed as to whether they relate well to one another.

If chaplains identify themselves with the children and young people, the implication is that they are at schools for them and not so much for the parents, the teachers, and the principals. Even though the intention is noble if it is done for the welfare of the children and young people, there is an inherent danger in setting chaplains deliberately *apart from* the school disciplinary structure. It may create a rift between the students and the authority of the schools. Setting chaplains *apart*

from the schools' authority can be a divisive action. Similarly, those who want children to confide in them instead of their teachers are certainly driving a rift between the authority of the school and the children and young people, regardless of whether it is intended or not. CEC needs to look into ways in which chaplains can appear to be for all.

Some chaplains claim they are non-judgmental, unbiased, and impartial. But those who criticize “secularized people”, school social workers, “secular counselors”, parents who are “busy making money, neglecting their children”, and New Zealand society, which they see as “a society of greed”, cannot be considered non-judgmental. CEC needs to be aware that such an anomaly exists, and should take steps to rectify the situation if chaplains want to live up to their claim that they are impartial. Again, this may be partly denominational: some Christians fit quite happily into the fabric of secular society; others, especially conservatives and evangelicals, see the outside world as ‘evil’. While it is commendable that CEC is open to all denominations, perhaps some steps should be taken to ensure that the prospective chaplains' views of Christianity and the nature of ministry, caring and Christian vocation are in line with its own. Furthermore, chaplains need to accommodate all those involved in the state school pastoral network, such as social workers and secular counselors, if they are to consider themselves as part of it. After all, CEC expects chaplains “to be sensitive to other values and beliefs”, although they remain “personally committed to Christian values and beliefs”.

The recommendations put forward by CEC at the C.A.R.E. courses also lack clarity. CEC recommends chaplains to *avoid* imposing “religion on anyone” or promoting “any particular denomination or church group”, seeing the chaplaincy role “as that of an evangelist in the school”, presenting themselves as “a professional counsellor or a professional teacher *if they are not so*” (Italics are mine), or becoming “part of the school’s discipline, control or management systems”. CEC states that the chaplaincy role is primarily a pastoral role and not an evangelist role (Appendix 1). Terms such as “if they are not so” may imply that chaplains can be counsellors and/or teachers if they are professionally trained. However, to be a chaplain and adopt these roles does create conflict of interest.

Both counsellors and teachers are part of the school establishment, which CEC ask chaplains to be apart from. Teachers are certainly part of the school's control and disciplinary system. Counsellors do more than listening. CEC needs to set definite and clear boundaries for chaplains so that they know where they stand. CEC must decide if chaplains can adopt other roles, even when trained, and make definitive statements about their policy. Furthermore, terms such as "should avoid" or "inappropriate" similarly lack precision, are ambiguous, and may cause confusion. These terms imply that, if it is unavoidable, a chaplain can impose "religion on anyone", promote "any particular denomination or church group", see the chaplaincy role "as that of an evangelist in the school", present themselves as "a professional counsellor or a professional teacher if they are not so", and become "part of the school's discipline, control or management systems". To state that the chaplaincy role is primarily a pastoral role and not an evangelical role also implies that evangelism can be a secondary role. Definitive terms are needed to set clear boundaries. Regarding the issue of confidentiality, CEC also needs to provide chaplains with proper guidelines as to how to be "a confidante in the strictest sense" while conforming to "a school's policy on reporting 'disclosure'".

Given the fact that chaplains are Christians and some, particularly those from traditions with a strong emphasis on evangelism, find it difficult to abstain from evangelizing which they see as their Christian vocation, CEC needs to find some ways to instill firmly into the minds of their chaplains that state schools are not the place to evangelize. Just telling prospective chaplains that chaplaincy is not about evangelization is perhaps not enough to curtail their need to evangelize. Furthermore, CEC needs to decide if chaplains should also be involved in the Bible in School programme. Doing both may make it much more difficult for some chaplains to draw the distinction between the work of chaplaincy and teaching religion. CEC also needs to screen out those prospective chaplains who have difficulty in refraining from evangelizing at state schools. The fact that few prospective chaplains are rejected, both at the initial screening process and at the C.A.R.E. courses, is an issue CEC needs to address. Some chaplains describe some leaders at the C.A.R.E. courses as lacking in objectivity. This is an area that CEC needs to look more closely.

Whatever CEC purports to do, it has to bear in mind that CEC state school chaplains operate in a state school setting, and not in a church school setting. The question is not so much how many chaplains are evangelizing, but if chaplains are evangelizing at all. And as such, they need to be aware that, as always, the welfare of children and young people is the paramount concern. The wishes of the parents or care-givers who send them to state schools must be taken into consideration. Evangelization may have its place, but state schools are not that place as clearly indicated by CEC. Similarly, some parents and care-givers who send their children to state schools may also feel the same way. Obviously CEC has already recognized this since it recommends chaplains to avoid seeing the chaplaincy role “as that of an evangelist in the school”. The title ‘chaplain’ can be misleading as it carries a Christian connotation, especially for those who think they go in with “God on their badges”. CEC must clarify its intention for state school chaplaincy, and upgrade the C.A.R.E. courses to reflect that intention, as well as provide monitoring and supervision. CEC must also consider the appropriate use of the word ‘chaplain’ on the badges. If chaplains are there to help in a secular way only, perhaps the badge should correspondingly reflect that role. Perhaps something akin to ‘volunteer school-aides’ might be a more suitable title. Such titles may help to lessen the confusion over the chaplaincy role for both chaplains and the school community.

It is paramount that CEC defines what it means by “confidential listening ears” and “caring trusted friends” so that misuse of the chaplains’ place in schools does not continue. It has to be pointed out that statistics have the habit of presenting a single group picture. The viewpoint herein is gathered from a sample of volunteers, and does not necessarily represent the concerted view of all those involved in state school chaplaincy, past and present. There are individual chaplains who genuinely care for the children and young people in their schools, and are correspondingly regarded favourably. Some chaplains are undoubtedly well appreciated by their schools. However, there are genuine concerns over the clarity of the chaplaincy role. In a state school setting, and by what CEC claims to do, chaplains can only be ‘school-aides’ who should work under, and not apart from, the guidance and leadership of the school pastoral networks of New

Zealand, with proper accountability and supervision; and “let God do His job” as one chaplain says. The role should be strictly guest-like and directed by the pastoral networks of the secular state school system, for the sole welfare of that same system.

These and many confusing and ambiguous issues exist and need to be addressed. Perhaps the state school chaplaincy service has been launched prematurely. A lot of work is now needed to clean out the confusion in the system. Advertising one’s Christian status in the secular school environment is inappropriate, especially when it is not explicitly stated in the job description. Furthermore, given the fact that some chaplains are already evangelizing, CEC will now need to reassure state schools that chaplains are not at state schools to evangelize.

Implications for State Schools Using the Chaplaincy Service

Those state schools which request to have chaplains or already have chaplains in their midst expect them to be “confidential listening ears” and “caring trusted friends” as advertised. As such, they may not be aware of the fact that the ambiguity of the key terms has led to a lack of a clear demarcation of chaplains’ duties, leading to unclear boundaries and possible role conflicts. The lack of definition and the ambiguity of the job descriptions have given chaplains a freedom and an autonomy that knows little boundary. By claiming they are outside the school establishment, chaplains seem to have stretched their boundaries to unspecified heights. By seeking to become a part of the school establishment, chaplains have infiltrated into areas such as counselling and consultancy, and provide Christian and spiritual input, which is not apparent in their job description. By claiming to be free, autonomous and independent, they have extended their territory from the playground to staff room and guidance office, and have taken on jobs ranging from assisting under the guidance of the school staff, to adopting independent leadership roles such as running leadership courses for school counsellors and pastoral meetings, co-ordinating school and holiday programmes, providing and organizing camps for children, and even making submissions to the Ministry of Education. In fact, some chaplains have already expressed the need to extend the chaplaincy role from its present format of just being available and a friend/listener to include peacemaking, promoting

morality, and Life Skills. It seems that chaplains, as a group, are continually seeking to extend the territory of their self-claimed autonomy and independence. On one hand, chaplains are able to offer to state schools many benefits; but on the other, they have few guidelines to lead them in their chaplaincy roles. The meaning of “being friends” now includes a wide range of roles such as encouraging, assisting, leading, counselling, problem solving, advising, moralizing, ethicizing, spiritualizing, and Christianizing. This lack of definition has subsequently given some chaplains the freedom to define for themselves the boundaries of the chaplaincy role. Especially because different denominations may view the duties of friendship differently (particularly regarding evangelization), it is paramount that CEC find its own working definition for all chaplains to obey. Moreover, in spite of the fact that CEC expects chaplains to have “a professional supervisor acceptable to CEC ... [and] monitored by a CEC supervisor”, supervision of chaplains at present is only encouraged.

Furthermore, state schools also expect them to provide “an extra dimension” to their pastoral care, to be resource people, “leaders of worship”, and advocates (Appendix 1). Since there is no operational definition for these terms, state schools cannot be sure if chaplains will deliver or have delivered what they promise. Even though state schools are promised such personnel, they need to be aware that some chaplains are not trained or not trained adequately for such services at the C.A.R.E. courses. Hence, not all chaplains are able to provide such services adequately; individual state schools need to re-adjust their expectations of their own chaplains according to what their chaplains can deliver. Furthermore, given the fact that some chaplains feel school staff have over-expected them to perform in roles they do not feel confident in, schools need to be aware of over-asking chaplains, and understand that although they are called ‘chaplains’, they are not necessarily ministers.

Even though CEC deems it inappropriate for chaplains to impose “religion on anyone”, promote “any particular denomination or church group”, use the chaplaincy role “as that of an evangelist in the school”, present themselves as “a professional counsellor or a professional teacher if they are not so”, or become “part of the school’s discipline, control or management systems” (Appendix 1),

some chaplains have already, covertly or overtly, contravened or have been seen to have contravened some if not all of the recommendations. Given the ambiguity of CEC's recommendations, state schools cannot be certain that their chaplains will not evangelize, will not act as counsellors or teachers, and will not become part of the school establishment categorically. Furthermore, since CEC only states that the chaplaincy role is *primarily* a pastoral role and not an evangelist role (Appendix 1), state schools cannot rule out the possibility that their chaplains may evangelize.

One main difference between state schools and chaplains is in their belief systems. State primary schools are secular after the 1877 Education Act, whereas chaplains are religious and Christian. It has been already pointed out earlier that, even though secondary schools are not bound by the Act, they do "regard themselves as bound by the spirit of the 1877 Act" (Snook and McGeorge, 1978, p. 10). When chaplains claim that they are impartial, they may be implying that state schools are partial to secularism. If state schools are partial to or have a liking for secularism, then chaplains are correspondingly partial to Christianity. If chaplains are partial to Christianity, they cannot claim to be impartial over all.

State schools need to be aware that chaplains are first and foremost Christians; and some chaplains have an inherent need to evangelize. It has been suggested earlier that one could expect that chaplains regard the second commandment of loving their neighbours as themselves as the ideal guideline for relating to other fellow human beings. In their desire to use the chaplaincy service to demonstrate their Christian love towards the state school community, some chaplains use a Christian approach to do many of the jobs they have taken up. The pastoral networks of the New Zealand state school system, which chaplains say they support, are secular ones as a result of the 1877 Education Act, either in real terms (primary) or in spirit (secondary); the role of chaplains should be a non-evangelizing one as recommended by CEC, in spite of the fact that they are Christians of various denominations. It has already been pointed out that the lack of clear role definition has caused some CEC support networks to warn chaplains against being used by schools, and called on them to exercise discrimination when developing their roles. Perhaps, the time has come for the state school

establishment to warn individual state schools against being used by some chaplains and to exercise proper control and adequate boundary checks when allowing them to work in their schools.

All those who work within the school, regardless of whether they are school counsellors or teachers, must work together for the welfare of the children and young people. All aides, paid or voluntary, religious or secular, must work with the school staff and support them towards that goal. Some chaplains are genuine helpers and see the service as a ministry of help. There is little doubt, from what chaplains say, some children and schools have already benefited from the presence of a chaplain. The chaplaincy idea does have potential. With proper guidelines and adequate boundaries, schools can benefit enormously from the voluntary chaplaincy service.

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**Appendix 1 What Can A Chaplain Offer To A School And Avoid
Doing?**



What can a Chaplain offer a School?

1. An extra dimension to pastoral care:

Many schools now incorporate various people in their pastoral care network - a function often stated or implied in their charters. There is a growing recognition of the importance of the spiritual dimension to pastoral care. A chaplain can add to this dimension, providing support and a listening ear for whoever might need it.

2. Involvement in the life of the school as a resource person:

The Chaplain may be able to offer information and/or teach about significant life occasions/crises e.g. death, illness, human relationships, religious festivals.

The Chaplain is often in touch with many community resources and resource people, and may be able to help the school use these.

3. Involvement as a leader of worship where appropriate: Offering of prayer/karakia as requested, and to minister to families of school children about funerals, etc., preparing material and/or taking part in special assemblies, e.g. Easter or Christmas.

4. Involvement as an advocate where required:

As an independent person who understands the school system but remains separate from its management, the chaplain may be in a good position to act as advocate for young people or parents on certain matters.

What will a Chaplain avoid doing?

It is inappropriate for a chaplain to:

1. Impose religion on anyone or promote any particular denomination or church group.
2. View his/her role as that of an evangelist in the school. The primary role is pastoral and not evangelistic.
3. Present themselves as a professional counsellor or a professional teacher if they are not so.
4. Become part of the school's discipline, control or management systems.

Appendix 2 Chaplaincy Publicity Leaflet



State School Chaplaincy

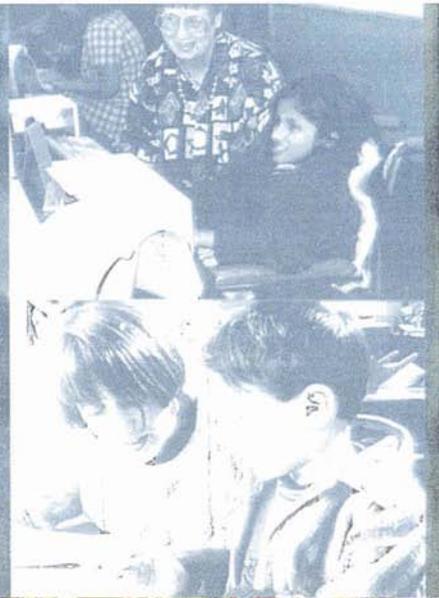
CARING IN SCHOOL COMMUNITIES

Chaplaincy supports the pastoral care networks in New Zealand schools for

- students
- staff
- parents and care-givers
- Boards of Trustees

A chaplain is

- a confidential listening ear
- a caring trusted friend



What does a chaplain do?

Chaplain's tasks come from the school's needs. The gifts and skills of each chaplain are reflected in an individually negotiated contract.

Schools say:

"Our chaplain is a very important member of the staff in this school – providing a listening ear and personal support for children and adults."

– Principal of a Primary School

"The Guidance Counsellor, Peer Support system and the Chaplain are all different layers. Staff want to sit beside someone who is non-threatening. All adults need someone to lean on. Every school in New Zealand is this tough."

– Principal of a High School

"Our Chaplain has become a friend and supporter of our pupils. Behavioural problems, personal difficulties and school crises have been helped and overcome with his aid."

– Principal of an Intermediate School

"We need every bit of help we can get."

– A sentiment expressed by staff overwhelmed with behavioural and social problems

Chaplains say:

– "Many kids come from really tough backgrounds – my goal is to befriend them."

– "Some situations are simple, others need more understanding and care. Still others need referral to outside agencies."

– "I have 230 young people who identify me as their friend and confidant. I am invited to speak at school functions and assemblies."

Who is responsible for Chaplaincy?

The Churches Education Commission (CEC):

- acts on behalf of the churches
- provides comprehensive policy
- assesses and resources chaplains
- has a network of support and supervision for chaplains
- negotiates contracts with schools and chaplains.

Interested?

Contact:

Churches Education Commission, PO Box 9049, Wellington.

Ph: 04-384 3587, Fax: 04-801 6001.

OR



Appendix 3 School Chaplaincy Questionnaire



School of History,
Philosophy and Politics
Religious Studies
Programme

School Chaplaincy Questionnaire

Madelene Yapp - PhD research

Information Sheet

Confidentiality of your reply

All responses will be confidential to the researcher and her supervisors. You are not asked to give your name and address, unless you choose to volunteer for a further interview (see end of Questionnaire). It is assumed that filling in the Questionnaire implies that you consent in principle to taking part in this research.

Completing the Questionnaire

While a full detailed reply is most useful, you have the right to decline to answer any particular question. Even a partial reply will be appreciated. Please feel free to write further on the blank pages if you wish.

Date to return the Questionnaire

Your responses can only be included in the research data if they are received by Friday 30th July 1999. So please reply as promptly as you can manage. A stamped and addressed envelope is provided.

Further information or questions

If you wish to contact the researcher or her supervisors, their addresses are as follows:

Madelene Yapp
C/- Secretary, Religious Studies Programme,
School of History, Philosophy and Politics
Phone (06) 3504424
Massey University
Private Bag 11222
Palmerston North.

Dr Bob Gregory
School of Psychology
Phone (06) 3569099, extn 2053
Massey University
Private Bag 11222
Palmerston North.

Associate Professor Peter Donovan
School of History, Philosophy and Politics
Phone (06) 3569099, extn 7463
Massey University
Private Bag 11222
Palmerston North.

Part 1: Profile

1.1 Age: _____

1.2 Sex: male / female (please circle)

1.3 Occupation

1.4 Religious affiliation (at the time when you applied to attend a chaplaincy course)

1.5 Religious affiliation (at present, if different from above)

1.6 Highest educational qualification attained

1.7 Are you a chaplain working in a state school at present?

Yes / No

1.8 If no, please give reasons

1.9 Are you waiting to be placed as a chaplain at a state school?

Yes / No

If yes, are negotiations in progress at present for you to be placed at a state school?

Yes / No

If no, why not? Give reasons

1.10 Were you a practising chaplain once but are no longer practising?

Yes / No

If yes, give reasons

1.11 Were you approved as a probationary chaplain?

Yes / No

If yes, have you been a practising chaplain?

If no, give reasons

1.12 Did you get placed at a state school within the first six months after attending a chaplaincy course?

Yes / No

If no, give reasons

1.13 If you are not a chaplain or a probationary chaplain at a state school, what is your role within the Churches Education Commission (CEC)?

1.14 How many students are enrolled at the school you are working in at present as a chaplain?

1.15 The school you work in as a state school chaplain is (please circle level/s)

a primary school

a secondary school

an immediate school

a middle school

an area school

1.16 Please circle one of the following to indicate the geographic area of your school

Northland

Auckland

Waikato

Bay of Plenty

Central North Island

Gisborne

Hawkes Bay

Manawatu

Taranaki

Wellington

Nelson - Marlborough

Canterbury - West Coast

Otago

Southland

Part 2: Preparation for State School Chaplaincy

2.1 When did you attend a CEC chaplaincy course?

(Month/Year) _____

2.2 Where was the course?

(Name City/Town if applicable) _____

2.3 How many days did the course last? _____

2.4 Did you attend a Chaplaincy, Assessing, Resourcing, Equipping (CARE) course?

Yes / No

If not, did you attend another chaplaincy course? Describe

2.5 What did you gain most from the chaplaincy course? Describe in general terms

2.6 What did you like least about the chaplaincy course? Describe in general terms

2.7 Was the chaplaincy course adequate to prepare you to begin the work of a state school chaplain?

Yes / No

Give reasons

2.8 What previous training or past work experience, prior to your becoming a state school chaplain, enabled you to be an effective state school chaplain?

2.9 What further training have you had, since becoming a state school chaplain, to allow you to be a more effective chaplain?

Part 3: Support

3.1 List (in order of importance) the kind of support you have in your work as a state school chaplain? (e.g. church, school, CEC, friends, family or others)

(i) _____

(ii) _____

(iii) _____

3.2 Who are the particular people who support you in your work as a state school chaplain?

3.3 Do you feel the support you are receiving is adequate for you to work effectively as a state school chaplain?

Yes / No

3.4 Do you feel that you are being adequately supported by the Churches Education Commission (CEC) in your work as a state school chaplain?

Yes / No

Give reasons

3.5 List all the kinds of support you need (in order of importance) for you to become more effective as a state school chaplain.

(i) _____

(ii) _____

(iii) _____

(iv) _____

(v) _____

3.6 Do you have regular contacts with a supervisor to enable you to be an effective state school chaplain?

Yes / No

If no, give reasons

3.7 How often are these contacts with your supervisor? (e.g. one per month)

3.8 Describe the kind of supervision you have been receiving.

3.9 Are you satisfied with the supervision you have been receiving for you to work effectively as a state school chaplain?

Yes / No

Give reasons

3.10 Describe the ways in which your present supervision can be improved

3.11 Do you consider supervision important in your work as a state school chaplain?

Yes / No

Give reasons

3.12 What kind of supervision do you see as most beneficial to you in your work as a state school chaplain?

3.13 If your supervision is paid for, who pays?

Yourself/ Others

If others pay for your supervision, who are they?

3.14 How much do you spend on supervision per hour if you pay for yourself?

3.15 How much do others spend on your supervision per hour (if known)?

3.16 How many hours of supervision per year do you have?

Part E: Relations with the school

4.1 How many hours per week do you spend at school as a state school chaplain?

_____ hours per week

4.2 Do you think these hours are adequate for the work of state school chaplaincy?

Yes / No

If not, how many hours per week do you think are the most adequate for your work of state school chaplaincy?

4.3 Do you feel you are appreciated and accepted by your school community as a whole?

Yes / No

Give reasons

4.4 By whom do you feel most appreciated and accepted in your school community? Number in order (1 = most appreciated and accepted and 6 = least appreciated and accepted).

- Principal _____
- Staff/teachers _____
- Children _____
- Parents _____
- Board of trustees _____
- Others, please specify _____

4.5 If you were given the choice of being a church school chaplain or a state school chaplain, which would you choose? Give reasons

4.6 Do you have a permanent private place such as an office or a desk to use at your school?

Yes / No

4.7 If yes, do you have to share this private space with other staff?

Yes / No

4.8 If yes, with whom? _____

4.9 Describe the kind of arrangement with this staff member/s

4.10 If no, where are you located most of the time during your work at the school?

4.11 Do you find such an arrangement satisfactory?

Yes / No

Give reasons

Part 5: Perceptions of Chaplaincy role

5.1 What kinds of vocational training have you had (e.g. Polytech courses) prior to becoming a state school chaplain?

(i) _____

(ii) _____

(iii) _____

(iv) _____

5.2 Do you find these kinds of training relevant to your work as a state school chaplain?

Yes / No

Give reasons

5.3 What do you think is the major role of a state school chaplain? Describe in detail.

5.4 In your work as a state school chaplain, which is more important to you, helping the School community in various ways, or simply being present as a chaplain?

Helping / being present

Give reasons

5.5 As a state school chaplain, you are in the school but not of the school. Do you find this peculiar role a help or a hindrance to your chaplaincy work?

Help / Hindrance

Give reasons

5.6 In the hierarchy of the school, how do you see your status/power? (circle one of the following):

high

moderate

low

none

5.7 What feelings do you have regarding this level of status/power at the school? (circle)

- frustrated
- good
- beneficial to your role as a chaplain
- relieved
- powerless
- powerful
- more amenable to being approached
- others (please specify) _____

5.8 Do you wish state school chaplains could be part of the school establishment with a legitimate voice in the school like the other members of the school?

Yes / No

Give reasons

5.9 You are a Christian who is warned against talking about God in the school unless asked first. Do you find this a help or hindrance to your acting as a Christian?

Help / Hindrance

Give reasons

5.10 If it is a hindrance, how do you deal with this situation as a Christian?

5.11 Name the feelings you have, as a chaplain, about not being able to be openly evangelistic in a state school?

5.12 Unlike church school chaplains, you are not able to hold regular Christian services (unless the school asks you to). Do you find this a help or a hindrance to your role as a chaplain?

Help / Hindrance

Give reasons

5.13 Do you arrive at the state school ready to fit in to almost any role the particular school requests of you?

Yes / No

If yes, do you find this a help or a hindrance to your work as a chaplain?

Help / Hindrance

Give reasons

5.14 Do you feel most of the time you, as chaplain, are acting only as a teacher-aid?

Yes / No

Give reasons

5.15 What do you see as the major difference between a teacher-aid and a state school chaplain?

5.16 Do you think state school chaplains have a unique role to play at state schools?

Yes / No

Give reasons

Describe this unique role of state school chaplains

5.17. What do you do when you act to support the school community in various ways as a state school chaplain? List duties from most important to least important

(i) _____

(ii) _____

(iii) _____

(iv) _____

(v) _____

5.18 What do you do when you are asked to just "be present as a chaplain" in your school?
List the ways from most important to least important.

- (i) _____
- (ii) _____
- (iii) _____
- (iv) _____
- (v) _____

5.19 Do you find just "being present as a chaplain" at school without any specific job to do an easy task for you?

Yes / No
Give reasons

5.20 What is the percentage of time you spend at school just "being present as a chaplain" without any specific job to do?

5.21 In your work as a state school chaplain, do you engage in any form of peace-making activities?

Yes / No

5.22 Name these peace-making activities. List in order of frequency of occurrence.

- (i) _____
- (ii) _____
- (iii) _____
- (iv) _____
- (v) _____

5.23 Do you feel confident in such peace-making activities?

Yes / No

Give reasons

5.24 What further training would you like to have in peace-making activities? Describe.

5.25 In the Bible, it says that the greatest commandments are to love God with your whole heart and soul, and to love your neighbours as yourself. How do you, as a state school chaplain, find opportunities to live these commandments when working at your school? Give examples

5.26 If you have a role in your local church, what is it?

full time minister

part-time minister

elder or deacon

member

others, specify _____

5.27 How many hours per week do you work in your church (unrelated to chaplaincy)?

_____ hours per week

5.28 Are you confident about conducting formal ceremonies for the school community (e.g. memorial services or opening a new school building)?

Yes / No

Give reasons

5.29 Have you in the last twelve months, encountered any school crisis that required your chaplaincy skills ?

Yes / No

5.30 Describe the crisis

5.31 How did you deal with the crisis? Describe

5.32 Did you feel confident enough to deal with the crisis?

Yes / No

5.33 Did you feel you have adequately dealt with the crisis?

Yes / No

5.34 If yes, what previous training did you have to prepare you to deal with the crisis adequately?

5.35 If not, what do you need in order to prepare you to deal with such crises in the future?

5.36 What are your reasons for becoming a state school chaplain? Below are some reasons people have given. Please use these or provide reasons of your own. List in order of importance.

(i) _____

(ii) _____

(iii) _____

(iv) _____

(v) _____

- a particular calling from God
- a drive to continue Jesus' work and to witness and share Christ
- concern to take the church into the community
- other church ministry frustrated
- love of children and/or young people
- particular interest in pastoral ministry in education
- others, please specify _____

5.37 Some chaplains find that the following list contains important qualities needed to be successful chaplains. From your experience, list in order the 5 most important qualities needed to be a successful chaplain.

- (i) _____
- (ii) _____
- (iii) _____
- (iv) _____
- (v) _____

- patience and tolerance
- understanding
- harmonious and relaxed manner
- common sense
- school experience
- ability to work without church support
- ability to work without school support
- openness to the secular world
- ability to relate Christ to the world
- stamina
- respect for other faiths
- calling to the ministry
- theological competence
- ability to work alone
- perseverance
- availability
- spiritual strength
- ability to tolerate ambiguity/confidentiality
- integrity
- imagination
- concern for school and community
- concern for children
- ecumenical vision
- organization and administrative skills
- ability to adapt to different situations
- ability to "just be" (ie be content in your role)
- flexibility / creativity
- being a friend
- sense of humour
- listening skills
- ability to keep confidences

5.38 The following list covers some of the issues chaplains are commonly involved with. List in order of frequency, 5 issues you have been involved with during the last twelve months.

- (i) _____
 - (ii) _____
 - (iii) _____
 - (iv) _____
 - (v) _____
-

- bereavement
- redundancy / retirement issues
- marital problems
- faith problems
- children problems
- accidents
- sickness
- self esteem
- stress
- promotion/demotion at school
- legal matters
- abortion issues
- sexual abuse issues
- non sexual abuse issues
- life goals
- being a listener
- acting as advocate/mediator between staff and school board of trustees
- acting as advocate/mediator between staff and children
- acting as advocate/mediator between staff and principal
- acting as advocate/mediator between children and principal
- others (please specify) _____

5.39 If you could choose any of the issues you have been involved with as a chaplain in the last twelve months, which would you most like to be involved with again.

Part 6: Information relevant to role and self perception

6.1 What are your sources of encouragement?

6.2 Have you ever been involved in other areas of the work of the Churches Education Commission (CEC)?

Yes / No

Name the involvement

6.3 Are you currently involved in other areas of the work of the Churches Education Commission (CEC)?

Yes / No

Name the involvement

6.4 Do you think state school chaplains should be involved in schools as "Bible-in schools" or Christian Education teachers as well?

Yes / No

Give reasons

6.5 List in order of severity the frustrations you have in your work as a state school chaplain.

(i) _____

(ii) _____

(iii) _____

(iv) _____

(v) _____

6.6 Have you ever felt "powerless" in your work as a state school chaplain?

Yes / No

Give reasons

6.7 Have you ever felt "useless" at your school?

Yes / No

Give reasons

6.8 Do you feel your school could have used your talents more?

Yes / No

In what ways?

6.9 Do think your role is ambiguous or clear?

Ambiguous / Clear

Give reasons

6.10 How do the school staff regard you?

6.11 How does the principal regard you?

6.12 How does the Board of Trustees regard you?

6.13 How do the school children regard you?

6.14 How do parents regard you?

6.15 Why do you want to be a chaplain at a state school? List reasons in order of importance

(i) _____

(ii) _____

(iii) _____

(iv) _____

(v) _____

6.16 What difficulties have you experienced in the last twelve months as a state school chaplain? List in terms of severity

(i) _____

(ii) _____

(iii) _____

(iv) _____

(v) _____

6.17 Do you think your "being present" as a state school chaplain makes any impact upon the school?

Yes / No

If yes, in what way? If no, give reasons why this is so.

6.18 Name in order of importance three measures of success that you set for yourself as a state school chaplain.

(i) _____

(ii) _____

(iii) _____

6.19 List in order of importance the reasons why you think state schools should have chaplains as part of their community.

(i) _____

(ii) _____

(iii) _____

(iv) _____

(v) _____

6.20 What is your vision for the future of chaplains in state schools?

6.21 Please provide any additional information that you think might increase understanding of chaplains and chaplaincy in state schools.

6.22 Are you willing to participate in an in-depth interview later in the year, in order to provide greater insight into the working of state school chaplaincy?

Yes / No

If you are, please provide me with your name and contact address and telephone number by filling in the form on the following page when you return this questionnaire.

* * * * *

This is the end of the Questionnaire.
Thank you very much for taking the time to participate.

Form to fill in if you are willing to participate in an in-depth interview.

To: Madelene Yapp
c/o Religious Studies Programme
School of History, Philosophy and Politics
Massey University
Private Bag 11222
Palmerston North.

I am willing to be interviewed further in order to provide more insight into the area of chaplaincy in state schools.

My name:

My address:

My telephone number is:

Appendix 4 Researcher Introductory Sheet



School of History,
Philosophy and Politics
Religious Studies
Programme

Hello!

My name is Madelene Yapp, and I'm seeking your help with my research for a PhD degree at Massey University on **Chaplaincy in New Zealand State Schools**.

There is a growing recognition of a need for "spiritual and pastoral care" in school life. The aim of my research is to investigate the role of Christian chaplains. What is their distinctive contribution? What special preparation do they need? How do teachers, children and parents of the school community appreciate the sometimes undefined "presence" of chaplains in the schools?

My background training is in education, psychology and religious studies and my MA thesis was on belief and personality. My interests include studying group dynamics and conflict resolution, and I am involved in church (Catholic) and wider spirituality activities.

I would appreciate it very much if you could kindly fill in the attached questionnaire; as much or as little of it as you choose. You will find that it is quite long and that some similar questions are asked more than once, in order to cover different angles. I hope you will find it sufficiently interesting to be worth the effort. Your comments drawn from your own experience and thought will provide valuable information and insights for my research.

This research project has the approval of the Churches Education Commission, as shown in the accompanying letter. It is carried out under supervision from Massey University and follows the University's ethical guidelines.

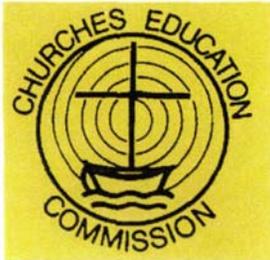
General findings from this research will be made available when completed. A reply-paid envelope is enclosed, for the return of the filled-in questionnaire.

Thank you.

Madelene

Madelene Yapp

**Appendix 5 Letter of Approval from Churches Education
Commission**



P O Box 9049
WELLINGTON
PHONE/FAX: (04) 384 3587

19 January 1999

Religious Studies Department
School of History, Philosophy and Politics,
College of Humanities and Social Sciences
Massey University
Private Bag 11222
PALMERSTON NORTH 5320

RE: PH.D. RESEARCH OF MADELENE YAPP

Madelene has the approval of the Churches Education Commission to approach state school chaplains as part of her research into CEC's State School Chaplaincy service.

Our consent is given for Madelene to contact those involved in CEC Chaplaincy. We will supply her with names and contact details.

Mary Petersen

Mary Petersen
GENERAL SECRETARY

**Appendix 6 Information Sheet to Participants of In-Depth
Interviews**



School of History,
Philosophy and Politics
Religious Studies
Programme

Chaplaincy in State Schools

Madelene Yapp - PhD research

Information Sheet for Interview Participants

Hello,

This is Madelene Yapp again. My supervisors, Dr Bob Gregory and Associate Professor Peter Donovan, have written to you some weeks ago after you completed the School Chaplaincy Questionnaire. In their letter, they acknowledged your willingness to participate further, in an in-depth interview. The aim of the interview is to help provide more insight into state school chaplaincy.

The questionnaires you filled in have been most valuable to me in answering many questions concerning the distinctive role of chaplains in state schools. Thank you *once* again for participating. Here, for your interest, is a brief summary from my preliminary analysis of the questionnaires.

Practising state school chaplains became chaplains for the following main reasons:

1. love of children and/or young people
2. a particular calling from God
3. concern to take the church into the community
4. a drive to continue Jesus' work and to witness and to share Christ

Main issues they were involved with were:

1. being a listener
2. self esteem
3. bereavement
4. children problems
5. stress

If they could choose any one of the issues they were involved with as a chaplain in the last twelve months, they most liked being involved with:

1. self esteem
2. being a listener
3. children problems
4. life goals
5. stress
6. faith problems

The qualities they listed as most important to be a successful chaplain were:

1. listening skills
2. concern for children, school and community
3. integrity
4. being a friend
5. ability to keep confidences

Questions still remain as to the exact nature of the issues chaplains commonly deal with. Also, the specific ways in which they deal with these issues, using the qualities they deem important, are still largely unknown. The aim of the interview will be to ascertain more thoroughly the nature of these issues and how chaplains handle them.

The in-depth interviewing treats you (the individual chaplain) and your situation as unique, and relies on conversational interaction. I am especially interested in hearing about your own particular experiences as a chaplain. Questions that may arise are:

- What sorts of issues have impacted on you as a state school chaplain?
- How have you handled these issues, (e.g. by being a friend, a listener, etc.)?
- Can you give some specific examples (without giving names, places, etc. of course)?
- How have these experiences affected you as a state school chaplain?

The interview is expected to take about an hour. Interviews can be extended, by mutual consent. They will be conducted entirely by me, and tape-recorded, unless you prefer otherwise. Your names will not be recorded on the audio-tapes. All reasonable steps will be taken to protect your anonymity. Only the date and time will be recorded.

Parts of the transcripts of the interviews may be used in my thesis in verbatim form but your identity, your location, and your school/s will not be given. Your names will not be disclosed to anyone other than my supervisors and not used for any purpose other than my research. Information you provide may be used in academic publications, as well as in my thesis.

The audio-tapes will be transcribed by me. If another transcriber is also used, the transcriber will sign a confidentiality agreement. While the thesis is being completed, that data will be kept in a secure, locked place. Audio-tapes and transcripts will be destroyed at the completion of the thesis.

At the interview you will be asked to sign a brief Consent Form, which will state that you have read this Information Sheet and had the details of the research explained to you. You will have the right to withdraw from the interview at any time and to decline to answer any particular questions.

research explained to you. You will have the right to withdraw from the interview at any time and to decline to answer any particular questions.

If you wish to contact me or my supervisors for further information, our addresses are as follows:

Madelene Yapp
C/- Secretary, Religious Studies Programme,
School of History, Philosophy and Politics
Phone (06) 3504424
Massey University
Private Bag 11222
Palmerston North.

Dr Bob Gregory
School of Psychology
Phone (06) 3505799, extn 2053
Massey University
Private Bag 11222
Palmerston North.

Dr Bronwyn Elsmore
School of History, Philosophy and Politics
Phone (06) 3505799, extn 7608
Massey University
Private Bag 11222
Palmerston North.

Appendix 7 Consent Form of In-Depth Interviews



**Massey
University**

School of History,
Philosophy and Politics
Religious Studies
Programme

Chaplaincy in State Schools

Madelene Yapp - PhD research

Consent Form

I have read the Information Sheet and have had the details of the research explained to me. My questions have been answered to my satisfaction, and I understand that I may ask further questions at any time.

I understand I have the right to withdraw from the study at any time and to decline to answer any particular questions.

I agree to provide information to the researcher on the understanding that my name will not be used without my permission and that the information I give will only be used for this research and for the thesis arising from this research project.

I agree/do not agree to the interview being audio-taped.

I agree/do not agree to notes being taken of the interview.

I also understand that I have the right to ask for the audio-tape to be turned off at any time during the interview.

I agree to participate in this study under the conditions set out in the Information Sheet.

Signed:

Name:

Date:

**Appendix 8 Chaplaincy Themes On Chaplaincy Assessing
Equipping Resourcing (C.A.R.E.) Courses**

Outline Timetable for CARE Course

Monday	Tuesday	Wednesday	Thursday	Friday
	7-8.30am Breakfast	7-8.30am Breakfast	7-8.30am Breakfast	7-8.30am Breakfast
				... clean up!
	8.30am: Leadership Team meets.	8.30am: Leadership Team meets.	8.30am: Leadership Team meets.	
	9-9.15am: Worship/ Reflection	9-9.15am: Worship/ Reflection	9-9.15am: Worship/ Reflection	9-9.15am: Worship/ Reflection
	9.15am: Introduction to Chaplaincy Skills	9.15am: Chaplains, Confidentiality and the Law	9.15am: Cultural Perspectives	9.15am: What happens next? - probationary status - negotiation process - support network Resources and Programmes
9.00-11.30am: Leadership Team meets.				
	10.30am: Morning Tea	10.30am: Morning Tea	10.30am: Morning Tea	10.30am: Morning Tea
	11.00am: Chaplaincy Skills in action	11.00am: Chaplaincy Skills in action	11.00am: Chaplaincy Skills in action	11.00am: Dealing with stress Supervision Keeping ourselves safe (Video) Expectations met? Further questions?
From 11.30am: Participants arrive. - Collect course folders. - Settle in.				
12 noon: "Getting to know you..."				Group Photo
12.30pm: Lunch	12.30pm: Lunch	12.30pm: Lunch	12.30pm: Lunch	12.30pm: Lunch
1.15pm: Explorations... Expectations... Explanations... Expositions... Exclamations...				1.15pm: Final worship celebration
	1.30pm: Primary School Visit	1.30pm: School Visit	1.30pm: School Visit and Young People	
				2.00pm: Travel safely home
3.30pm: Afternoon Tea	3.30pm: Afternoon Tea	3.30pm: Afternoon Tea	Afternoon Tea on return	
4.00pm: What is Chaplaincy?	4.00pm: State Schools - context of CEC Chaplaincy	4.00pm: Care and Protection Issues including: Resource Personnel and Videos	4.30pm: Group time	
5.00pm: CEC Chaplaincy role and boundaries			5.00pm: Participants Self Assessment	
5.30pm: Free Time	5.30pm: Free Time	5.30pm: Free Time		
6.00pm: Dinner	6.00pm: Dinner	6.00pm: Dinner	6.00pm: Dinner	
7.00pm: CEC Chaplaincy experiences	7.00pm: The Grief Process	7.00pm: Care and Protection Issues including: Suicide Awareness and Prevention	7.00pm: Leadership Team meets.	
8.15pm: Child Development (Video)				
8.45pm: Worship	8.45pm: Worship	8.45pm: Worship	Free evening for prospective Chaplains	
9.00pm: Supper	9.00pm: Supper	9.00pm: Supper		

**Appendix 9 Chaplaincy-Skills-In-Action (Role-Play) Sample
Cases**

R O L E P L A Y S

CASE 1:

You are Keri, age 9. You come to the chaplain and eventually blurt out: "I hate her. She used to let me play with her, but now she won't let me. She's always playing with Tania and having fun, and I just have to be by myself. I hate them both!"

CASE 2:

You are Kyle, age 13. You are angry when you meet the chaplain. You say: "How come the teacher put me on detention. It's not my fault. It was Hoani that did it, not me, and he doesn't get told off! Teacher's pet."

CASE 3:

You are Jillian, age 7. You have found your pet rabbit "Bugs" dead in its hutch. This rabbit has been your pet for four years and you have cared for it lovingly. Your Mother told you "Bugs" has gone to be with God in heaven - You are angry that your rabbit was "taken" and can't understand why it is still there, cold and dead.

CASE 4:

You are Carol, age 29. You have just been told that you are to lose your job. The school roll is dropping and you have been identified as one whose "position will be disestablished" at the end of the year.

CASE 5:

You are Sarah, age 8. You ask the Chaplain: "Who is God?" Your parents do not believe in God. They do not allow you to attend "Religious Education" and have written to the school requesting that you be exempt from this class. You want to be there and do not like being left out.

CASE 6 :

You are Jason, age 10. You ask the chaplain "What happens in Court?" You also tell the chaplain that your Father was arrested by the police yesterday and your friend who lives next door, told you about it after hearing it from his Mother. Your Mother hasn't told you anything except that your Father will be away for a while. You and your Dad HAVE A GOOD RELATIONSHIP. Your Father is unemployed and there is not much money available for the family.

CASE 7:

You are Jim, age 47. You have been a maths teacher for 26 years. Each year you find yourself more disillusioned about teaching and more frustrated at student behaviour. Yesterday you lost your temper in class.

CASE 8:

You are Nick, age 15. You visit the chaplain, hoping no-one else will see you going. You are worried about what is happening to your Mum who has cancer. You also worry about what will happen to you. You also find yourself thinking a great deal about the 'meaning of life': "Why am I here?"

Appendix 10 Chaplaincy Contract Sample



STATE SCHOOL CHAPLAINCY CONTRACT

ROLE DESCRIPTION:

The Chaplain will be available to the whole school community - students, staff, parents and Board of Trustees - providing appropriate support as required, especially in the areas of pastoral care and spiritual needs, at agreed times and for specific tasks as requested by the school.

CODE OF EXPECTATIONS FOR CHAPLAINS:

Chaplains are expected to:

1. Recognise that they represent the whole Christian community and not one particular denomination or group.
2. Develop a harmonious and respectful working relationship with the guidance counsellor and/or the other members of the pastoral care network within a school. The Chaplain is there to support the existing network not to work independently unless at the school's request.
3. Remain separate from the school's management and discipline system, but understand how it operates.
4. Respect the needs, rights and obligations of all those with whom they work.

Understand the implications of the Privacy Act (1993), the Human Rights Act (1993) and the Children's Young Person's and their Families Act (1989) as they may apply to chaplains.
5. Respect the variety of experience and beliefs represented in a school. Christian convictions can be affirmed without denying the genuineness of the experience of others.
6. Maintain confidentiality at all times - unless there is a clear danger to the safety of any person or group.

Accept and abide by the school's policy on confidentiality and disclosure.
7. Recognise and accept their dual responsibility to the churches (through the Churches Education Commission) and the school (through the Principal).

Accept and act in accordance with CEC's policy as well as the school's charter and policies, while using initiative and individual skills to serve the school.
8. Know who the support agencies are within the wider community, as well as those in the educational network. Liaise appropriately with them and recommend referral whenever needed.
9. Participate in regular supervision with a suitably qualified and approved person.
10. Continue training in areas identified by self, school, supervisor or Churches Education Commission representative.

TERMS:

The chaplain will be available for up to four hours a week in a voluntary capacity.

Agreed times and days are: _____

Any further hours and/or remuneration needs to be negotiated between the school, CEC and the chaplain.

If the school asks the chaplain to undertake specific tasks such as home visiting, reimbursement of travel expenses will be paid.

SPECIFIC TASKS: (Delete or complete where appropriate).

_____ school/college expects the chaplain to:

- Make themselves known to staff and students.
- Wander around the school at specified times, being "available".
- Work from an office provided.
- Respond to particular needs identified by the school.
- See individual students on referral.

The specific tasks required of the chaplain are:

(e.g. to be available as a resource person, to lead worship when appropriate, to teach life skills, student advocacy, truancy home visits).

A G R E E M E N T:

This contract is initially for a period of _____ at which time a review will take place involving the chaplain, the school and a CEC representative. Pending the outcome of the review, a further term may be negotiated.

CHAPLAIN:

I _____ agree to abide by the Code of Expectations for Chaplains and to endeavour to meet the needs of _____ school to the best of my ability.

Signed: _____

SCHOOL:

On behalf of the school I _____ gratefully accept the services of the chaplain _____ for a period of _____ and hereby contract to recognise the chaplain in appropriate ways as part of the school community. (The school intends making a donation of _____ to CEC towards the ongoing chaplaincy development).

Signed: _____

CEC:

On behalf of CEC I certify that the Churches Education Commission undertakes to support and supervise the chaplain:

Signed: _____

Date: _____

Appendix 11 Get Real Programme

Quotes from Get Real groups:

"Really enjoy it"

"Awesome"

"Don't want to miss it"

"This is the only place that I can talk"

"Get real has helped me sort some stuff out"

"Get Real is a place where I can just talk about stuff, without feeling like you're gonna try and "save" me"

Aims of Get Real?

- Dealing with Life Issues
- A place young people can talk and be listened to
- Safe place with a sense of belonging
- Learning Trust, Respect, Honesty
- Non-threatening, non-judgmental
- Meets young people where they are at
- We need something bigger than ourselves to change



Phone: (03) 489 6308

Fax: (03) 489 6308

E-mail: anna@etchurch.co.nz

anna@etchurch.co.nz

Life is for living. Get Real.

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Presbyterian Church of
Aotearoa New Zealand



Get Real

Life is for living. Get Real.

Tel: (03) 489 6308

Some Issues:

Parents
Bullying
Anger
Drug Abuse
Friendships
Peer Pressure

Get Real deals with these and other issues in a relevant way

What is Get Real?

Get Real is a programme that provides young people with tools that will help them cope with situations and issues in their lives. Based on the 12 Step model of recovery that has helped people across the world, it deals with real problems in a real way.

Get Real is not counselling or therapy but it can create links with community organisations that will help develop the positive changes being made by the young person.

Who is Get Real For?

Get Real is for any young person. Everyone has issues in their lives that they find difficult at times. Get Real helps to increase their ability to deal with life and feel better about themselves.

What happens at Get Real?

Young people meet in small groups with a facilitator. Using the 12 steps they talk about issues they face and discuss how to deal with them better.

What does Get Real cost?

The programme is offered free of charge to schools, youth groups and community organisations. Donations will be welcomed to cover expenses.

12 Steps of Get Real

Life is for Living. Get Real.

1. Life can suck, but I can only change some things - some things I can't.
2. I am gonna listen when someone else is talking about themselves.
3. I am gonna be honest.
4. I am going to be respectful of other people and what they say. I'm not gonna talk about what people say outside of Get Real time.
5. I know other people are here to support me, and I know there is something bigger out there that can help me change.
6. There are things about my life I hate, and I am gonna look these things in the face.
7. I can talk to people about my problems, and also to God, who ever that is for me.
8. I can hand the crap in my life over to God every day - and let God take care of it!
9. I want God to help me work on the stuff that I don't like in my life.
10. I know that I have hurt other people, and that I need to say sorry to them.
11. I am trying to figure out what God wants for me, and ask for His help to live that out.
12. I am gonna work on this stuff everyday, and tell other people what I have found out.

Life is for living. Get Real.

Get Real Office
East Taieri Church
12a Cemetery Rd.
Mosgiel

Phone: (03) 489 6308
Fax: (03) 489 2103
E-mail: anna@etchurch.co.nz

anna@etchurch.co.nz

Appendix 12 Seasons for Growth

**Do you know
young people who:**

- **have experienced the death of a parent or close family member?**
- **are in a family situation where separation or divorce has occurred?**
- **could benefit from support in understanding these experiences?**

**Seasons For Growth
may be for them.**

**Seasons For Growth is a
registered charitable Trust.**

**Costs of wages, office expenses
books etc are entirely financed
by donations and grants.**

Contact Information:

Seasons For Growth

**P O Box 1937
Wellington**

Phone 04 496-1767

FAX 04 499-2519

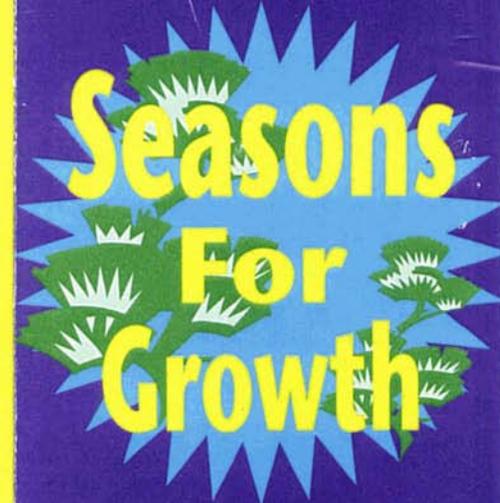
Or In Your Community . . .



**Executive Director:
Sue Devereux**

**Regional Coordinator:
(Wellington) Monica Robinson**

**Board Chairperson:
David Ross**



**A
Grief
and
Loss
Programme
For
Children**

**Rainbow Childrens Support Trust
Established 1995**

**Patron:
Commissioner For Children, Roger McClay**

What does Seasons For Growth Do?

This programme is an opportunity for young people aged 6 – 18 years to:

- Learn about the effects of significant change in their lives
- Examine how changes in family structure because of death, separation or divorce can be accompanied by a sense of loss
- Understand it is normal to experience a range of emotions because of a loss
- Develop new skills in coping with their feelings and other grief reactions
- Appreciate and nurture their strengths & gifts
- Participate in a group with caring adult and peers

Seasons For Growth is an education programme – it does not provide counselling or therapy.

Seasons For Growth is about the individual and his/her own responses to change and loss. It does not focus on the circumstances or issues which are private to your family.

Confidentiality is strongly emphasised.

How The Programme Works

The primary school programme consists of 3 levels:

- level 1 (ages 6-8 years)
- level 2 (ages 9-10 years)
- level 3 (ages 11-12 years)

The secondary school programme consists of . . .

- junior secondary (ages 13 - 15 years)
- senior secondary' (ages 16-18 years)

Each level of Seasons consists of:

- 8 sessions
- 1 Celebration session
- 2 Reconnector sessions

The programme is facilitated in small groups of four to seven participants accompanied by a trained adult called a Companion.

They are provided with books and manuals.

The Theoretical Framework

The grief model most relevant to Seasons is found in the work of psychologist J. William Worden.

He has defined grief into 'tasks' which are action orientated.

The tasks are:

- To accept the reality of the loss
- To experience the pain of grief
- To adjust to an environment in which the significant person is no longer present
- To reinvest the emotional energy

Appendix 13 Assessment Guidelines

CHAPLAINCY ASSESSMENT FOR:

1. Self Assessment and Spiritual Journey:
2. Comments from Referees:
3. Observation of Listening Ability:
4. Observation of Flexibility/non-judgemental Attitude:
5. Observation of Initiative:
6. Observation of Group Interaction:
7. Notes from Interview:
8. Evaluation:

Appendix 14 Information on State School Chaplaincy

So you want to know about



. . . STATE SCHOOL
CHAPLAINCY

Information for schools
enquiring about chaplaincy

CHURCHES EDUCATION COMMISSION
P O BOX 9049
WELLINGTON

July 1995

CHURCHES EDUCATION COMMISSION

STATE SCHOOL CHAPLAINCY

as at July 1995

Background Information:

The Churches Education Commission (C.E.C.) represents most Protestant denominations in New Zealand and acts for them in matters concerning Christian and general education. (The Catholic Church has close liaison with CEC and has observer status at meetings).

CEC is concerned for the entire school community: staff, pupils, Board of Trustees and parents. Since 1989 CEC has been promoting chaplaincy to state schools modeled on ITIM chaplaincy development.

Chaplains represent the whole Christian community and offer service to the whole school community. While chaplains will be personally committed to Christian values and beliefs, they are expected to be sensitive to other values and beliefs, and to act in accordance with the school charter and school policies, as interpreted by the Principal.

Mission Statement:

The Churches Education Commission offers to state schools chaplains who have been assessed and trained to contribute to the pastoral care network for all individuals within a school, and who are conscious of personal dignity and appreciative of giftedness and cultural diversity.

Goals:

1. To make suitable chaplains available to pupils, staff and parents connected with state schools.
2. To provide school chaplains, who can add new dimensions to the existing care network, but remain independent and separate from the school management system.
3. To provide continuity of school chaplaincies.
4. To establish a system of ongoing support, with training and supervision within a national framework.
5. To make the total scheme as close to self supporting as possible, in part through annual contributions from schools.

What is a Chaplain?

1. The Chaplain's role is mainly pastoral, to be a sensitive listener and befriender, especially when there are personal or family difficulties. He/she does not replace the school counsellor or the visiting teacher, but may work in conjunction with them. The Chaplain will respect the needs, rights and obligations of all those with whom they work.
2. The Chaplain is a link between the school and the community of which the churches are a part.
3. All chaplains are individuals with different skills (e.g. some may have extensive counselling training and experience). They

will become involved in the school to the extent that the school wants to make use of their gifts and skills.

4. All chaplains will, however, seek to gain the confidence of their school community through acquaintance. In the first instance this would be with the adults who may wish to share their personal concerns about home and/or school situations. This applies to professional teachers, non-teaching staff, members of Board of Trustees, outside agency persons, parents, care-givers, etc.

What can a Chaplain offer a School?

1. An extra dimension to pastoral care:

Many schools now incorporate various people in their pastoral care network - a function often stated or implied in their charters. There is a growing recognition of the importance of the spiritual dimension to pastoral care. A chaplain can add to this dimension, providing support and a listening ear for whoever might need it.

2. Involvement in the life of the school as a resource person:

The Chaplain may be able to offer information and/or teach about significant life occasions/crises e.g. death, illness, human relationships, religious festivals.

The Chaplain is often in touch with many community resources and resource people, and may be able to help the school use these.

3. Involvement as a leader of worship where appropriate: Offering of prayer/karakia as requested, and to minister to families of school children about funerals, etc., preparing material and/or taking part in special assemblies, e.g. Easter or Christmas.

4. Involvement as an advocate where required:

As an independent person who understands the school system but remains separate from its management, the chaplain may be in a good position to act as advocate for young people or parents on certain matters.

What will a Chaplain avoid doing?

It is inappropriate for a chaplain to:

1. Impose religion on anyone or promote any particular denomination or church group.
2. View his/her role as that of an evangelist in the school. The primary role is pastoral and not evangelistic.
3. Present themselves as a professional counsellor or a professional teacher if they are not so.
4. Become part of the school's discipline, control or management systems.

What about Confidentiality?

A chaplain will be a confidante in the strictest sense, maintaining confidentiality in pastoral matters. However, a chaplain must be aware of the school's policy on reporting "disclosure", and conform to that.

What about accountability?

Chaplains have a dual accountability: to the Churches Education Commission and to the School.

How does this work out in practice?

Chaplains are assessed, accredited, equipped, appointed and supervised by CEC.

A CEC chaplaincy negotiator will discuss with the school the appointment and all relevant matters. The chaplain will operate in the school according to the framework agreed by the Principal (or Principal's nominee).

Any difficulties would be discussed by the Principal and the CEC Negotiator.

What are the CEC Guidelines for the Process to be followed to initiate chaplaincy in a School?

1. A CEC negotiator will discuss the chaplaincy scheme and possible availability of a chaplain with the Principal.
2. A meeting will be arranged between the CEC representative, Principal, Board of Trustees representatives, (including the staff representative and maybe the Chairperson of the Policy Committee), School Counsellor (if any).

The Agenda would include basic issues (see separate agenda sheet) including the discussion of a chaplaincy contract and donation to CEC.

3. Following a positive response at this interview, approvals need to be gained from the Board of Trustees AND the staff - for the concept of chaplaincy.
 - (i) The Board: The Principal and the BOT Chairman might take the proposal direct to the BOT, or it might go to the Policy Committee first. A CEC representative could attend part of the meeting, to answer further questions, if requested. This can avoid misunderstanding, lack of information and delay.
 - (ii) The staff: A CEC representative should be invited to a staff meeting (20-30 minutes?) to speak briefly and answer questions.

Some schools may wish to call a public meeting of the school community at some stage during the above process.

4. After both approvals are received the proposed chaplain will be introduced and the final decision to accept the offer will be made. Specific arrangements will then be made for the chaplain to begin a probationary appointment. The contract should be signed and copies be kept by the school, the chaplain and the CEC Negotiator.
5. The operating framework to be arranged between the Principal and the Chaplain will include relationship to the Guidance Counsellor, access to an interview room if required, use of school facilities, participation (if any) in staff meetings and guidance meetings, expected times of work, etc.

6. From CEC's point of view it is vital that the possible probationary appointment of a chaplain be discussed with the local Ministers' Association or the local ministers or church leaders and their approval and support sought at a very early stage in these negotiations.

The Chaplain will be representing the local churches in effect and must be acceptable to them as well as to the school.

How is a Chaplain accredited and supervised?

A probationary chaplain is not normally appointed unless they have attended a comprehensive 5-day course organised by CEC.

Every chaplain is expected to have a professional supervisor, acceptable to CEC, and is also monitored by a CEC supervisor.

Are there financial costs involved in a Chaplaincy appointment?

1. Up to 4 hours a week is offered free of charge, but schools are encouraged to make a donation to the Churches Education Commission, recognising that there are costs in setting up and administering this scheme.
2. Over 4 hours per week would be regarded as part-time work, and would require payment per hour. Negotiations about any such payment should be made between the school, the chaplain and the CEC representative.
3. In some cases, payment would need to be made for travelling expenses, e.g. for home visiting.
4. CEC encourages and welcomes any donations schools are able to make towards the ongoing training and supervision of chaplains.

What happens after the probationary period?

After approximately 5 months the CEC Negotiator will arrange a review meeting with the school. If the chaplaincy is proceeding satisfactorily the appointment will be ratified by both CEC and the school.

CEC will then ask the local churches, to arrange a service of recognition and commissioning of the chaplain's work.

How does chaplaincy fit into a State School environment:

"Education for the 21st Century" is the Ministry of Education's vision for a school system that will provide the foundations of education and the development of essential skills that students need to build life-long learning.

The presence of a chaplain will add to the resources available in the school that help create an environment where students and staff will feel safe, supported, challenged and valued while being involved in life-long learning.

A chaplain can contribute to the fostering of clear understanding of the commonly held values of individual and collective responsibility and accountability.

A chaplain may be able to help students develop a clear understanding of their own values and beliefs, while developing a respect and sensitivity to the rights of individuals, families and groups to hold values and attitudes which are different from their own.

STATE SCHOOL CHAPLAINCY:

Suggested Agenda for formal meeting with CEC Representative
(Principal, Staff Representative, BOT Chairperson, Guidance
Counsellor, plus any other invited people)

Topic:

Some Consequent Matters:

1. Purpose of meeting
2. Roles of Chaplain - including specific tasks school requires and details of Chaplaincy Contract.
3. Method of introduction to school - Personal introduction at staff meeting (hours and initial arrangements outlined)
- School notified: e.g.
(a) Parent circular (paragraph in regular one)
(b) Personal introduction in assembly.
4. Support structure - Formal and informal are being set up as Chaplains commence. Chaplains are expected to have a Supervisor.
5. Initial appointment for six months (approx) - A probationary period, with on-going review.
(After initial period - chaplaincy ratified and formalised, if appropriate).
6. Part time work - Voluntary up to 4 hours.
7. Rates of pay for "extra" work - Arrange provision now, even though unlikely to be needed for ...
- Any payments to be negotiated between chaplain and school and CEC.
- Reimbursement for essential travelling "on the job". Rate available?
8. Financial Cost to School - Chaplains work on a voluntary basis up to 4 hours per week. However if schools can make a donation to CEC for ongoing training and development of chaplaincy this would be very much appreciated.
9. Options for work hours - Arranged times to be displayed in staffroom, together with notification of any temporary variation (How far ahead?)
10. Should any "problem" occur (complaint, difficulty)
- Within the school, raise with Principal.
- Principal may choose to raise with CEC.
- The CEC Negotiator will then decide what action is needed, in consultation with the Principal.
- In an extreme case, CEC would withdraw the chaplain from the school.