

## "I've got issues Miss!" Perspectives on Clinical Pastoral Education in Educational Settings.

The title of this paper comes "straight from the horse's mouth". During my time as chaplain at Balwyn High School, a girl I had never met before made an appointment to see me. She came in at the arranged time, introduced herself and before I could ask her what brought her to my office she looked me straight in the eye and said "I've got issues, Miss!". I think the incident typifies the experience of school chaplains, especially those working with adolescents – there is a refreshing directness, a no bullshit attitude in teenagers. The girl's comment has a hint of another trait of many adolescents – especially those that seem to end up in the chaplain's office – they are savvy, they have an innate ability to couch their request in the psychological or social jargon of the day... she knew you were supposed to have "issues" to be in the chaplain's office during classtime, so that's what she had! I like these – openness, directness and a bit of streetwise savvy, and it's my hope that this paper may reflect them in some way, as I talk about the "issues" as I see them.

For clarity, just a note about terminology – throughout this paper when talking about the Centre for Clinical Pastoral Education which directed for 10 years, I will be referring to CCEs – an abbreviation for the Council for Christian Education in Schools. The name change to ACCESS Ministries occurred after the Centre closed – there isn't and never has been an ACCESS Ministries CPE Centre, so I'll be referring to CCEs.

Forty years is a time to look back and look forward – but for a CPE Centre specifically for those in educational settings, it's a very recent history – only 10 years! I'll outline the development and distinctive characteristics of CPE in educational settings as I've experienced them in the last ten years and explore whether there is in fact still a Promised Land for CPE training in this field.

My outline of the history will be brief. Joan Kenny<sup>1</sup> in her wonderful history of ASPEA Inc "A Fingerpointing to the Moon" has well documented our history. CPE as a way of offering pastoral care training to school chaplains is not new – CPE began in Melbourne in the 1960's, by the 1970's Rev'd Charles Bailey was including some school chaplains in the CPE programs he conducted. In the 1980's with the formation of the Christian Care Inc. some programs were run for specifically for school chaplains and there were other occasional ad hoc programs run by various supervisors which included school chaplains. Sometimes school chaplains were "fitted in" where there was space in other programs conducted by prison or hospital based centres. However until the establishment of the CCEs Centre there had been no CPE Centre anywhere in the world set up specifically to train chaplains working in educational settings – as far as I know this is still the case.

The CCEs Centre had its genesis in the mid 1990's when "vision" was very much on the agenda of ASPEA Inc. At that time there was intentional reflection within the organisation about future directions and the fostering of new ideas and opportunities for the expansion of CPE. In that climate of encouragement, while I was supervising at the Austin Hospital part time and working as CCEs chaplain to Balwyn High School I saw the potential for CPE in the training of school chaplains. Encouraged by Rev. Graeme Gibbons, I included a student

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<sup>1</sup> Kenny, J.M. *A Finger pointing to the Moon* Mulgrave: John Garratt Publishing 2003

who was interested in school chaplaincy in one of my programs at the Austin, and that student was placed with me as "Associate Chaplain" at Balwyn High School. Careful negotiation with the Austin CPE centre - CCEs and Balwyn High School, and a very able CPE student ensured that this experiment worked well. The experiment was repeated several times with increasing levels of independence from the Austin program, and more school chaplains involved. The shape of a new Centre was beginning to emerge. When one of the original students - a chaplain at an out-reach school - left the chaplaincy to move interstate, the principal of the school stressed that he wanted the new chaplain to do the same training as the last chaplain had done because of the enormous difference that CPE had made to her ministry. This very much helped my case in the establishment of a new Centre! In 1998 the Board of CCEs accepted the recommendation that CCEs apply to ASPEA Inc. for interim registration and in 1998 the Centre - myself as Centre Director and Jenny Mc Guirkas Pastoral Supervisor were jointly commissioned by CCEs and ASPEA at a service at Balwyn High School. The president of ASPEA and several members of the ASPEA Executive - the CEO of CCEs, the Chair of the CCEs Board of Directors and the Principal of Balwyn High School were all present and there was a sense of excitement, anticipation and support at many levels... there was a sense that everybody was "on board". In 2002, in recognition of the significant contribution that CPE was making to the training of school chaplains, CCEs offered Ian Breguet (who was by then accredited as a Pastoral Supervisor and moving towards acting at Level 2 Clinical Supervisor) and I two days a week each to run CPE programs. In the other three days we were employed in a pastoral support role to school chaplains - a role which fairly quickly changed into a management role.

During the 5 years from 2002 to 2006, the CCEs Centre usually ran four programs a year. During this time Rev'd Andy Calder also began supervisory training and in 2005 and 2006 ran programs from the Epworth Hospital which were under the auspices of CCEs in a similar way - so just as the CCEs Centre was the "child" of the Austin CPE centre, the Epworth Centre was the child of the CCEs Centre - the Austin Centre has grandchildren.... forty is quite young for that really! These were the golden days of the Centre in many ways - in terms of CPE we were in the Promised Land! At least three units were run every year until the end of 2006, when I resigned from the management aspect of my work in CCEs. In April 2007 Ian Breguet moved from CCEs to hospital chaplaincy and in July 2007 I resigned as Centre Director. CCEs did not advertise for new supervisory staff so the CPE Centre was without supervisory staff and therefore without ASPEA registration and so closed in mid 2007.

That's a brief potted history of the history of the CCEs Centre - what I'd like to do now is draw out some of the distinctive characteristics of CPE directed primarily at those wanting to be chaplains in educational settings

## WHO - PARTICIPANTS

The first one is obvious - it is the "who" of the CPE experience. The courses were designed for chaplains working in educational settings - particularly CCEs chaplains - although they were open to others... and this did create some tensions. As it was CCEs who was paying our salaries, politically the selection process had to be skewed in favour of CCEs chaplains or those with a firm intention to train as a CCEs chaplain. However, particularly in recent years, this policy raised some supervisory issues. Firstly, the chaplain that CCEs

management deemed were most “in need of” CPE were often the ones who least wanted to engage the CPE process, and as supervisors we had to work with many reluctant starters, and with many who were very resistant to learning – hard work supervisorily and particularly frustrating given that we always had more applicants than places. So, in order to accommodate those who had been sent to us, we had to turn away wonderful candidates who were very keen to do CPE in a non-hospital setting.

Secondly, in recent years the organisation changed theologically and the broad range of theological views which was once one of the features of CCEC chaplaincy narrowed. There were at least two CPE units conducted in the Centre where all the participants were from Assemblies of God churches. Thus theological reflection seminars did not have the diverse range of input and opinion that is most helpful in CPE groups. If different views were raised an unhelpful dichotomy between the “supervisor theology” and the “groups” theology was set up. Groups typically (but not exclusively) were all Christians on the more evangelical end of the spectrum – unlike some hospital programs we would never have had Jewish, Muslim or Hindu chaplains as a participant.

A third characteristic of the participants in our courses was that almost all of them did only one unit. Almost all of them were working full-time – in a chaplaincy position or a number of different positions, and principals are often very reluctant to give chaplain time release for CPE – the absence of a chaplain one day a week for two terms is not popular with principals – it’s hard work to get them to agree to a chaplain doing one unit let alone two or three. This norm of undertaking one part-time program did influence the “flavour” of our CPE programs – I will elaborate on this later in the paper.

A fourth characteristic of our programs was the provision of programs in rural areas. Of course this was not unique to the CCEC Centre with several Centres and individuals conducting programs in rural areas. However, none had the broad and systematic coverage of the state provided by the CCEC CPE Centre. There was at least one program conducted in a rural centre most years, and during its life programs were run in Morwell, Warragul, Shepparton (2) Kerang, Beaufort and various inner and outer suburban locations.

## **WHERE - SETTING**

So, to state the obvious, our programs were for school chaplains, so the “where” of the programs was different – they were in schools or in local churches, or in one notable adventure – in a country caravan park! This was a significant departure from traditional CPE programs ... even today when CPE is mentioned most people still immediately think “hospital”. The new setting has an enormous impact on the form, content and emphases of the CPE program. The hospital by its nature is about healing, the clients are people who are sick or those caring for the sick, and the aim is to make them well. We could spend a long time defining and drawing out what these terms might mean – but healing is at their core. The typical role of the pastoral carer in a hospital is a one-on-one pastoral conversation at a patient’s bedside, sometimes extended to conversations with family and loved ones and staff.

## **WHAT - EDUCATION**

In contrast, educational institutions exist not for healing but for learning. Very often those who are offered care by the school chaplain are, like many of those in hospital, at some

point of crisis in their lives. Teenage suicide, depression, grief associated with separation or divorce or death, questions of sexual identity, illness, abuse, physical disability, drug use and teenage pregnancy are issues which the school chaplain confronts day in day out. Certainly there are opportunities for CPE students placed in a school to minister in a time of crisis - in a similar way to the way CPE students in hospital settings offer such ministry.

Nevertheless there are significant differences in the role of the school chaplain - in a hospital apart from healthy maternity patients - patients in a hospital are sick - that's why they are there. In contrast all students in schools do not have the kinds of crises and "issues" outlined above. However all are going through developmental changes - they arrive at secondary school as children in Year 7 and leave as young adults in Year 12. Some seek the chaplain out for help in working through these transitions. The one on one pastoral care offered in these situations is not for the sick but for the well - not for those who want to be healed from their current state but for those who want to more fully experience it and understand it. But even then, the number of students - staff or parents in a school community who have one on one pastoral conversations with the chaplain is a small percentage of the total school community. Schools pay a percentage of the chaplain's salary - they want value for their money, and they need to build a strong case for the "value added" role of the chaplain to the whole school community - not just those who identify with "issues".

These are some of the questions our Centre faced as we trained chaplains for ministry in this context. What might the chaplain offer in *this* educational and political context? Can pastoral care be offered to the "healthy majority" as well as to the ones who are "lost" or is the foundational Christian model of pastoral care (that of the Shepherd who leaves the "ninety and nine" to care for the one who is lost) the only one that legitimately can be called pastoral care? Similarly can Clinical Pastoral Education courses historically based on training people for one on one hospital ministry offer help in what being pastoral in these situations might look like? How might we reflect theologically on ministry in the context of the normal developmental life issues that young people face - the onset of puberty, sexual identity experimentation with relationships etc. Is it helpful to use a creation/redemption model where the normal experimenting up and down behaviour of adolescents is seen as part of fallen humanity which needs forgiveness - or do we celebrate these as part of "abundant life" - life in all its fullness - albeit when the first love ends or the "best friend isn't my best friend any more" a sometimes painful and tumultuous part? To look at it another way, do the Year 8 girls fights, the angst over failed or new romances, the concern over being sprung having a party whilst their parents were away, require "healing" as in the medical model, "fixing" as in a problem solving model (I have heard one of our CPE participants describe God as the Great Fixer of Problems!) or are they stages of life's development which are all opportunities for simply living and learning - a model much more suited to the schools context which is obviously about learning.

## THE DISTINCTIVE NATURE OF CPE PROGRAMS FOR THOSE IN EDUCATIONAL SETTINGS

### New uses for old tools

So – what did a “typical” session in a CPE program run by the CCEs centre look like? Well, as a CPE Centre registered with ASPEA Inc. and bound by their Standards, we used the time honoured tools of CPE – the establishing of individual learning goals, verbatim seminars, case studies, midterm and final evaluations. Many of the verbatim presentations did involve a record of one on one pastoral conversations and helped the chaplain minister in crisis situations – a death, or a suicide or an accident. We as supervisors constantly worked with moving stories of chaplains supporting students who were pregnant and needed to make hard choices about whether or not to have the baby, with chaplains journeying with students who come out as gay, or who struggled with their own attitudes to homosexuality, chaplains ministering in a time of community grief after an accident had led to the death of one or more of their students, or a range of other pastoral situations. The verbatim was and is a powerful learning tool for chaplains ministering in this way.

However, sometimes, in order to adapt to the context and lived experience of chaplains ministering in schools and with strong encouragement from us as supervisors, a very different type of “verbatim” appeared. Some of the verbatims I have supervised over the years include the following: a verbatim record and theological reflection on a chaplaincy committee (the local fundraising and support committee for CCEs school chaplains) meeting where the chaplain had to argue her case for doing a CPE course in school time, a chaplain’s conversation with a Student Welfare Coordinator as the chaplain “went into bat” for a difficult truuanting student, and a school newsletter “Dorothy Dix” style column written by the chaplain in response to a request from a student who had written to the column for advice.

One of the most challenging and different verbatim presentations came from a chaplain who recorded verbatim a classroom lesson. As part of their educative role many CCEs chaplains are involved in classroom teaching, either as part of timetabled classes, or on an ad hoc visiting basis. Often these classes focus on life skills, health education or values education. Values education seems to raise hackles in some areas, but in fact what the chaplain does in these classes is not to impose or evangelise, but to engage with students in an open exploration of beliefs and values. This is in a classroom context... a classroom full of year 8 students of differing abilities and attention spans in a country high school is a very different setting to a one on one pastoral conversation at a hospital bed. Are both situations part of the “core business” of chaplains? I believe so. Are both situations pastoral? I think that certainly both hold the potential for pastoral care. Can the CPE verbatim presentation tool be helpful in this real life situation – our experiences suggested that it could.

Sometimes school chaplains in stateschools have quite a direct input into the exploration of spiritual issues. When I was chaplain at Balwyn High School, the Coordinator of Health Education took seriously the research which suggested that spirituality was an important protective factor for potentially “at risk” adolescents and asked me to conduct classes for Year 9 and year 10’s in “spirituality”. Again I ask the same questions – is this proper work of the school chaplain? I would say “of course”. Can this task be helped by CPE methodology – where a verbatim presentation of a class on spirituality is presented, along with students’ responses? What might be the key questions for discussion in such a verbatim seminar – are they questions such as “What did the school students learn?” or indeed “Did the students learn anything?” – are they the questions of the more evangelical of our CPE participants “Did the students move closer to a relationship with Christ?” or are they the

more traditional CPE questions like "How were they cared for?" Are we pushing the CPE model further can it can go by trying to use it in this way – or have we been limiting it by concentrating primarily on one on one pastoral care? My view is that a school classroom conversation intentionally focussing on spirituality on what is sacred on what gives meaning and purpose to life as well as being educative is in itself a sacred space... a place where if students are listened to and where their spiritual experiences are honoured they will indeed feel cared for and thus it is a proper subject of a CPE verbatim. The disciplinary aspects of a classroom situation the realities of the school setting are all part of the mix. There is much scope for experimentation and research in this area... to use the words of the song "We've only just begun"!

## **New tools for a new setting**

### *Educational methodology*

The CPE groups run by the CCES CPE centre could be characterised as learning communities. These learning communities were distinctive in that they comprised participants who exercised their ministry in other learning communities... schools, universities and colleges. Thus in this context learning how people learn and how best to teach pastoral care are fundamentally important. Just one of the ways that this was done was to use Gardner's<sup>2</sup> concept of Multiple Intelligences in all our programs. Gardner as a result of his early research on stroke patients rejects the idea of a single fixed intelligence and argues that people have at least seven different intelligences and that they are relatively stronger or weaker in each of these. The Intelligences are Verbal/Linguistic, Mathematical/Logical Visual/Spatial Musical Kinesthetic Interpersonal and Intrapersonal. People obviously learn best when concepts are presented using the intelligences in which they are strongest but areas in which people are relatively weaker can be developed given a supportive environment. Today's teaching methods in school incorporate all these intelligences. Thus games, making models, class debates, solving a puzzle or a quiz, reading a text and answering questions keeping a journal writing or singing a song may all be used by a teacher to teach the same concepts.

In contrast in CPE traditionally we have relied heavily on three of these intelligences Verbal/Linguistic (verbatim journals seminar discussions) Interpersonal (Open Groups) and intrapersonal (the emphasis on personal growth of the CPE participant as emphasized in many CPE programs.) In CCES programs I have attempted to redress this balance by presenting a seminar on Multiple Intelligences fairly early in the course and by means of various questionnaires determine the relative strengths and weaknesses of each participant. I ask each participant to present an account of a pastoral encounter using an Intelligence other than Verbal/Linguistic. This presentation is in the "mainstream" of verbatim presentations (as distinct from work in other centres where a "non verbal" may be used as an integrative tool or as a means of theological reflection). Such presentations have included complicated electronic gadgets, mathematical puzzles, songs, a trumpet solo, rock'n'roll dances, bathtubs of water with plastic toys, drawings, collages and mimes – all ways of presenting what was going on in a pastoral encounter. In every unit of CPE I have conducted using Multiple Intelligences presentations participants have indicated that it was one of the most powerful learning tools in the program, with

<sup>2</sup> Gardner, H *Frames of Mind* New York: Basic Books, 2004

participants demonstrating fresh insights into their approach to ministry and the impact of their ministry on those receiving care: insights they weren't able to grasp using the traditional verbal approach.... plus, they are often good fun, and we need a bit of that in CPE don't we?

### *Technology*

No discussion of educational methodologies in CPE would be complete without mention of the revolutionary new technology of the last 20 years. I will discuss this in more detail when I talk about future directions but suffice to say here that in recent years CCEs used email extensively for the communication of course information, journal entries and supervisory responses to these. In programs in rural areas where the group met only fortnightly the use of email was an integral part of the methodology of the course.

### *Program emphases*

I mentioned earlier that one of the distinctive characteristics of CCEs CPE programs is that participants usually only do one unit- mainly because of the difficulty of getting time off school to undertake extra units. Principals clearly want "bang for their buck" - many chaplains are asked either by their principal or their chaplaincy committee to provide a report on their learning in CPE, and how it has helped their ministry. Thus any CPE program for those ministering in educational settings needs to have a strong focus on ministry outcomes - whilst none would dispute that self development and self understanding are wonderful by products of a CPE program, a response like "I learned a lot about myself" is not going to quite cut it with principals who have been without their chaplain for one day a week for six months! The emphasis needs to be on the "end user" of the pastoral care - the school student, parent or teacher - and the quality of the ministry offered to them by the chaplain. Thus in the initial goal setting stage, group time and our expectations around evidence presented at the time of Final Evaluation we stressed improved ministry functioning, rather than self understanding, self development, community building or group relations. All these other issues were of course present in every program and fruitful ground for learning but supervisors made conscious choices to concentrate on ministry outcomes.

### **A new context - emphasis on the big picture - justice issues**

I mentioned earlier that politically it is important that the chaplain is seen as being there for the whole school community. In taking seriously the context of that ministry the chaplain often becomes involved in issues of social justice - another area of ministry often ignored in traditional pastoral care training. Denham Grierson's<sup>3</sup> analysis 11 years ago of the challenges facing pastoral care is still pertinent now as he encourages a "recovery of the prophetic dimension of pastoral care and a well articulated understanding of its justice work." CCEs CPE programs attempted to do that by emphasizing practical and theological reflection on the "big picture" context of particular pastoral situations. I have time to offer only two examples here. Several years ago a chaplain working in two very socially disadvantaged schools in a large regional centre undertook CPE in the CCEs Centre. During the course of this unit he was involved in caring for those associated with nine different cases of suicide or attempted suicide. Whilst caring for the "one" as best he could, no amount of one on one pastoral care could really impact on the social economic and

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<sup>3</sup> Grierson, D. "Tomorrow and tomorrow and tomorrow lead on to?" *Ministry, Theology and Society* Vol. 10, no. 2 November 1996

spiritual factors which contributed to this terrible situation. An analysis of the social context, a study of "generational poverty" as analysed by Ruby Payne<sup>4</sup>, and its associated values, and an exploration of the chaplain's possible roles in broader social action provided much more fruitful ground for discussion than a detailed analysis of the chaplain's listening skills or his feelings or parallel process or any of the other more traditional CPE tools. In a similar vein the ACCESS chaplain working in Mildura has a key role in fighting for justice for the victims of the horrible road crash where several teenagers were killed. What might CPE offer this chaplain in this vital pastoral care role? Again there is much work yet to be done in this area!

## THE FUTURE: IS THERE A PROMISED LAND?

So what of the future for CPE as a means of training those in chaplaincy in educational settings?

As I indicated earlier there is now no CPE Centre specifically focussing on training those in ministry in educational settings, so in some senses it feels more like the wilderness than the promised land. However there are several potentially very hopeful signs.

The first hopeful sign is that it's been tried and it works! We have had almost 100% positive feedback from all participants in our programs, many have said that they wished CPE had been offered either before or at the beginning of their chaplaincy. Almost every current chaplain who has undertaken most helpful training they have undertaken. Furthermore there were always more applicants than there were places – so – the market is there! Thirdly the personnel is there – there are several CPE supervisors and educators who are still around who have had years of experience in supervising programs for school chaplains. There are others who have been school chaplains themselves and are accredited CPE supervisors and are open to the possibility of working in a new Centre. There is at least one other who has not begun supervisory training but is in a sense "on the starting blocks" ready to begin that journey.

The second hopeful sign is the National Schools Chaplaincy Program – the rather controversial Howard government decision to provide \$30,000,000 per annum over three years to fund chaplains in schools. I counted over 500 schools in Victoria alone who have received this funding. There are many more opportunities for jobs for school chaplains than ever before and many schools are having trouble filling these positions. There are guidelines about the qualifications expected of these chaplains but these are quite vague, and certainly do not include CPE! These 500 odd schools in Victoria include state primary and secondary, Catholic, Anglican, UCA, independent Christian, Baptist, Steiner, Montessori, Jewish and Islamic schools. ACCESS Ministries the largest single employer employs some of these chaplains, several other organisations employ at least one, however the majority are employed directly by the individual schools. Principals are naturally keen to access whatever pastoral help they can for their students – they are less clear about what qualifications chaplains are "supposed" to have! What a wonderful opportunity to market the benefits of one unit of CPE as a minimum standard qualification – and what a potential base of customers for a new Centre! Of course existing hospital based CPE Centres could continue to offer the odd place to school chaplains but a hospital based training centre is obviously

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<sup>4</sup> Payne, R *Framework for Understanding Poverty* Washington: Aha Press, 2003

not the place principals or other employing bodies would choose as a first port of call to train their chaplains any more than a school based CPE program would be ideal as the only option for training hospital chaplains. There is much to be said for that Centre being a body which is independent from the various groups which actually employ school chaplains – such a Centre could provide independent training for those at all points along the theological spectrum. Perhaps a model similar to the INSTEP model with a Board comprising representatives of various interested parties may be possible or perhaps such a Centre could be set up under the auspices of one of the theological colleges. A measure of independence from the employing bodies would ensure a safe, uncompromised and diverse learning environment.

What might ASPEA's role in such a Centre be? Traditionally ASPEA has had a passive role in regard to new centres – ensuring that applications from people interested in setting up a new Centre meet the Association's rigorous Standards in this regard. I would encourage ASPEA to consider a more active even evangelistic role in the expansion of CPE. Much of ASPEA's work involves the (albeit essential) tasks of accreditation of supervisors through the complex processes of committees and recommendations – making sure the Standards are met, constantly updating the Standards, to keep them strong, and to setting a higher and higher bar. Whilst of course these are fundamental tasks, I would encourage, even beg ASPEA to begin to look outwards, to build relationships with others – with theological colleges, particularly those offering chaplaincy courses, and with chaplaincy and pastoral care providers in all sectors, not just those in healthcare. Courses such as Integrated Chaplaincy Training are growing – how might we build strong, positive and complementary relationships with the providers of these courses? In terms of CPE outside the traditional hospital setting how might we “get political” and garner support from places which have not seemed likely allies – like the federal and state governments? I would suggest that if we do not at least attempt these tasks we could become increasingly marginalised and irrelevant in pastoral care training.

Secondly, if there is to be a Promised Land for CPE in educational settings I would encourage ASPEA to go back to the basics in terms of definitions – what constitutes pastoral care? Whilst we have a very clear set of expectations for those undertaking CPE courses and supervisory training, nowhere do we have a clear definition of pastoral care itself – ie precisely what we are supposed to be educating for. I was very impressed with David Fuller when he did CPE with us as a trainee chaplain – when asked to answer the classic verbatim question “How effective were your pastoral responses?” he said in effect “well we need some criteria to judge this by, so here are my criteria of effectiveness, this is how I think I went according to these criteria” – he had a clarity around the outcomes he wanted from his pastoral care that can perhaps teach us something in ASPEA.

Finally ASPEA and all its Centres need to explore how the new technologies may be used in pastoral care, in CPE programs and in supervisory education. Whether we like it or not much of the pastoral care offered by tertiary chaplains is done by email – is this a “verbatim” on the same level as a pastoral conversation is? School chaplains use sms extensively in their pastoral care of students – regardless of how we feel about this it is the reality. How do we respond as educators to this – the real life world in which school chaplains operate? Can an sms conversation be a verbatim? How can chaplains be helped to use these new means of communication in a pastoral way or must we insist on face to face conversation as the

only way real pastoral care can be offered? Similarly in our programs, could we have a "virtual" CPE group, with participants on the other side of the city or the other side of the world? In order to be taken seriously as a relevant cutting edge method of education ASPEA Inc must embrace all of these new technologies and explore how we can use them most effectively in pastoral care and pastoral care education.

I believe there is huge potential for an expansion of CPE programs in the education of school chaplains throughout the country. The issue is not in fact "Is there a Promised Land?" but rather "The Promised Land is waiting- who is going to have a peep and have a go at claiming it?"