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AN INVESTIGATION INTO CHAPLAINCY
IN
IRISH CATHOLIC VOLUNTARY SECONDARY SCHOOLS

(Two Volumes)

VOLUME 2

by

Máire Maighread Fennin

A THESIS SUBMITTED FOR THE DEGREE OF

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TABLE OF CONTENTS

VOLUME 2

CHAPTER 10: THE HELPER-CHAPLAIN 1

10.1 Profile of the Helper-Chaplain 2

10.2 The Objectives of Helper-Chaplains 3

10.3 Stated Main Functions of Helper-Chaplains 5

10.4 Responses of Students and Staff to the Work of Helper-Chaplains 12

10.5 Helper-Chaplains' Sense of Belonging and Sense of Influence in the School 15

10.6 Areas of Stress for Helper-Chaplains 18

Summary 22

CHAPTER 11: THE COMMUNITY BUILDER-CHAPLAIN 25

11.1 Profile of the Community Builder-Chaplain 26

11.2 The Objectives of Community Builder-Chaplains 27

11.3 Stated Main Functions of Community Builder-Chaplains 30

11.4 Perceived Responses of Students and Staff to the Work of Community Builder-Chaplains 36

11.5 Community Builder-Chaplains' Sense of Belonging and Sense of Influence in the School 40

11.6 Areas of Stress for Community Builder-Chaplains 44

Summary 48

CHAPTER 12: A COMPARATIVE REVIEW OF THE CHAPLAIN MODELS 49

12.1 The Minor Differences between the Chaplain Models 50

12.1.1 Gender of Chaplain Models 50

12.1.2 Religious Distinction of Chaplain Models 51
12.1.3 Accountability of Chaplain Models 52
12.1.4 Size of School in which Chaplain Models work 54
12.1.5 Time Spent in School by Chaplain Models 54
12.1.6 Chaplaincy Training 55

12.2 Common Factors among the Four Chaplain Models 56

12.2.1 Review of Factors Common to All SBCs 57
12.2.2 Review of the Functions of Chaplain Models 59
12.2.3 Review of the Perceived Responses of Staff and Students to the Work of Chaplain Models 60
12.2.4 Review of Sense of Belonging and Sense of Influence in the School 61
12.2.5 Review of Areas of High Stress 63

Summary 64

CHAPTER 13: CHAPLAINS' PERCEPTIONS OF THE NEED FOR CHAPLAINCY IN SCHOOLS AND THEIR VISION FOR THE FUTURE 66

13.1 The Need for Chaplaincy in Schools 67

13.1.1 State Funding of Religious Ethos 67
13.1.2 The Work of Chaplains as Part of Parish Ministry 70
13.1.3 Can RE Teachers do the Work of School Chaplains? 72
13.1.4 State Paid Chaplains 73

13.2 Other Pastoral Services Provided by School Chaplains 76

13.3 Vision for the Future of Chaplaincy in Secondary Schools 81

13.3.1 Acceptance of the Need for Chaplaincy 81
13.3.2 Recognition of Chaplaincy in All Schools 82
13.3.3 Professional Status of Chaplaincy 82
13.3.4 Gender Balance in Chaplaincy 83

13.3.5 A Review of Church Policy 84
13.3.6 Balance Between Spirituality and Consumerism in our Culture 87

Summary 89

CHAPTER 14: CONCLUSIONS AND RECOMMENDATIONS FOR THE FUTURE 92

14.1 An Overview of the Present Chaplaincy Service 93

14.1.1 The Broad Aims of Chaplaincy Work 95
14.1.2 School Based Chaplains and Parish Based Chaplains 96
14.1.3 SBCs' Range of Chaplaincy Work 97
14.1.4 Models of Chaplaincy 98
14.1.5 Chaplains' Vision for the Future 99

14.2 Transitional Situation and Development 104

14.2.1 Universal Recognition of the Need for School Chaplaincy 106
14.2.2 Definition of Role 107
14.2.3 Centrality of Chaplaincy to Pastoral Care 108
14.2.4 Chaplaincy Qualifications and Training 109
14.2.5 In-Career Development 111
14.2.6 Present Appointment Procedures 113

14.3 Recommendations of Certain Criteria and Procedures 117

14.3.1 Criteria and Standards for the Post of Chaplain 117
14.3.2 Procedures for the Department of Education and Science 118
14.3.3 Chaplaincy in Large Schools 118
14.3.4 School Chaplaincy for the Future 119

Final Comments 120

REFERENCES, BIBLIOGRAPHY AND CONSULTED SOURCES 129

APPENDIX A: The Three Models of Religious Practice as Explicated by Inglis 194

APPENDIX B: The Need for Faith 203

APPENDIX C: Questionnaires to the Hierarchy, Trustees and Other Associations 204

APPENDIX D:	Focus Group and Interview Questions and Rationale Questionnaire to Chaplains	232 236 274
APPENDIX E:	Mater Dei Institute of Education	295
APPENDIX F:	Tables for SBCs and PBCs	217
APPENDIX G:	Tables for Minor Distinctions between Models of Chaplains	334
APPENDIX H:	Tables for Models of Chaplains	338
APPENDIX I:	Summary Tables	373
APPENDIX J:	Peer Ministry	382

Chapter 10

The Helper-Chaplain

CHAPTER 10

THE HELPER-CHAPLAIN

The term 'helper-chaplain' is given to this model because of the proclivity of these chaplains for actively supporting the work of the principal, deputy-principal and teachers, particularly in areas of extracurricular activities and of pastoral care. Reasons put forward for this preference included the view that some chaplains can best promote the pastoral care of students by supporting and encouraging staff in this respect, particularly in larger schools. Most helper-chaplains work in schools of more than 500 pupils and they are of the view that it is vitally important to the pastoral care system that teachers are extensively involved in the pastoral care of students. By assisting and possibly influencing teachers, helper-chaplains assert that the pastoral benefit will ultimately be passed on to the students.

For helper-chaplains, becoming involved in the school-based extracurricular activities of teachers is a means of getting to know both staff and students. Since

extracurricular pursuits are voluntary and do not bear the hallmark of classroom formality, they are often embraced with enthusiasm. They are viewed as an important aspect of student development and, as such, essential to a holistic education. Helper-chaplains indirectly infuse school life with their own influence by supporting the individual endeavours of various teachers and by being involved in this extracurricular aspect of schooling.

10.1 Profile of the Helper-Chaplain

Chaplains who belong to this model are distinguished by their preference for making the acquaintance of students through members of the staff. They do this by helping the principal, deputy-principal and other teachers in various ways. They are chaplains who like to be active. They assert that principals and deputy principals generally appreciate having somebody who is available and willing to help out when times are busy. Such help may consist of telephoning parents when students are absent and recording the reason for the absence, seeking medical help for students when necessary, driving students home if they are too ill to remain in school and accompanying students to sporting and other events off the school premises either during or after school hours.

When such help is given the chaplain may also seek help when he or she is in need of it. In the words of one

such chaplain, "By helping the principal and others on the staff I win their appreciation and trust and, therefore, I find it easier to ask if I can arrange to see groups of students occasionally during class times" (Participant in Focus Group 2).

Other areas in schools' extracurricular business in which this group of chaplains assist, where possible, are in the canteen, the school shop, second-hand book sales at the beginning of the year and taking care of vending machines. All these areas prove useful as a means of meeting students, teachers and ancillary staff and getting to know them. As one helper-chaplain said,

> all of these are areas that need looking after in a school, ... they are areas where some adult has to take responsibility and be in charge. So, when teachers are either too busy or simply not interested, I do it. I find it a good way of meeting teachers, students and even parents sometimes (Interviewee no. 7).

They also tend to engage themselves in a helping capacity with teachers who are in charge of student groups set up throughout the school such as class prefects or student councils and committees.

10.2 The Objectives of Helper-Chaplains

The primary objective put forward by helper-chaplains, as distinct from other models of chaplain, was the pastoral care of the staff of the school. In doing so, it was made clear that it was not their intention to

look upon the pastoral care of students as being of lesser importance in any way. It was contended that by first looking after the welfare and concerns of staff, the welfare of students would naturally follow. In the words of one helper-chaplain:

> The pastoral care of the students is of the utmost importance. However, by caring for the teachers and by being involved in their interests, by helping them and working with them, the students can be reached more easily. I think the pastoral care of teachers is often overlooked even though it is of crucial importance. Care of teachers leads to better care of students (Interviewee no. 16).

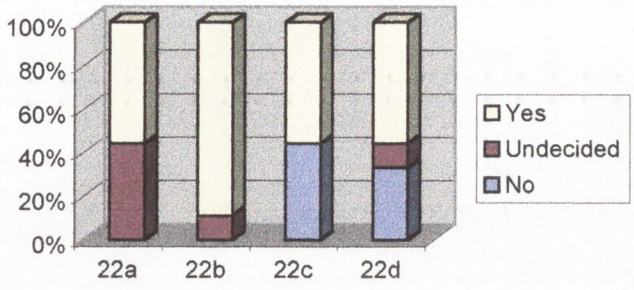
Another asserted:

> In a large school ... I could never get to know the students except through the teachers. Perhaps in years to come, when I'm in the school longer and know the place better, I might become more independent. But, at the moment, I rely on working through teachers, and I find that to be the most effective means of achieving my goals as chaplain (Interviewee no. 29).

Generally, helper-chaplains avowed that they enjoyed professional interaction with teaching staff. It enabled them to enjoy a sense of team spirit in the school and, in so doing, to avoid a sense of isolation which could otherwise exist.

Graph 10.1, page 5, indicates how helper-chaplains arranged their priorities in regard to the four objectives of school chaplaincy presented in the questionnaire:

The Objectives of Helper-Chaplains:



Graph 10.1: Questions 22a to 22d N=9

This graph shows that a great majority (88.9%) of helper-chaplains answered positively on Question 22b (Pastoral care of staff), and so, gave greater emphasis to this as an objective of school chaplaincy. Positive scores were also given in the other three questions, but to a lesser extent. Helper-chaplains (55.6%) answered positively on Question 22a (Objective of chaplaincy is the pastoral care of young people). A majority (56%) also answered positively on both Question 22c (Objective is to be "the acceptable face of the Roman Catholic Church"), and Question 22d (Objective is to promote the Catholic ethos of the school). This data is also shown in numerical detail in Tables H.1 to H.4, Appendix H, Vol. 2, pages 339 to 340.

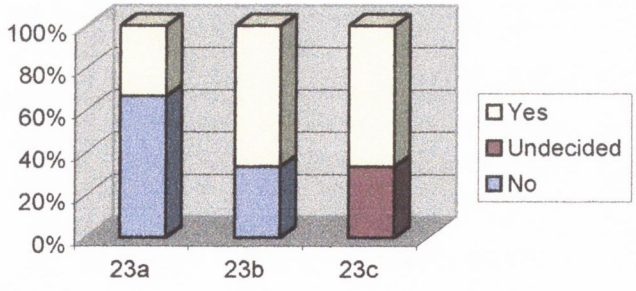
10.3 Stated Main Functions of Helper-Chaplains

Ordained helper-chaplains generally stressed that their functions were firstly to provide the Sacrament of

Reconciliation for staff and students in the school and, secondly, to celebrate Mass from time to time in the school. Some helper-chaplains, however, opted for the daily celebration of Mass as being their function as school chaplain.

Graph 10.2 illustrates the way in which ordained helper-chaplains chose to state their functions with regard to Questions 23a, 23b and 23c in the questionnaire. Although the numbers involved here are small, it can be seen that higher scoring occurred on Questions 23b and 23c, indicating that two of the three helper-chaplains regarded their foremost functions to be the periodical celebration of Mass (Question 23b) and the administration of the Sacrament of Reconciliation to staff and students (Question 23c). However, this concurs with views expressed in the focus groups and in the individual interviews.

Functions of Ordained Helper-Chaplains



Graph 10.2: Questions 23a to 23c N=3

With regard to the work of all chaplains, most helper-chaplains, in the focus groups and interviews, gave priority to four main functions and several secondary functions. The most important of these was frequenting the staff room, getting to know the teachers, becoming aware of their various interests in extracurricular undertakings and offering assistance when possible. The second most important function which was generally asserted by helper-chaplains was to provide suitable resources for prayer services and liturgies for students. This is often done by procuring the help of teachers. Helper-chaplains, in common with other models, usually find that that they need teachers' cooperation in order to 'take' students during class time to prepare for, and perform, liturgies and prayer services. As one helper-chaplain typically maintained:

> Since I give quite a lot of help to others, I can call in a few 'favours' when I need to. That usually works quite well, because the teachers that I help feel, more often than not, that they are obliged to give me a hand when I need help myself. However, it really only works if I ask them to take on short-term commitments or something that's not too time consuming (Interviewee no. 22).

This would suggest that helper-chaplains like to operate on the basis of mutually giving and receiving help from the teaching staff when necessary. Their ideal relationship with teachers, therefore, would be one of reciprocity.

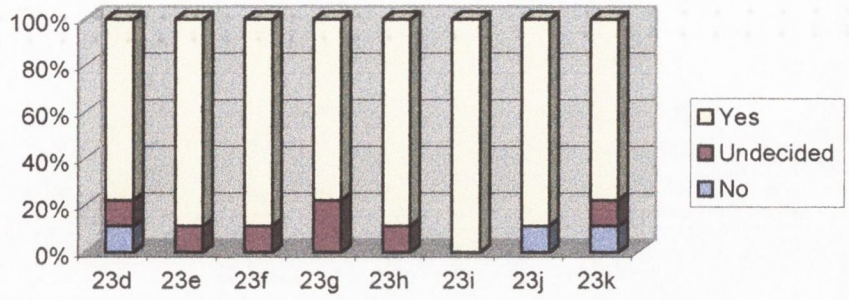
Helper-chaplains recognise the need to work closely with RE teachers and to be resource persons in theological

matters for the RE team including catechists in schools. They visit RE classes regularly and provide both guidance and resources for prayer services and liturgies for students. Student interest is stimulated by "showing them video recordings, by distributing literature and by having discussions with them about their preferences in conducting a service" (Interviewee no. 22).

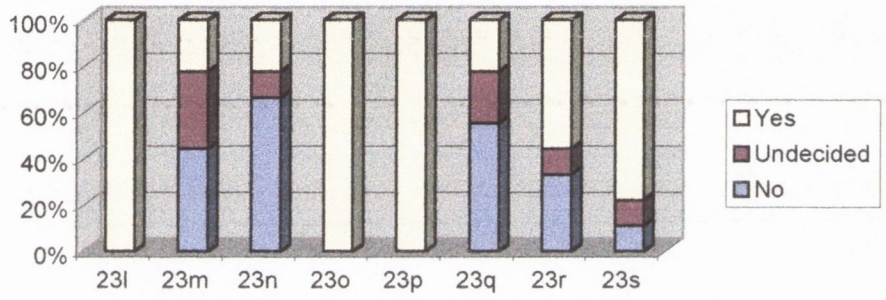
Attending school functions is seen as important. Teachers are usually involved in the running of such occasions and parents also have a strong presence. It was expressed that, "In a Catholic school the chaplain should maintain a high profile around the school. Being present at school functions is a means of sustaining that profile" (Interviewee no. 29). Helper-chaplains attend functions organised by their schools. These include musicals, drama, fashion shows and art exhibitions.

Another function of helper-chaplains, in common with other models of chaplaincy, is meeting the needs of bereaved students and those who are in personal difficulties for any reason. They also give great importance to ensuring that suitable counselling is arranged for students when that is necessary. All of these assertions were corroborated by the data from the questionnaire, this data being illustrated in Graphs 10.3 and 10.4, page 9:

Functions of all Helper-Chaplains



Graph 10.3: Questions 23d to 23k N=9



Graph 10.4: Questions 23l to 23s N=9

In these two graphs it is seen that maximum scoring was achieved on four questions concerning chaplaincy functions: Question 23i (To provide suitable resources for prayer services and liturgies), Question 23l (To visit the staff room and meet teachers), Question 23o (To help students receive counselling when necessary), and Question 23p (To meet needs of students in times of bereavement and other difficulties).

High scoring was also recorded on Question 23e (To pay special visits to RE classes), Question 23f (To be a

resource person for catechists and RE teachers), Question 23h (To promote and maintain a high profile for the spiritual life of the school), and Question 23j (To organise retreats for students). It is evident that the data from these questions of the questionnaire corroborates that from the focus groups and individual interviews.

To summarise:

Main Functions of Chaplaincy to which Helper-chaplains give priority:

For <u>ordained</u> Helper-chaplains:

1 Administering the Sacrament of Reconciliation to staff and students (Q. 23c);

2 Periodical celebration of Mass in the school (Q. 23b);

For <u>all</u> Helper-chaplains:

3 Having a presence in the staff room and meeting teachers (Q. 23l);

4 Providing suitable resources for prayer services and liturgies for students (Q. 23i);

5 Being aware of and meeting the needs of students in times of bereavement and other personal and family difficulties (Q. 23p);

6 Helping students to receive appropriate counselling when necessary (Q. 23o);

7 Visiting RE classes(Q. 23e);

8 Promoting and maintaining a high profile for the spiritual life of the school(Q. 23h);

9 Being a resource person for RE teachers and catechists in the school(Q. 23f);

10 Organising retreats for students(Q. 23j);

11 Developing and encouraging pastoral care programmes in the school(Q. 23k);

12 Arranging for the administration of the Sacrament of Reconciliation to students and staff (Q. 23d).

In the focus groups and individual interviews, the least popular functions expressed were the visitation of students at home or anywhere outside the school premises, the development of links with the local parish, giving support to students in their endeavours to fund-raise for charities and the counselling of students. Scarcity of time was the most common reason given for all of these. An additional reason given for personally not counselling students was that many helper-chaplains are not qualified to counsel and, therefore, do not do so. However, as previously stated they are very willing to seek help for students who need counselling, either through the career guidance teacher or from outside agencies.

To summarise the corresponding negative data from the Graphs 10.3 and 10.4:

Functions of Chaplaincy to which Helper-chaplains give least priority:

For <u>ordained</u> Helper-chaplains:

1 Celebrating Mass daily in the school (Q. 23a);

For <u>all</u> Helper-chaplains:

2 Counselling of students(Q. 23n);

3 Visitation of students either at home or in hospital(Q. 23q);

4 Developing links with the local parish and the wider community(Q. 23m).

These graphs and summaries reflect the data given in Tables H.5 to H.23, Appendix H, Vol. 2, pages 341 to 350.

10.4 Perceived Responses of Students and Staff to the Work of Helper-Chaplains

The most emphatic response to their work, which helper-chaplains expressed, is the enthusiasm of principals. In explaining this, these chaplains were largely of the view that, in the day to day running of schools, a fairly large variety of tasks arise which can pose problems of time and resolution for principals. While many of these problems may be seen as of a secular nature and, therefore, outside the chaplain's field of duty, principals appreciate the assistance which helper-chaplains offer. However, most helper-chaplains held that giving such assistance encompassed tasks which were of a pastoral nature. Included among these tasks is the care of students should they become ill in the course of the day, or should they need to be brought to a doctor and/or then accompanying them home. Also included is:

> ... making phone calls about absent students to enquire why they're absent, supervising students during break times or even during class time in the short-term absence of teachers, accompanying a teacher taking a class of students away from the school on a field trip or educational outing, ... even helping the office staff when they are very busy. The principal really appreciates all this, and all of it has a pastoral dimension (Participant in Focus Group 4).

Another response experienced by helper-chaplains is that students attend liturgies and prayer services in the school in fairly large numbers. This is partly due to the example of teachers who, by their own regular attendance, encourage the students in this direction. However,

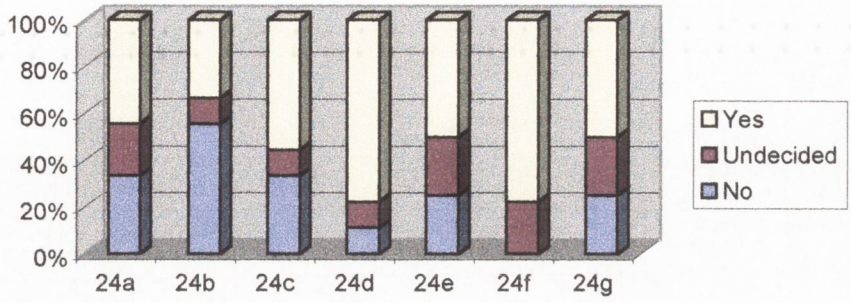
although helper-chaplains asserted that teacher participation in liturgies and prayer services is enthusiastic, they could not say the same of students. While student attendance was considered to be good it was not adjudged to be enthusiastic.

Helper-chaplains generally expressed the view that pastoral measures taken by them in schools were not often taken up and run by other members of staff. They expressed dismay at this as they expected that staff would reciprocate the help given to them by the chaplains. It is interesting to note here that staff welcome pastoral care measures and structures introduced by helper-chaplains, but yet they are not prepared to take over from the chaplains when such structures are put in place. However, helper-chaplains said that, although they found this situation disappointing, they were resigned to it. As one chaplain expressed:

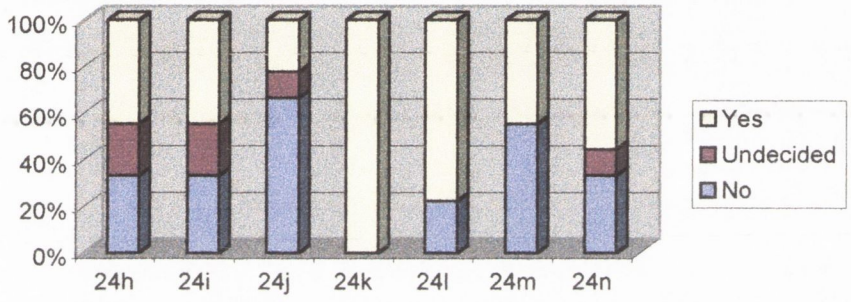
> It is my view that, ideally, teachers should be very fully involved in the pastoral care structure and in all its components in the school. It is not enough that one person starts things off and then has to bear all the burden and responsibility of looking after it afterwards. I know teachers are busy. However, I have three pastoral organisations going in the school at present. If I could hand the running of some of these over I could organise more. However, I can't afford to, and so, I am somewhat limited in what I can do (Interviewee no. 7).

Graphs 10.5 and 10.6, page 14, illustrate the data from the questionnaire on Question 24 regarding the responses of staff and students to the work of helper-chaplains:

Responses of Staff and Students to the Work of Helper-Chaplains:



Graph 10.5: Questions 24a to 24g N=9



Graph 10.6: Questions 24h to 24n N=9

To summarise:

Students' and Staff's Main Positive Responses to Helper-chaplains:

---

1 The principal is enthusiastic about the chaplain's work(Q. 24k);

2 There is good attendance by teachers at liturgies and prayer services (Q. 24d);

3 Teacher participation in school liturgies and prayer services is enthusiastic (Q. 24f);

4 Pastoral care measures introduced by the chaplain are welcomed by teachers (Q. 23l);

5 There is good attendance at the Sacrament of Reconciliation (Q. 23b).

Students' and Staff's Main Negative Responses to Helper-chaplains:

---

1 Students do not ask the chaplain to pray with them (Q. 24j);

2 Students do not discuss problems with the chaplain (Q. 24h);

3 Individual students do not return to discuss problems with the chaplain (Q. 24i);

4 Pastoral care measures initiated by the chaplain are not subsequently taken up and run by other staff members (Q. 24m);

5 Mass, when celebrated, is not well attended in school (Q. 24a).

This data corresponds positively with the qualitative data from the other instruments of the research. It is also given in numerical form in Tables H.24 to H.37, Appendix H, Vol. 2, pages 351 to 357.

10.5 Helper-Chaplains' Sense of Belonging and Sense of Influence in the School

On the whole, helper-chaplains articulated a strong sense of belonging and sense of influence in schools. Since their presence in the school is constant and their modus operandi involves frequent interaction with the principal and the teachers, they feel that they are part of the staff. Key elements in augmenting helper-chaplains' sense of belonging and influence are: holding a central role in the pastoral care structures of schools,

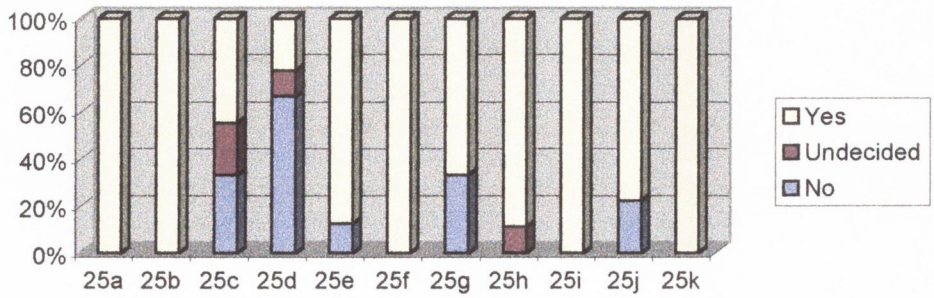
having frequent association with the RE team, being fully accessible to the staff, knowing the teachers very well and attending staff meetings.

A material consideration which enhances belonging among helper-chaplains is the assignment of a chaplaincy room, which many helper-chaplains have. Other factors include having a good knowledge of the school, being familiar with the time-table, working closely with the career guidance counsellor, having a good knowledge of the students through the staff, having access to students' records and attending parent/teacher meetings. As one helper-chaplain asserted,

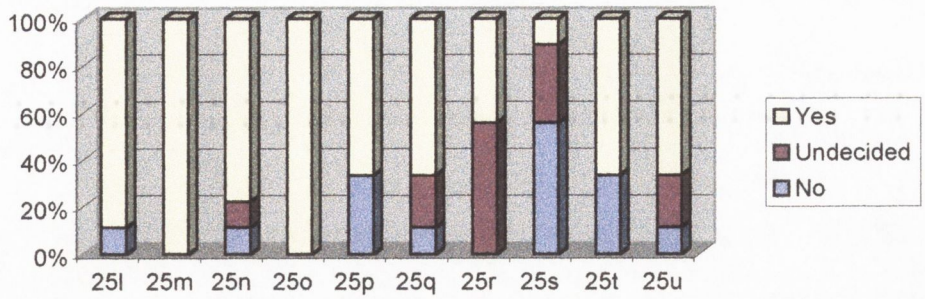
> I am as involved in the affairs of the school as any teacher. I am a member of staff and I spend regular time in school. I contribute to almost all aspects of school life and I have some influence regarding the way things are done, although not always ... I am part of school life. I fill an important role ... I feel I belong very much (Interviewee no. 22).

Graph 10.7 and Graph 10.8, page 17, show the data from the questionnaire on Question 25 regarding chaplains' sense of belonging and influence in schools:

Sense of Belonging and Sense of Influence of Helper-Chaplains:



Graph 10.7: Questions 25a to 25k N=9



Graph 10.8: Questions 25l to 25u N=9

To summarise:

Main Reasons why Helper-chaplains feel they have a Sense of Belonging and a Sense of Influence in the School:

---

1 They are members of staff (Q. 25a);

2 They have a constant presence in the school (Q. 25b);

3 They have frequent contact with the principal (Q. 25f);

4 They hold a central role in the pastoral care structure of the school (Q. 25i);

5 They can have daily contact with the RE team (Q. 25k);

6 They are frequently accessible to the staff (Q. 25m);

7 They attend staff meetings (Q. 25o);

8 They are familiar with the school time-table (Q. 25h);

9 They have a good knowledge of the school (Q. 25e);

10 They can organise liturgies and prayer services frequently in the school (Q. 23l).

Main areas in which Helper-chaplains do not develop a Sense of Belonging and a Sense of Influence in the School:

---

1 They do not counsel students (Q. 25s);

2 They are not engaged in parish work outside the school (Q. 25d);

3 They do not have special training in youth ministry (Q. 25c);

4 They are not easily accessible to students (Q. 25r).

This is also depicted in Tables H.38 to H.59, Appendix H, Vol. 2, pages 358 to 368.

10.6 Areas of Stress for Helper-Chaplains

Helper-chaplains generally presented four areas of school chaplaincy as being stressful. They recognise that the first two causes of stress to them usually arise from their style of working and its dependence on conscious choices made by members of the teaching staff. In such cases teachers make decisions about extracurricular activities which they wish to conduct, and such choices are made independent of the helper-chaplains. In contrast, the helper-chaplains' perception of being unable to plan ahead independently of teachers is a common cause of frustration. It is, however, recognised as the chaplain's "own fault". As one interviewee said,

> I have no one but myself to blame when I can't plan ahead. I have to wait and see what so-and-so's going to arrange before I can decide whether to row in with it or not. In a way I'm dependent of the forward planning of others and not on my own, which can, occasionally, be just a little bit frustrating (Interviewee no. 7).

That helper-chaplains proffer so much help to teachers also leads to frustration when teachers unexpectedly

absent themselves from school on account of illness. Having set time aside to assist with an arranged undertaking, a helper-chaplain may find himself or herself at a loose end if that event is suddenly postponed or cancelled because of the teacher's absence from school. Helper-chaplains do not fault teachers, in any way, for such occurrences. Nevertheless as one helper-chaplain pointed out, "It's a nuisance to find yourself 'all set up and nothing to do' at short notice, even though you know it's nobody's fault. It means you have to reorganise your schedule at once, which can be difficult" (Interviewee no. 22). The general view expressed was that rearrangement of plans and re-orientation of work at very short notice is usually frustrating and, therefore, stressful.

Helper-chaplains also averred that, although they give their help freely and without stipulation, they find it stressful that their help is sometimes taken for granted by teachers. In such cases they feel unsettled because their efforts are unappreciated. In the words of one helper-chaplain,

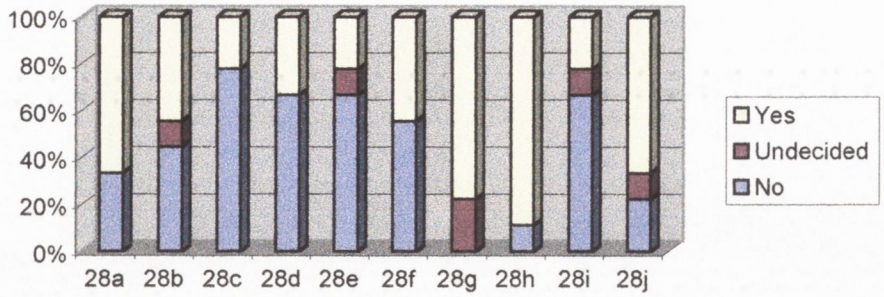
> At times I'm taken for granted. I do so much ... (supervision) ... that they [the teachers] think it's my main function to be there as an assistant to help out with supervision of all kinds. I find it difficult then to assert that I have other important functions in the school (Participant in Focus Group 3).

It is of interest here to note the low score recorded in Question 24m of the questionnaire (Pastoral care structures initiated by the chaplain are subsequently taken up and run by other members of staff?), given that

Question 241 (Are pastoral care measures or structures initiated by the chaplain welcomed by teachers?) elicited a positive score. Although staff welcome pastoral care measures initiated by helper-chaplains, it would seem that the chaplains themselves are not helped by staff to oversee and run them. Therefore, the feeling of being 'taken for granted' may be a natural outcome for the chaplains in question.

Finally, it was expressed that the discrimination between chaplains in public sector schools and those in voluntary secondary schools is causing certain stress to helper-chaplains. They feel that it is unfair. "Working so closely with the teachers and contributing so much to the essential welfare of the school in many ways, one would think it's time for proper recognition by the State" (Interviewee no. 29). Helper-chaplains assert that the time has come for the State to accord status and recognition to all chaplains for the valuable work they do in the context of enhancing the pastoral care dimension of school life and to the spiritual life of school communities. Graph 10.9, page 21, illustrates the quantitative data on stress sources for helper-chaplains:

Areas of Stress for Helper-Chaplains:



Graph 10.9: Questions 28a to 28j N=9

To summarise:

Main Areas of Stress for Helper-chaplains:

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1 Inability to plan work (Q. 28a);

2 No official recognition for one's role in school (Q. 28g);

3 Discrimination between chaplains in community schools and secondary schools (Q. 28h); and

4 The excessive care which needs to be taken when talking to young people on a one-to-one basis (Q. 28j).

Areas Causing Least Stress for Helper-chaplains:

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1 Hostility of staff members to one's role as chaplain (Q. 28c);

2 Isolation and lack of support (Q. 28e); and

3 Lack of vision on behalf of some teaching staff (Q. 28i).

This data concurs with the qualitative data from the focus groups and interviews. It is also given in Tables H.60 to H.69, Appendix H, Vol. 2, pages 369 to 373.

Summary

During the focus group discussions and individual interviews, the model of helper-chaplain emerged. Seven helper-chaplains were also distinguishable from the questionnaire data. Helper-chaplains are so-called because they frequently assist other members of staff in advancing extracurricular activities in the school. Their main influential impact in schools is achieved through interaction with teachers. They see this as their best way of getting to know and be involved with, not only the staff, but also the students. In defining their prime objective as the pastoral care of staff, they stated that, in their view, this is the most effective way of maximising the involvement of teachers in the pastoral care system of the school.

Periodical celebration of Mass and the administration of the Sacrament of Reconciliation are the main functions expressed by ordained helper-chaplains. Most helper-chaplains put forward the prime function of having a presence and high profile among the staff in general and the RE teachers in particular. They regard themselves as being advisors to RE teachers and catechists in theological matters, and providers of resources for the observance of liturgies and prayer services by both staff and students.

Helper-chaplains, on the whole, impress school principals favourably because of the amount of assistance

they proffer in the daily workings of school life. Consequently, principals usually respond enthusiastically to the work of these chaplains. Although teachers also respond well to the chaplain's work by their fervent attendance at school liturgies and by encouraging students to do likewise, student attendance is found to be acceptable but their enthusiasm is perceived as low.

While teachers welcome the pastoral care measures set up by helper-chaplains they are not inclined to share the burden of carrying out these measures. Disappointingly for the chaplains, they tend to leave it to the latter to do so, which has a restricting effect on the number of pastoral care structures that can be set up in this way. However, helper-chaplains experience a strong sense of belonging and sense of influence in schools. Contributing factors to this are their constant presence in the school, high involvement with the staff, familiarity with school schedules and participation in many school activities.

Stressful areas in school life include the inability to plan work, which is largely due to a style of dependence on the procedures and strategic planning of other staff members in the field of extracurricular work. In common with loiterer-chaplains, although perhaps to a lesser degree, helper-chaplains are of the view that the level of vigilance required when dealing with individual students is quite stressful. However, helper-chaplains do not view themselves as being isolated or seriously lacking

support in schools, nor do they perceive difficulty in reconciling with lack of vision on spiritual matters on behalf of their teaching colleagues. However, while all of these factors cause stress to helper-chaplains, they were not stated as causing stress to a high degree.

A résumé of helper-chaplains is shown in Figure 10.1, showing strongly emphasised traits of this model as obtained from Tables I.1 to I.10, Appendix I, Vol. 2, pages 374 to 382. It shows that helper chaplains deny having any areas of high stress in their work. It also shows that the widest range of strongly emphasised areas in their chaplaincy work occurs in their sense of belonging and sense of influence in schools.

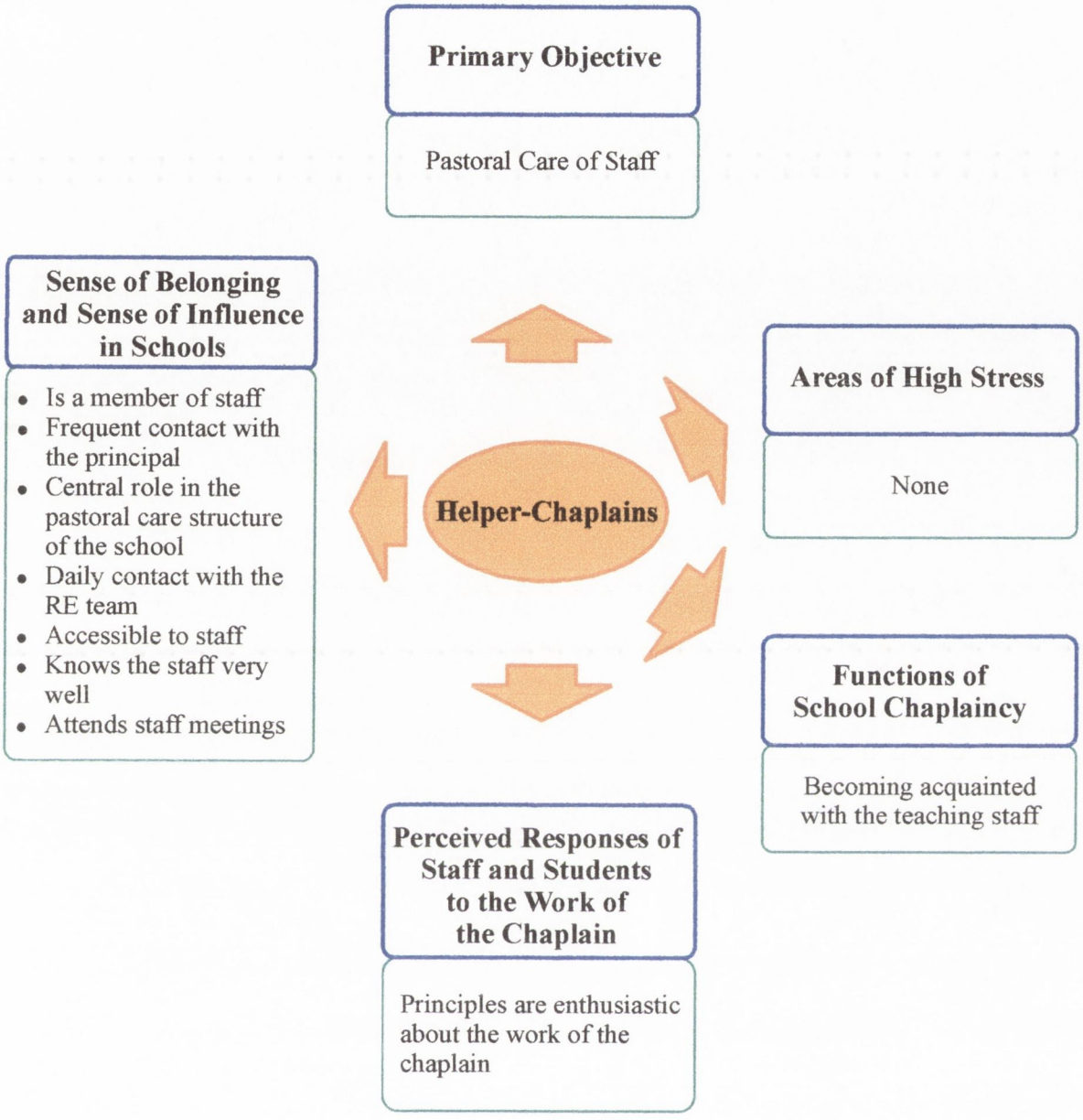


Figure 10.1: Résumé of Helper-Chaplains

Chapter 11

The Community Builder-Chaplain

CHAPTER 11

THE COMMUNITY BUILDER-CHAPLAIN

Giving them the name "community builder-chaplains" acknowledges the avowed commitment of these chaplains to the development of community. Community-builder chaplains assert that they are pledged to building communities within their schools. They are also dedicated to forging links between two important communities: that of the school and that of the parish. Therefore, they attest to possessing the necessary organisational skills and the duty to utilise these in order to promote both the idea and the practice of Christian community in the environment in which they work. In their view, community builder-chaplains are equally interested in working with adults and with adolescents. They work with as many members of staff as possible, and they also engage with students individually and in groups.

Linking their chaplaincy work in school to pastoral work in the local parish is of special concern to them and they accord considerable importance to this. They also

assert that equipping students with the skills of pastoral ministry is crucially important to the future of lay ministry within the Church, which is showing evidence of clerical decline at present. Reasons for this decline and its impact on Irish society are recorded in Chapter 2, pages 103 to 106. In the view of community builder-chaplains the Church will most likely need to depend on lay ministers in the future to sustain acceptable levels of pastoral work. In preparation for the future, therefore, they contend that interest in lay ministry needs to be nurtured among adolescents in the school environment as part of the Catholic educational process.

Following the discourse on community builder-chaplains, an inclusive review of all four models of chaplaincy will be presented in this chapter.

11.1 Profile of the Community Builder-Chaplain

Community builder-chaplains are essentially interested in organising and integrating people, both adult and adolescent, for the purpose of creating and developing community. Among the student population of the school, they form purpose groups to accomplish various functions in the school community. They then monitor these groups either directly or with the help of other members of staff who agree to assist. It was argued by one community builder-chaplain that:

> If the student body of the school are to be a community, as the Christian message exhorts, then we must foster the spirit of community. The way to achieve this is to form and encourage small groups or communities, each with its own specific common purpose first, and then bind these into larger groups or communities with a broader common purpose. All communities are composed in that way. The school community is no different. The Christian community (is) likewise (Interviewee no. 18).

Community builder-chaplains also form small groups sometimes, in the style of committees, among members of staff, parents of the students and/or members of the parish to effect assigned tasks or run express functions throughout the school year.

11.2 **The Objectives of Community Builder-Chaplains**

In the focus groups and individual interviews, while community-builder chaplains held that the pastoral care of both students and staff are highly important, they tended to opt for the promotion and fostering of the Catholic ethos of the school as being the most important function of chaplaincy. They contended that the ethos of a school characterises its value system, and that everything which the school holds to be important to its philosophy will be protected and promoted within that value system. This, they held, would include the pastoral care system and the school's promotion of faith and spirituality. As one community-builder chaplain asserted:

> Ethos is the guiding principle of the school. No structure or organisation of any significance, visible or invisible, can exist in the school without being part of the ethos. We seem to think of ethos as

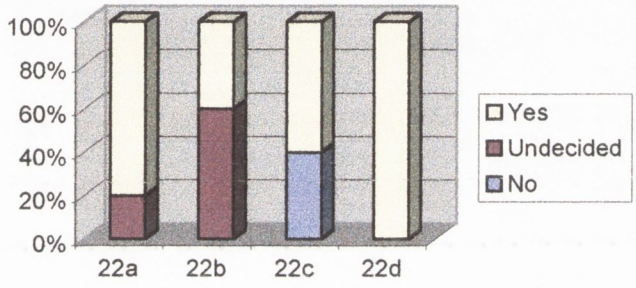
> always being a positive force, designed to promote good of some sort, ... This is not so. Ethos can be positive or negative or a mixture of both. It depends on what is of value in people's minds... what is held in esteem in the school. I've known one prominent school here in .... [name of place] where bullying was organised by the principal! It was part of school policy! It was done through a senior prefect system where prefects could, without hindrance or fear of complaint, give junior pupils a very rough time. The principal and senior management did not see that this was directly promoting a policy of bullying, but it was ... and it was part of the ethos of the school (Participant in Focus Group 3).

Possible differences between the philosophy statements of Catholic schools and the actual ethos of those schools are highlighted by this statement. It was a concern of community builder-chaplains that there should be no difference in this respect. They asserted that the ethos should reflect the express philosophy statement with its Christian resolve and intent. They also insisted that the ethos of a school is a highly significant aspect of school life. They contended that "it is extremely important to look carefully at school ethos" (Interviewee no. 2). They argued that being the value system of a school, ethos governs all other aspects and priorities of school life including the school's climate, academic standards, extra-curricular pursuits, care of the disadvantaged, pastoral care, faith life and spiritual energy. They asserted that it is a dynamic force which can change over time. It can conserve aspects of faith and spirituality or it can move towards a secular approach to life. They averred that the protection and conservation of a Catholic ethos is most important in a Catholic school because "the function of a Catholic school is to foster Catholic education which

welcomes and embraces the example of Christ, the message of the gospels and the true spirit of a Christian community" (Interviewee no. 18).

The objectives of community builder-chaplains as derived from the questionnaire are illustrated in Graph 11.1:

The Objectives of Community Builder-Chaplains:



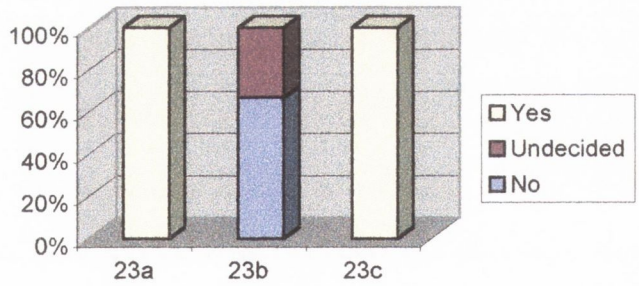
Graph 11.1: Questions 22a to 22d N=5

It is clear from this graph that all community builder-chaplains answered affirmatively on Question 22d (The fostering of Catholic ethos). Most (80%) chose Question 22a (The pastoral care of young people) and 60% chose Question 22c (To be the "acceptable face of the Roman Catholic Church" in schools"). The least popular objective for community builder-chaplains was Question 22b (Pastoral care of staff). This information is also given in Tables H.1 to H.4, Appendix H, Vol. 2, pages 339 to 340.

11.3 Stated Main Functions of Community Builder-Chaplains

In the focus groups and interviews, ordained community builder-chaplains were of the view that it was their function to say Mass in the school daily and to administer the Sacrament of Reconciliation to staff and students on a regular basis. In addition to this, although the number of ordained community builder-chaplains discerned from the questionnaire amounts to three, all three of them stated these as functions, as shown in Question 23a (To say Mass daily) and Question 23c (To administer the Sacrament of Reconciliation in schools), as illustrated in Graph 11.2:

Functions of Ordained Community Builder-Chaplains



Graph 11.2: Questions 23a to 23c N=3

A function which many of the community builder-chaplains encountered consider to be important is the development of student or peer ministry in schools. Careful planning, the interest and commitment of students and assistance from teachers are all essential to the

successful establishment and running of this form of pastoral ministry.

> It is a highly co-operative venture. Firstly, the students are, and must be willing to give their time and commitment to the peer ministry. They need to attend the training programme and workshops to become focused on the objectives of peer ministry, and to acquire the skills to deal effectively with their fellow students. Secondly, the teachers must be willing to co-operate - to take part in assessment and to give time off to students. An attempt is made to keep the 'time off' aspect to a minimum, but it is necessary (Interviewee no. 2).

It is hoped that peer ministry will have far-reaching consequences, according to community builder-chaplains. It is designed to inculcate in young people the responsibility of deepening both their own faith and spirituality and that of others. It is intended to prepare young people for the adult Christian world of the near future, a world where clergy will be fewer in number than they are at present, and where lay ministry will be needed. It is also hoped that peer ministry will inspire sufficient interest in today's students that they will welcome and embrace lay pastoral ministry in their adulthood. A peer ministry project typically involves three specific procedures:

1) A draft programme is formulated;
2) Its purpose, objectives, extent, time span, personnel requirements and evaluation procedures are planned;
3) The chaplain and teachers who are involved then interview the applicant students and either accept or reject them according to preset criteria.

Samples of a peer ministry training programme and overview, student application form, forms used for

references, teacher evaluation and letters to parents and students in connection with peer ministry in a particular school, are presented in Appendix J, pages 383 to 393.

Community builder-chaplains regard the formation of links with the local parish and wider community to be of considerable importance to their brief. For this they need the co-operation of one or more teachers in school, and at least one resource person from the parish to form a leadership team. The actual links are created through the medium of projects which involve senior students with organisations in the locality but outside the school, such as the local hospital, St. Vincent de Paul, charity shops or local primary schools. A project typically resembles the procedures involved with the selection and training of peer ministers as hitherto described. The chaplain, volunteer teachers and parish resource person then present the draft programme to the senior students for discussion and to invite application for membership of the programme.

It was the predominant view in the focus groups and interviews, that transition year students were most suited to parish and community links programmes since they have the time to devote interest to such ventures. Indicative of the general experience of community builder-chaplains is the following statement:

> Transition year is the ideal time to introduce students to parish and community projects. They have the time and freedom in that year. It's my experience that they love to be involved in projects outside school. The parish projects help them to mature and realise the personal growth that comes from helping others. They also benefit from consciously evaluating what they have done and their own gain from it,

> personally and spiritually. Many of these students continue to be involved in fifth year, but sixth year is out for most of them ... exam. pressures and all that (Participant in Focus Group 4).

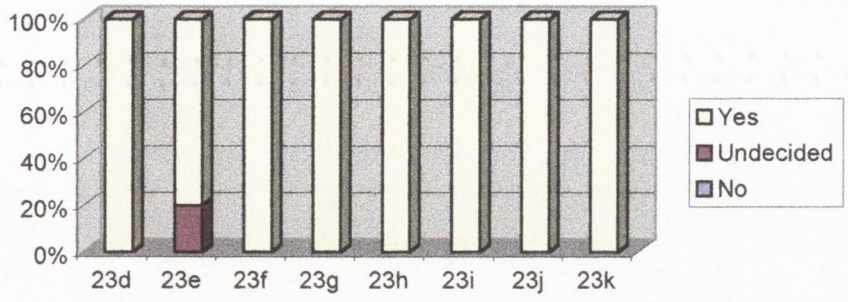
Having been selected for a project, students are then told about the time, duration and content of the initial training programme. They are subsequently assigned times and specific work for their part in the project. Throughout the course of a project they are required to participate in periodical evaluation and further training sessions.

In the focus groups and individual interviews, the counselling of student was regarded by several community builder-chaplains as a function of chaplaincy. However, they also acknowledged that only chaplains who have been properly trained in counselling skills should exercise this function.

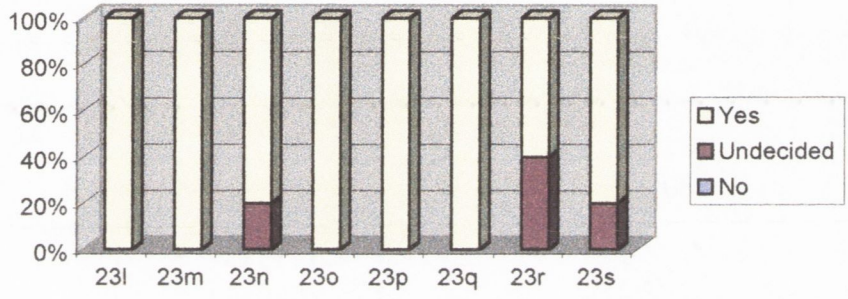
The least popular functions, expressed by community builder-chaplains, were giving support to students in their endeavours to fund-raise for charities, and attending school functions. Lack of time in a very busy schedule was the reason given.

Community builder-chaplains' multiplicity of functions from the quantitative data are displayed in Graphs 11.3 and 11.4, page 34:

Functions of <u>all</u> Community Builder-Chaplains



Graph 11.3: Questions 23d to 23k N=5



Graph 11.4: Questions 23l to 23s N=5

To summarise:

Main Functions of Chaplaincy to which Community Builder-chaplains give priority:

For <u>ordained</u> Community Builder-chaplains:

1 Celebrating Mass daily in the school (Q. 23a);

2 Administering the Sacrament of Reconciliation to staff and students (Q. 23c);

For <u>all</u> Community Builder-chaplains:

3 Arranging for the provision of the Sacrament of Reconciliation for members of staff and students (Q. 23d);

4 Being a resource person for catechists and RE teachers in theological matters (Q. 23f);

5 Giving guidance in the preparation of liturgical celebrations - sacramental and non-sacramental (Q. 23g);

6 Promoting and maintaining a high profile for the spiritual life of the school (Q. 23h);

7 Providing suitable resources for prayer services and liturgies for students (Q. 23i);

8 Organising retreats for students (Q. 23j);

9 Developing and encouraging pastoral care programmes in the school (Q. 23k);

10 Visiting the staff-room and meeting teachers (Q. 23l);

11 Developing links with the local parish and wider community (Q. 23m);

12 Helping students to receive appropriate counselling when necessary (Q. 23o);

13 Being aware of and meeting the needs of students in times of bereavement and other personal and family difficulties (Q. 23p);

14 Visiting students at home or in hospital when appropriate (Q. 23q).

Functions of Chaplaincy to which Community Builder-chaplains give least priority:

For ordained Helper-chaplains:

1 Celebrating Mass periodically in the school (Q. 23b);

For all Community Builder-chaplains:

2 Giving support to students in charity fund-raising events (Q. 23r);

3 Attending school functions, such as musicals and sports' days (Q. 23s).

These data are also given in numerical scores in Tables H.5 to H.23, Appendix H, Vol. 2, pages 341 to 350.

11.4 Perceived Responses of Students and Staff to the Work of Community Builder-Chaplains

The most prevalent response to their work in schools which community builder-chaplains experience is that principals are interested and enthusiastic about their chaplaincy. In the words of one such chaplain,

> I keep ... [the principal] informed about everything I do, and I try to involve her as much as possible. She can't always take part because she's obviously very busy, but I find that she's always very interested and supportive (Interviewee no. 2).

Community builder-chaplains asserted that the support of the principal is of crucial importance to them. "One couldn't successfully organise either students, staff or parish links if the principal did not give full and genuine support to that work" (Participant in focus group 1). Describing themselves as "fortunate", "lucky" and "blessed", these chaplains expressed their appreciation of school principals' interest and enthusiasm about their ministry. Words such as "wonderful", "outstanding" and "superb" were used to pay tribute to the principals in question.

Another extensive response to the ministry of community builder-chaplains is that pastoral care measures introduced by them are welcomed with enthusiasm by teachers. To explain this, it may help to point out that the chaplains try to involve teachers in both the planning

and introduction of such pastoral care procedures. As one community builder-chaplain clarified:

> I think that setting some structure or system up, no matter how wonderful it is, and then expecting others to be interested in it and enthusiastic about it, is rather naive. But, if you tactfully consult and involve people at every stage, and give them ownership of the ideas and the formation of it, you are much more likely to meet with their enthusiasm and concern (Participant in Focus Group 4).

In establishing pastoral care models, community builder-chaplains carefully exercise discretion. They do not expect teachers to welcome schemes which they, the chaplains, initiate in schools, without first inviting the teachers to take part in every stage of the creation of those schemes.

Community builder-chaplains also stated that pastoral care arrangements which are initiated by them are subsequently taken up and run by members of staff. It follows that where teachers are involved in the formation of pastoral care measures initiated by the chaplain in a school, those teachers would be willing to be involved in running those schemes. Most community builder-chaplains stressed the importance of 'ownership' of a project or scheme. The following assertion was common:

> Ownership is crucial. People will be willing to get involved and take responsibility for a system if they have bought into it. We must invite and encourage teachers to do that. They are then willing to work in it and take over the running of it (Participant in Focus Group 2).

That teachers are willing and able to take over the running of pastoral care schemes which are started by a

community builder-chaplain enables that chaplain to devote his or her ability and energy to initiating other projects and to other ways of serving the school community.

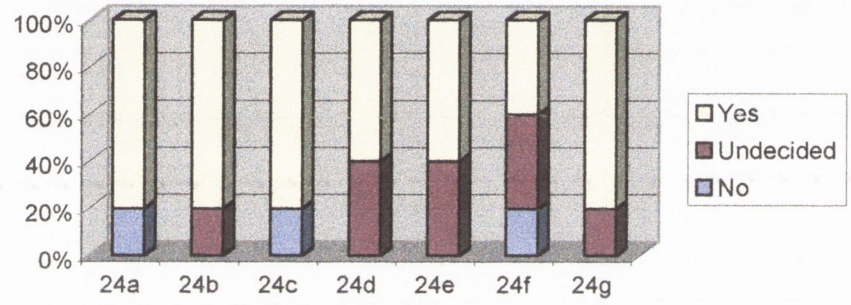
Community builder-chaplains also find that students are also willing to accept and participate in the running of pastoral care schemes in the school and, to a lesser extent, in projects in the parish community such as hospital visitation and doing rostered occasional work for the elderly in their homes. Chaplains design and run these schemes through the medium of peer ministry, involving students at every stage. As has been described in the case of teachers, it is the policy of community builder-chaplains to give 'ownership' of pastoral projects to the students through student ministry. Students engaged in this way have been described as being "very committed and willing to take real responsibility around the school, ... (and be) of service to others in the community in a deeply Christian manner" (Interviewee no. 18).

To a large extent, teachers discuss problems with community builder-chaplains. This is ascribed to the "constant, non-judgemental and sympathetic interaction between (the chaplain) and members of staff" (Participant in Focus Group 2), which helps to build a trusting relationship in which problems can be disclosed and possible solutions reflected upon.

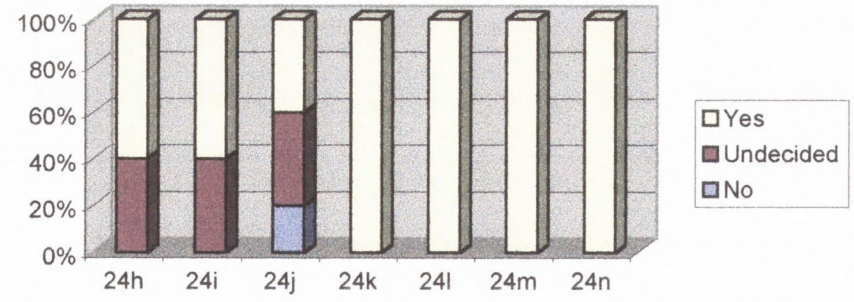
It was also reported that Mass is reasonably well attended in school and that students and staff attend

liturgies and prayer meetings in school to a reasonable extent. However, as reported by other models of chaplain, attendance at the Sacrament of Reconciliation was regarded as poor. Graphs 11.5 and 11.6 illustrate the way in which community builder-chaplains answered the questionnaire, in the area of responses of staff and students to their work:

Responses of Staff and Students to the Work of Community Builder-Chaplains:



Graph 11.5: Questions 24a to 24g N=5



Graph 11.6: Questions 24h to 24n N=5

To summarise:

Students' and Staff's Main Positive Responses to Community Builder-chaplains:

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1 Mass in school is well attended by staff and students (Q. 24a);

2 There is good attendance by students at liturgies and prayer services in the school (Q. 24c);

3 Members of staff members discuss problems with the chaplain (Q. 24g);

4 The principal is enthusiastic about the chaplain's work (Q. 24k);

5 Pastoral care measures or structures initiated by the chaplain are welcomed by teachers (Q. 24l);

6 Pastoral care structures initiated by me are subsequently taken up and run by other members of staff (Q. 24ma); and

7 Pastoral care activities initiated by me are pursued with enthusiasm by students (Q. 24n).

Students' and Staff's Main Negative Responses to Community Builder-chaplains:

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1 Teacher participation in school liturgies is not enthusiastic (Q. 24f); and

2 Students do not ask the chaplain to pray with them (Q. 24j).

The data presented here corroborate those from the focus groups and interviews. They are constructed from Tables H.24 to H.37, Appendix H, Vol. 2, pages 351 to 357.

11.5 **Community Builder-Chaplains' Sense of Belonging and Sense of Influence in the School**

Community builder-chaplains enjoy a strong sense of belonging and influence in schools, based on an extensive

range of factors. Firstly, having a constant presence in schools and, in most cases, their own chaplaincy areas, they view themselves as members of staff. They all have frequent interaction with the principal and staff, are familiar with the school time-table and the school's protocol and procedures, all of which gives them good knowledge of their schools.

They also see themselves as having an active and central role in the pastoral care structures in schools, working closely with the guidance counsellors. A common assertion among community builder-chaplains is articulated in these words:

> the career guidance counsellor and myself work together on what you might call 'parallel tracks'. We are both trained counsellors. We complement each other and consult each other. In some cases ... [the guidance counsellor] might be the better person to deal with a situation. If I think that is the case I refer a student to him, with the student's consent of course. In other instances, he might refer a student to me. ... and there are certain times of the year when he is run off his feet with other career guidance work. We work as a team. We complement each other and that is as it should be (Interviewee no. 2).

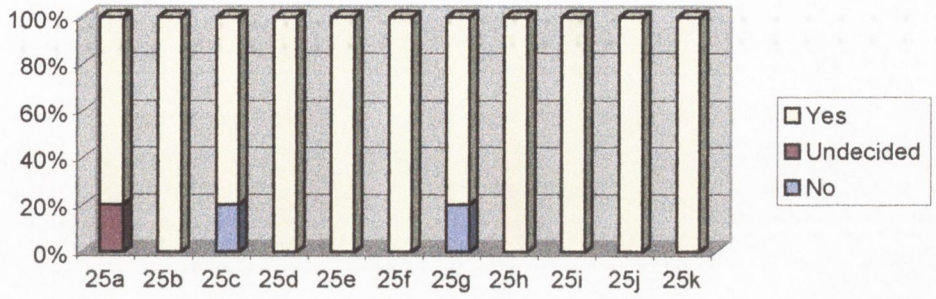
Community builder-chaplains also work in close liaison with the RE team in designing and organising occasions for prayer, spiritual renewal and liturgical celebration. In discussing this aspect of teamwork with school staff, it was recorded that the students were also drawn into that cooperative arena through peer ministry, which most community builder-chaplain consider to be of great import in schools.

Knowing the staff very well, being accessible to them, attending staff meetings and being in a position to influence decision making in the school were factors which gave community builder-chaplains a greater sense of belonging and influence. Knowing the students well, being easily accessible to them, being in a position to counsel them when necessary and attending parent/teacher meetings, also positively contribute to community builder-chaplains' sense of belonging and influence.

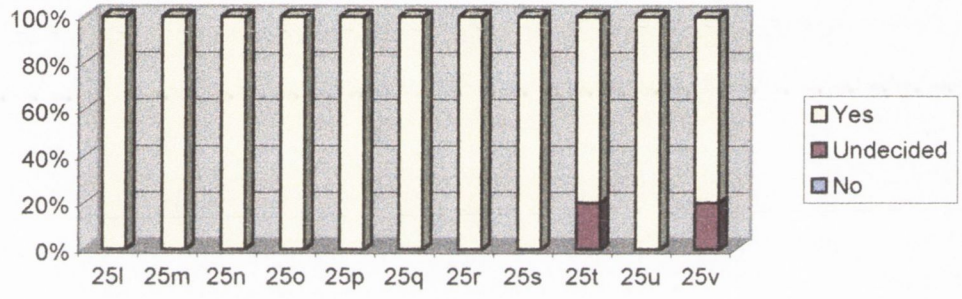
Being in a position to influence decision making on the staff strongly augments community builder-chaplains' sense of influence in schools. This is considered important in giving chaplaincy a prominent profile in the Catholic school. It is clear that community builder-chaplains assert that they are extensively involved with school personnel at administrative, staff and student level. It was also established in the focus groups and interviews, as it was in responses to the questionnaire, that community builder-chaplains did not seem to find any aspect of their work or any factor in their interaction with staff or students which contributed negatively to their sense of belonging and influence in schools.

Graphs 11.7 and 11.8, page 43, depict this in the data from the questionnaire, relating to a sense of belonging and influence in schools:

Sense of Belonging and Sense of Influence of Community Builder-Chaplains:



Graph 11.7: Questions 25a to 25k N=5



Graph 11.8: Questions 25l to 25u N=5

To summarise:

Main Reasons why Community Builder-chaplains feel they have a Sense of Belonging and a Sense of Influence in the School:

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1 They have a constant presence in the school (Q. 25b);

2 They are engaged in parish work outside the school (Q. 25d);

3 They have a good knowledge of the school (Q. 25e);

4 They have frequent contact with the principal (Q. 25f);

5 They are familiar with the school time-table (Q. 25h);

6 They hold a central role in the pastoral care structure of the school (Q. 25i);

7 They work closely with the career guidance counsellor (Q. 25j);

8 They can have daily contact with the RE team (Q. 25k);

9 They can organise liturgies and prayer services frequently in the school (Q. 25l);

10 They are frequently accessible to the staff (Q. 25m);

11 They know the staff very well (Q. 25n);

12 They attend staff meetings (Q. 25o);

13 They can influence decisions at staff level (Q. 25p);

14 They know the students very well (Q. 25q);

15 They are easily accessible to students (Q. 25r);

16 They counsel students (Q. 25s); and

17 They attend parent/teacher meetings (Q. 25u).

These data are also depicted in Tables H.38 to H.59, Appendix H, Vol. 2, pages 358 to 368.

11.6 **Areas of Stress for Community Builder-Chaplains**

Community builder-chaplains complained of four areas in their school chaplaincy which were a source of stress. Their main cause of stress was ascribed to lack of vision on the part of some teachers. Certain teachers, they contend, are concerned only with the ambitions and achievements of their students in the near future. A long term vision for the students' lives and quality of life is not considered in their idea of the aims of education. As one community builder-chaplain expressed:

> While most teachers are amenable to vision, quite a few worry only about the points system. Their only

> concern is with how the exam. results will turn out and how many college places will be got at the end of the year 'for the school'. They don't see beyond that. Finding time for anything other than preparing for exams. is regarded as fruitless (Interviewee no. 18).

Another asserted that she found it irritating to listen to staff room discussions in which some teachers judged the worth of students by either of two criteria, academic ability or prowess on the playing pitch. In her words:

> Some of the staff worship at the altar of the twin gods of academic brilliance and sporting stardom. Their vision is very restricted. It is confined to the competitive world - to the world of the survival of the fittest, in a very narrow way. They deny the notions of spirituality, of humanity and of community as being equally, if not more, essential in the lives of youngsters and as preparation for their future life (Interviewee no. 2).

Or, as another described lack of vision:

> They [teachers] don't want to see the wider picture of human existence at all - the struggles of ordinary youngsters, the different talents they have, their difficulties with various aspects of adolescence, sometimes with home life, the striving and the disappointments of the 'also rans'. In their world view, the competitive spirit dominates (Participant in Focus Group 3).

On the whole, community builder-chaplains seem to be visionary in their approach to chaplaincy. Since their style involves much interaction with staff, they find that, although it applies to only a small proportion of teachers, lack of vision on the part of some members of staff is both frustrating and stressful.

Lack of recognition for chaplaincy work on the part of the Department of Education and Science is another source of annoyance and stress. Moreover, the

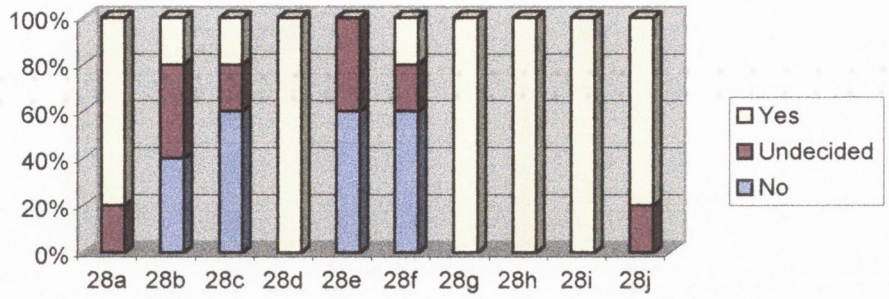
Department's existing employment discrimination against chaplains in voluntary secondary schools is a major cause of resentment. It was put in the following words:

> It is unjust and injustice is stressful. The State recognises chaplaincy and the need for chaplaincy in State schools, and it pays full salary to chaplains in those schools. It does not recognise chaplaincy in the voluntary sector and it will not pay a salary to a chaplain in a voluntary school. Chaplaincy, just like teaching, is the same in both types of school. Of course, we don't accept this as fair (Participant in Focus Group 2).

A feature of school life which irritates community builder-chaplains to some extent is the absence of any chaplaincy recognition on the school time-table. In order to gain access to students during class time, the chaplains must always seek the co-operation of teachers and the willingness of teachers to release students from class on a periodic basis. This does not often pose difficulty, but it does occasionally "when dealing with exam. classes or with the small minority of teachers who consider chaplaincy a waste of time" (Participant in Focus Group 3).

Graph 11.9, page 47, illustrates the quantitative data on areas of stress for community builder-chaplains:

Areas of Stress for Community Builder-Chaplains:



Graph 11.9: Questions 28a to 28j N=5

To summarise:

Main Areas of Stress for Community Builder-chaplains:

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1 Lack of vision of some of the teaching staff (Q. 28d);

2 No official recognition for one' role in school (Q. 28g);

3 Discrimination between chaplains in community schools and secondary schools (Q. 28h);

4 Lack of official recognition on the school time-table (Q. 28i).

Areas Causing Least Stress for Community Builder-chaplains:

---

1 Isolation and lack of support (Q. 28e);

2 Indifference of staff members to one's role as chaplain (Q. 28b);

3 Hostility of staff members to one's role as chaplain (Q. 28c); and

4 The recent scandals relating to clergy and religious personnel (Q. 28f).

This is given in numerical detail in Tables H.60 to H.69,

Appendix H, Vol. 2, pages 369 to 373.

A simple summary or résumé of this model of chaplaincy is given in Figure 11.1. It shows the strongly emphasised features of this model drawn from Tables I.1 to I.10, Appendix I, Vol. 2, pages 374 to 382.

Summary

This chapter has given an overview of the community builder-chaplain in relation to objectives, functions, perceived responses of staff and students, sense of belonging and influence and areas of stress in the school. The résúme in Figure 10.1 shows that the main primary objective of chaplaincy for community builder-chaplains is the upholding of the Catholic ethos in schools. In their priority of functions it is seen that they maintain extensive contact with a wide range of others, both within and outside of school. Their perceived responses show that principals, staff and students are appreciative of their work and willing to become involved with it. Though they display a strong sense of belonging and influence in their schools, they also assert that they are subject to stress which is mainly school related but also related to the general non-recognition of their work by the State.

The next chapter will present a brief review of all four models of chaplaincy as well as the factors which they have in common and those by which they can be contrasted.

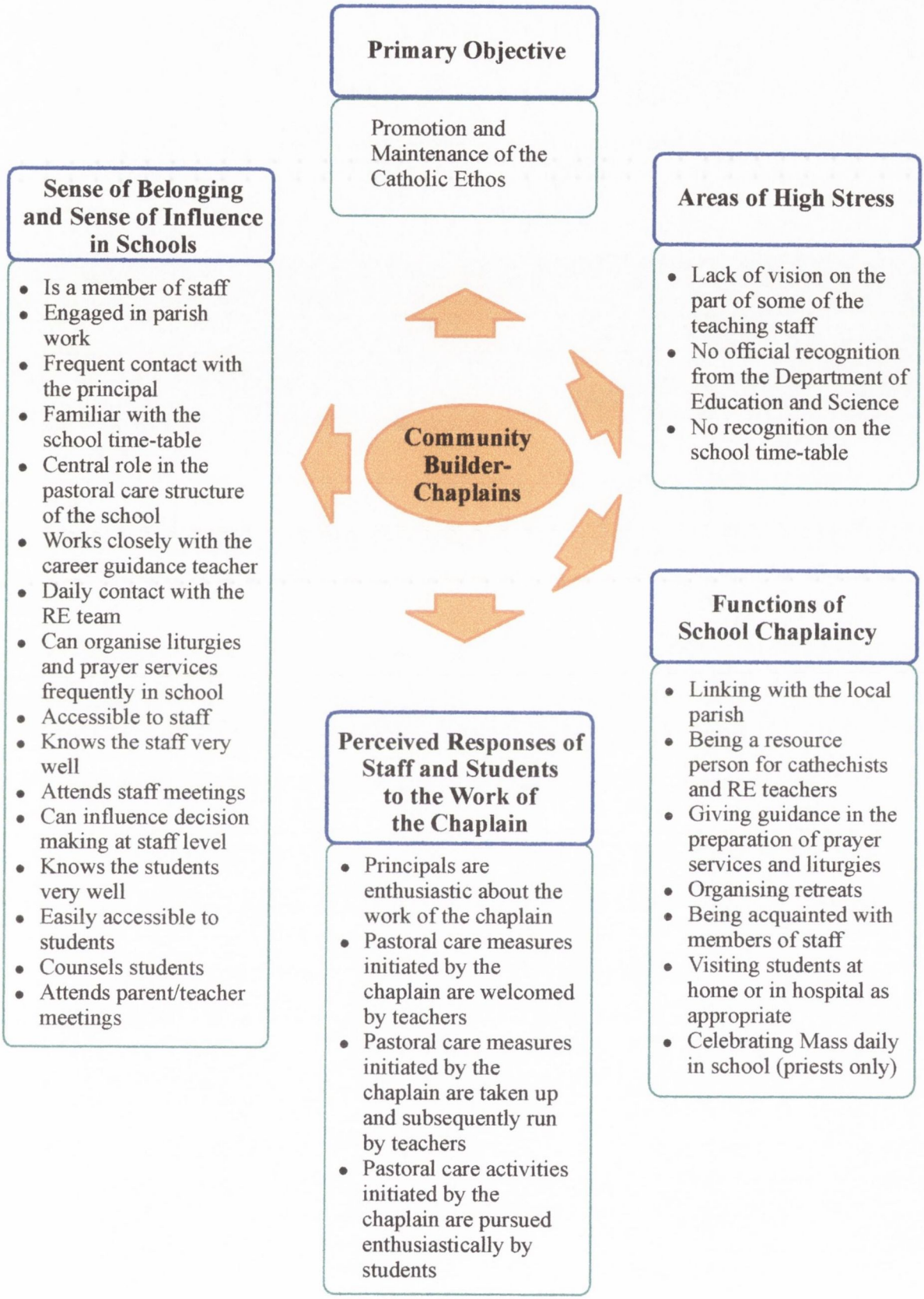


Figure 11.1: Résumé of Community Builder-Chaplains

Chapter 12

A Comparative Review of the Chaplain Models

CHAPTER 12

A COMPARATIVE REVIEW OF THE CHAPLAIN MODELS

In the previous four chapters, each model of school chaplaincy has been identified and its distinguishing hallmarks explored. As stated at the end of Chapter 6 six minor differences were identified between the chaplain models. These are circumstances over which the chaplains had limited influence. Yet, they impact on the milieu within which the chaplains work. In effect, they are external to the purpose of chaplaincy which either directly impact on the work of the chaplains or are tangential to it. These circumstances and their impact will be outlined in this chapter. In addition, an overall review and summation of the four chaplain models will be presented, and they will be compared and contrasted.

In this Chapter references are made to Tables G.1 to G.8, Appendix G, Vol. 2, pages 335 to 338. References are also made to Tables I.1 to I.10, Appendix I, Vol. 2, pages 374 to 382, which relate exclusively to this section. The distribution of selected tables were

examined using chi-square tests. Where results were seen to be interesting, though not necessarily significant, they are shown with the relevant tables. In certain cases they are also referred to in the body of the text.

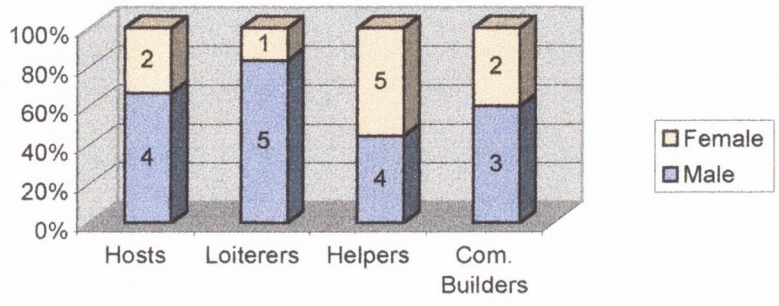
12.1 The Minor Differences between Chaplain Models

Minor circumstantial differences were found between models as regards gender, religious distinction, accountability, size of school in which chaplains worked, time spent in chaplaincy work and chaplaincy training.

12.1.1 Gender of Chaplain Models:

In general, no appreciable gender bias could be found among either helper-chaplains or community builder-chaplains. However, host chaplains were predominantly male and loiterer chaplains were almost entirely male. Graph 12.1 reflects the models as they presented in the questionnaire:

Gender of Chaplain Models:



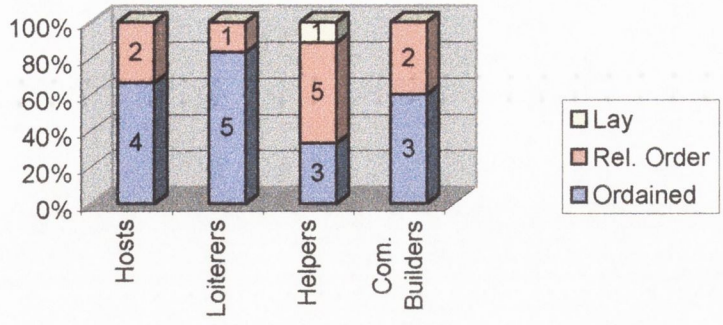
Graph 12.1: Question 1b N=26

In this graph, as in Table G.1, Appendix G, Vol. 2, page 335, 66.7% of host-chaplains are male as are 83.3% of loiterer-chaplains. Helper-chaplains, on the other hand, although more evenly balanced by gender, are the only group where females are in a slight majority (55.6%). It is also clear from Table G.1 that of the 10 female SBCs 5 (50%) of them are helper-chaplains. In contrast, the 16 male SBCs are more evenly divided between the four models.

12.1.2 Religious Distinction of Chaplain Models:

The term 'religious distinction' is used to distinguish between chaplains who are ordained, members of religious congregations or members of the laity. The term 'religious status' was considered in this context but it was eschewed since it implies the notion of a hierarchical ranking of chaplains on the basis of their vocational commitment regarding religious or non-religious life. In the focus groups and interviews, all of the male SBCs were priests and the females were members of religious congregations. In the quantitative data, a comparison between Table G.2, Appendix G, Vol. 2, page 335, and Table F.1, Appendix F, Vol. 2, page 318, shows that, of the 16 male SBCs, 15 are priests and one is lay. Graph 12.2, page 53, illustrates the religious distinction of models:

Religious Distinction of Chaplain Models:



Graph 12.2: Question 13 N=26

In this graph it can be seen that priests are in the majority in all models except helper-chaplains, where the majority belong to religious congregations and one chaplain is lay.

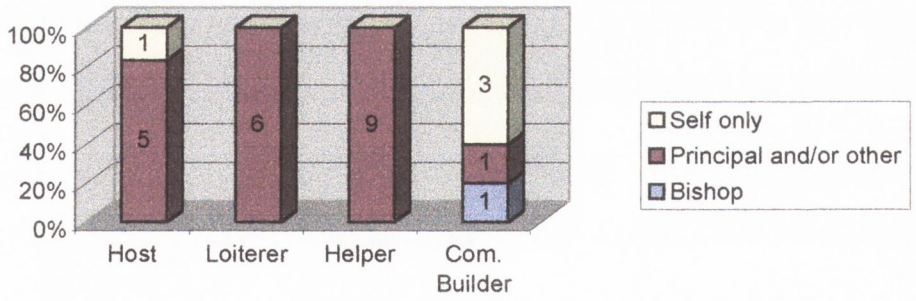
12.1.3 Accountability of Chaplain Models:

Enquiry was made into whether chaplains are accountable to the hierarchy, to their principals, superiors or Boards of Management, or to their own sense of duty for their performance as chaplains. Clear differences could be observed between models in this area. From the data collected in the focus groups and interviews it was evident that very few chaplains were accountable to the hierarchy. Many said they are accountable to the principal, superior and/or Board of Management. Others state that they are accountable only to themselves and to their "own sense of duty" (Participant in Focus Group 1). This was reflected in the models. Most community-builder chaplains argued that they are accountable to themselves

alone, in the sense that they are not required either to answer or report to any authority in regard to their chaplaincy work. In view of the manner in which community builder chaplains asserted that they keep principals informed about their work, this seemed anomalous. However, it was argued that "keeping the principal informed and being answerable to him or her are distinctly different" (Participant in Focus Group 2).

Most host-chaplains, loiterer-chaplains and helper-chaplains, however, held that they are accountable mainly to the school principal and/or to internal school authorities in the same way as are other members of staff. In concordance with this, Graph 12.3 illustrates how models represented their accountability in the questionnaire:

Accountability of Chaplain Models:



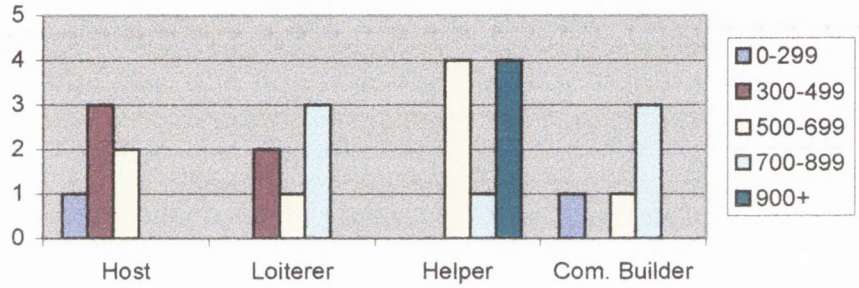
Graph 12.3: Question 16 N=26

This is also shown in Table G.3, Appendix G, Vol. 2, page 336.

12.1.4 Size of School in which Chaplain Models work:

In the focus groups and interviews, the most salient distinction between models in respect of school size is that helper-chaplains tend to work in larger schools while most host-chaplains are in smaller schools. Loiterer-chaplains and community builder-chaplains showed no particular order of school size. Graph 12.4 is in agreement with this in illustrating the pattern derived from the questionnaire:

Size of School in which Chaplain Models work:



Graph 12.4: Question 2b N=26

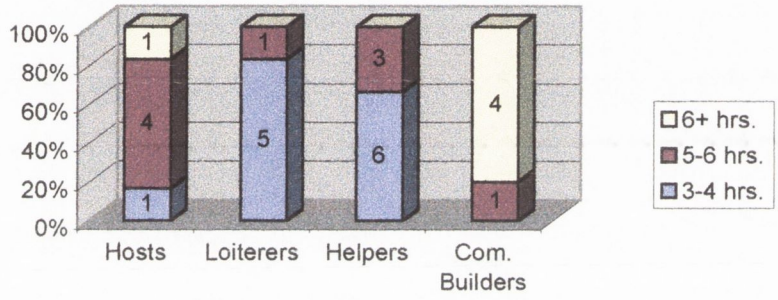
In this graph it is clear that the only model of chaplain in schools of over 900 pupils are helper-chaplains, and very small schools appear to have either host-chaplains and community builder-chaplains. This is also given in Table G.4, Appendix G, Vol. 2, page 336.

12.1.5 Time Spent in School by Chaplain Models:

According to their own accounts, the two models who appear to devote most time to chaplaincy in school are community builder-chaplains and host-chaplains. Community

builder chaplains, in particular, maintained that it is frequently necessary for them to spend 6 hours or more either on the school premises or engaged in school related ministry. Most host-chaplains spend 5-6 hours per day on the premises. In contrast, a majority of loiterer-chaplains and helper-chaplains devote 3-4 hours per day to chaplaincy, although a minority spend longer. Graph 12.5 corroborates this:

Time Spent Daily by Chaplain Models:



Graph 12.5: Question 15 N=26

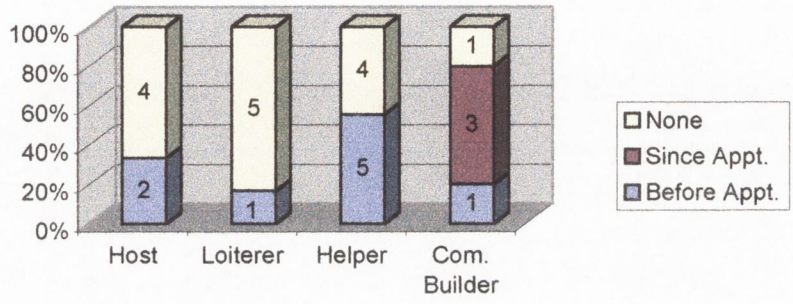
This information is also in Table G.5, Appendix G, Vol. 2, page 337.

12.1.6 Chaplaincy Training:

Most chaplains in voluntary secondary schools have not undergone any formal training in chaplaincy. Both focus groups and interviews revealed that the only model in which a majority were trained was that of the community builder-chaplain, and the model in which least training was professed was that of the loiterer-chaplain.

Graph 12.6 accords with this in giving the pattern from the questionnaire:

Chaplaincy Training for Chaplain Models:



Graph 12.6: Question 11 N=26

In this graph it is evident that 80% of community builder-chaplains are trained, most of them being trained after their appointment. Only 16.7% of loiterer-chaplains and 33.3% of host-chaplains are trained, information which is also in Table G.6, Appendix G, Vol. 2, page 337.

12.2 Common Factors among the Four Chaplain Models

Having analysed the data from focus group discussions, individual interviews and questionnaire, it became evident that some factors, notions and practices are common to all four models, while others pertain only to some. In this discussion when the term 'strong emphasis' is applied to a factor it means that all chaplains in the category stated that it pertained to them.

12.2.1 Review of Factors Common to All SBCs:

Figure 12.1 shows the factors which all four models have in common. The pattern for this figure is similar to that in diagrams illustrating the models separately. It illustrates common notions and factors stated by SBCs in the areas of objectives, functions, a sense of belonging and influence in school, and agents of stress. As regards the 'Objectives' of chaplaincy, two common factors have been identified, Both the pastoral care of young people and the fostering of the Catholic ethos of the school are universal to all SBCs. However, as it has already been stated, only host-chaplains gave priority to the first of these, and community builder-chaplains to the second, as a primary objective.

Seven common functions of chaplaincy have been identified, constituting the widest range of commonality. The first three of these pertain directly to pastoral care of students, particularly students who are experiencing personal loss or difficulties in their lives. The remaining four relate to the fostering of religious practices and spirituality in the school. From this it may be concluded that the pastoral care of students in the context of a spiritual and religious environment is an overall collective function of all SBCs.

Two common factors have been diagnosed in the area of 'Sense of Belonging and Influence in Schools'. They relate to having a constant presence in school and also a thorough knowledge of its personnel, scheduling details,

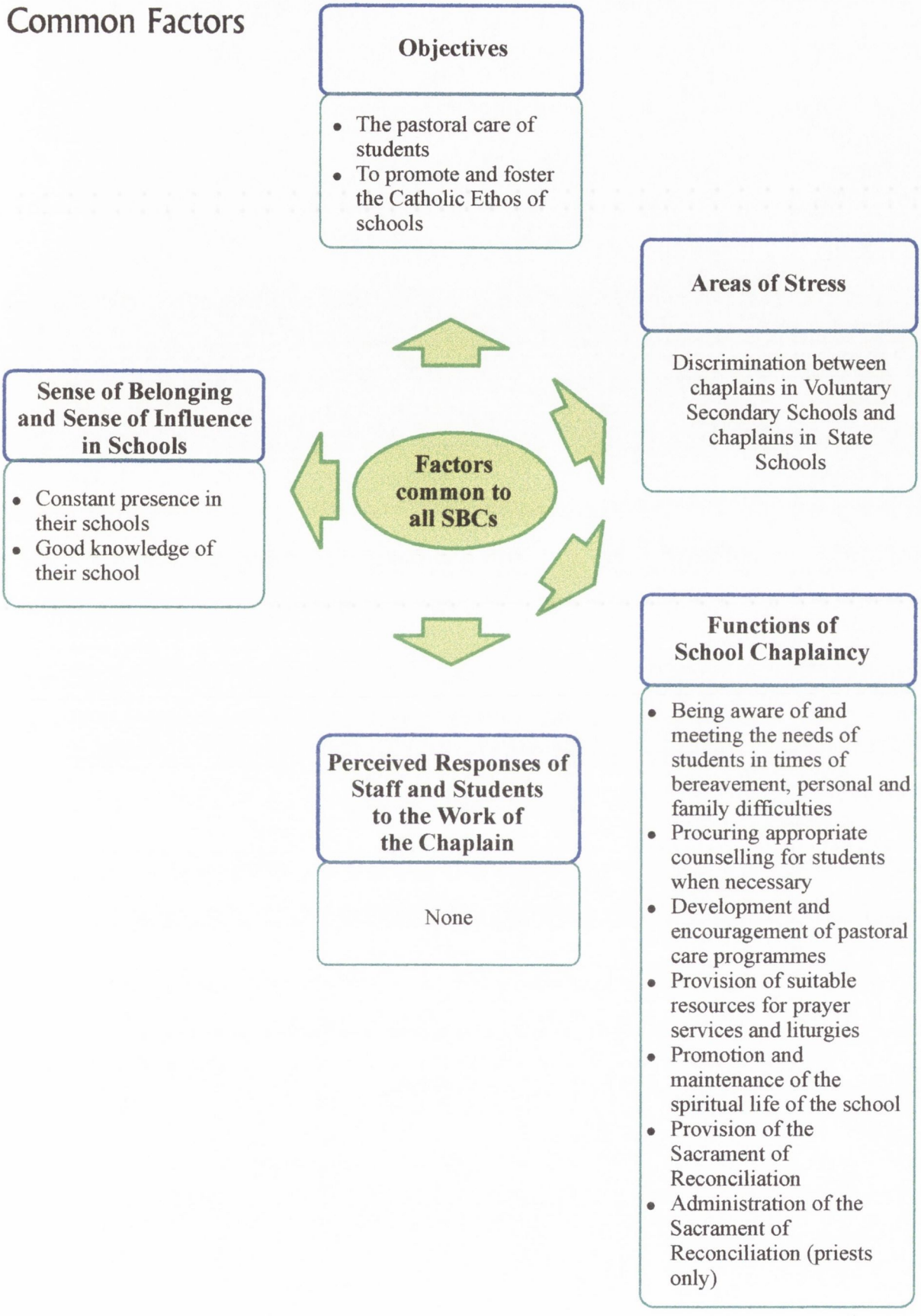


Figure 12.1 : Factors common to all models of chaplaincy

tasks, pursuits and activities, which shows that all four models are effectively versed in the life of the school community.

Only one common agent of 'Stress' has been found. All SBCs feel that they are subjected to official discrimination by the State at present. Since the founding of community schools and colleges, school chaplaincy has been recognised by the State as necessary, and chaplains have been paid by the State as full members of staff in these second level schools. To date, school chaplains in similar positions in voluntary secondary schools have received no recognition at all from the State. This, they assert, imposes stressful working conditions upon all of them.

No common notion or factor for all models was found to occur in the area of 'Perceived Responses to the Work of Chaplains in Schools'.

All Figures pertaining to this section reflect data presented in Tables I.1 to I.10, Appendix I, Vol. 2, pages 374 to 382. Figure 12.1 shows both emphasised and strongly emphasised common factors to all chaplain models. In the interest of highlighting the differences between models more clearly, the remaining figures, Figures 12.2 to 12.6 will show only the factors which were strongly emphasised. That means that they were stated by all the chaplains. They are marked with a star, in Tables I.1 to I.10.

The Predominant Thrust of the Objectives of the Models of Chaplains

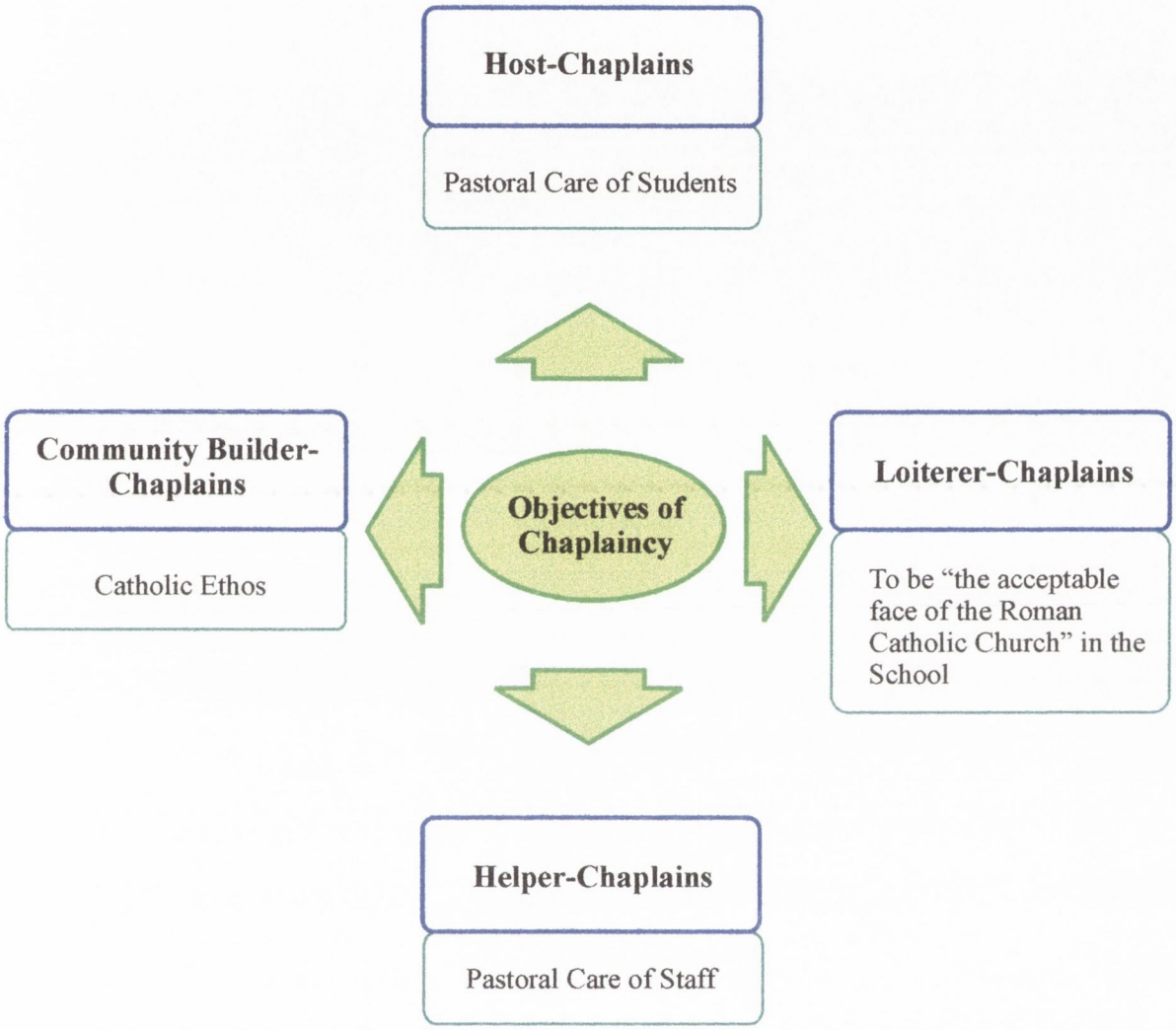


Figure 12.2 : Résumé of Strongly Emphasised Objectives of Models of Chaplaincy

A brief review of the functions, perceived responses to the work of chaplains, sense of belonging and influence and areas of stress in the working lives of the chaplain models, will accompany a presentation of Figures 12.2 to 12.6. Since the objectives of chaplaincy have already been clarified and discussed, apart from depicting them in Figure 12.2 they will not be mentioned again.

12.2.2 Review of the Functions of Chaplain Models:

As shown in Figure 12.3, in addition to the functions claimed by all SBCs, by their own account host-chaplains and helper-chaplains have the narrowest range of functions to which they give strong emphasis. Host-chaplains emphasise the counselling of students and, for priests only, celebrating daily Mass. Helper-chaplains emphasise working with and through staff. In this they share a function with community builder-chaplains. Loiterer-chaplains are emphatic about three functions: giving guidance in the preparation of liturgical celebrations, supporting charity fund-raising and attending school functions. They share the first of these with community builder-chaplains but the latter two are unique to themselves.

Community builder-chaplains have the widest range, consisting of seven functions which they deem important. They have one of these (Giving guidance in the preparation of liturgical celebrations) in common with loiterer-chaplains, as already stated, and another (Being

Functions of Chaplaincy

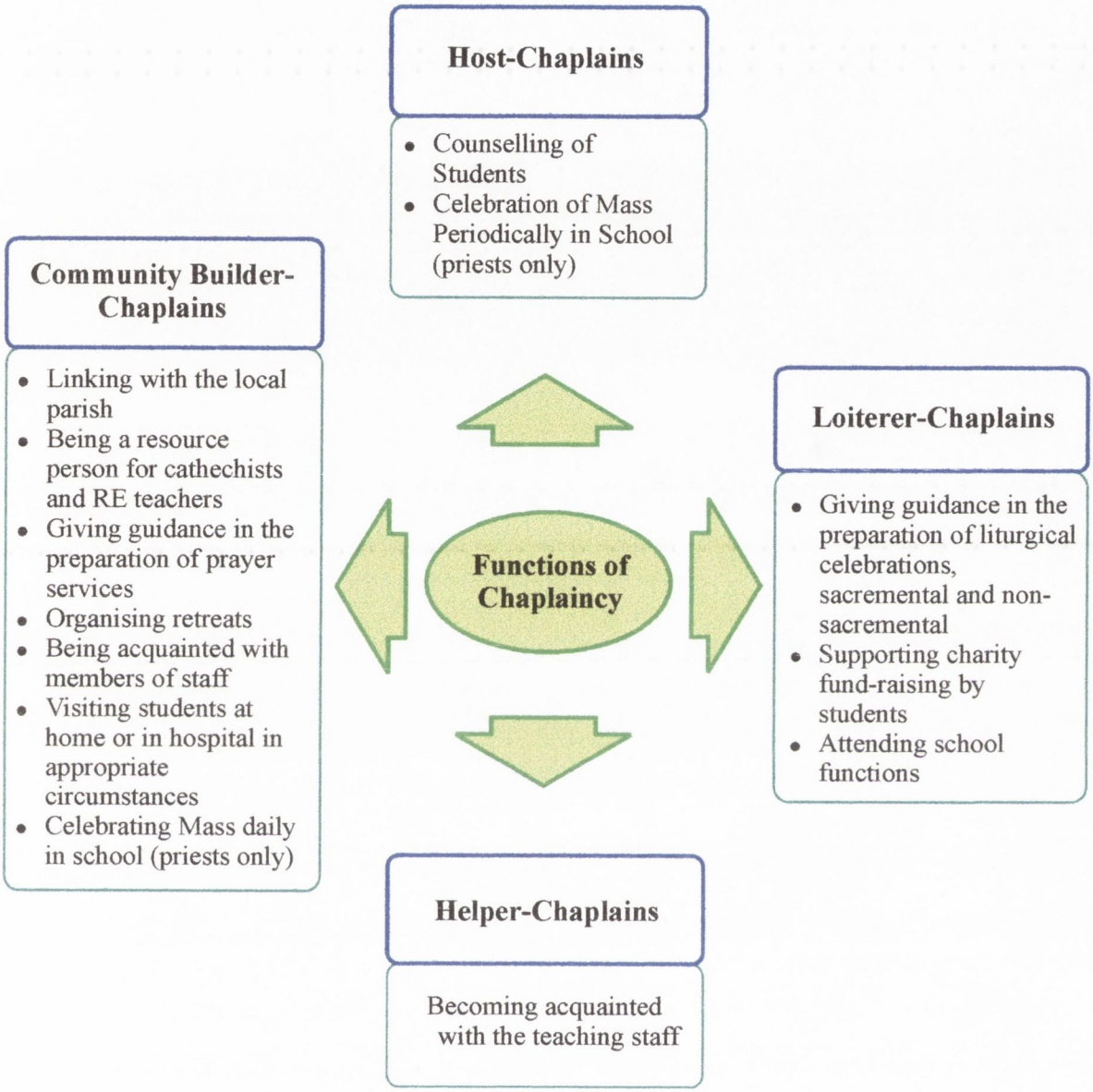


Figure 12.3 : Résumé of Strongly Emphasised Functions of Chaplaincy

acquainted with members of staff) with helper-chaplains. The remaining five are not shared with other models. Figure 12.3 illustrates these strongly emphasised functions.

12.2.3 Review of the Perceived Responses of Staff and Students to the Work of Chaplain Models:

On examination of Figure 12.4, it seems that the perceived responses of community builder-chaplains and helper-chaplains are mainly derived from staff while those of host-chaplains and loiterer-chaplains are mostly drawn from students. Helper-chaplains experience the narrowest range of strongly perceived responses, the only emphatic response being that principals are enthusiastic about their work. They share this with community builder-chaplains. Having the support of the principal is very desirable for chaplains in the achievement of their aims and objectives Therefore, indications are that these two chaplain models hold strong positions in their schools.

Community builder-chaplains also find themselves in a favourable position in that their pastoral care measures are both welcomed and actively supported by teachers, freeing them to develop pastoral care more easily in their schools. They share a perceived response with loiterer-chaplains in that pastoral care initiatives are wholeheartedly pursued by students.

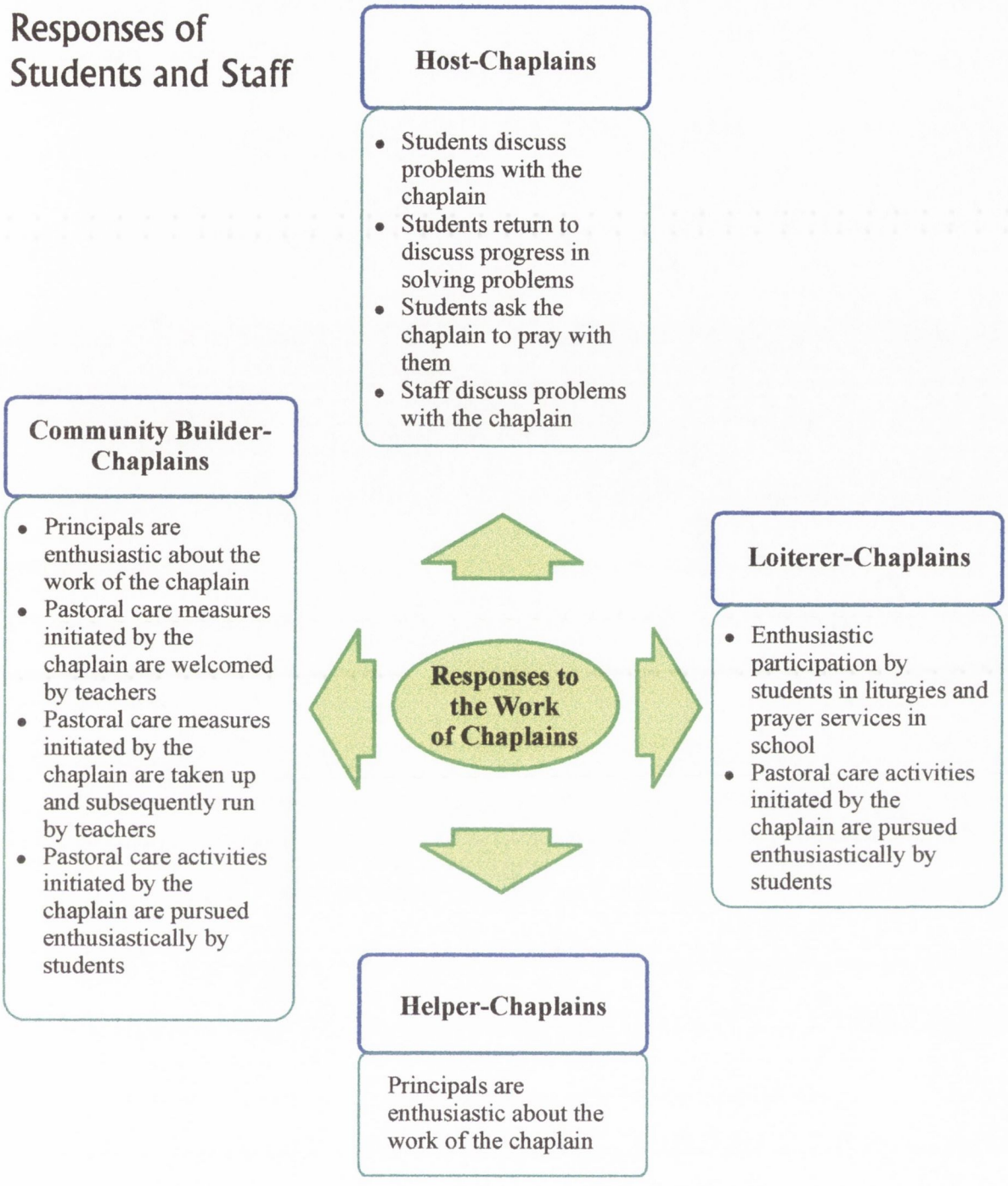


Figure 12.4 : Résumé of Strongly Emphasised Perceived Responses of Students and Staff to the Work of Chaplains

Loiter-chaplains and host-chaplains find that their work is reflected mainly in student appreciation and reaction, the former finding students to be enthusiastic about liturgies and prayer in the school, and the latter finding that students use them (the chaplains) as resources to solve personal difficulties and the need for prayer. Host-chaplains also find that staff also seek their aid to solve problems. Whether these chaplains perceive themselves in strong positions in schools, as regards achieving their aims easily, they are, in a special way, fulfilling an important need, the need for prayer and the need to be listened to.

12.2.4 Review of Sense of Belonging and Sense of Influence in the School:

As Figure 12.5 shows, the résumé of the community builder-chaplain yields the widest range of factors (16) in the field of having a sense of belonging and influence. Eight of these are shared with one or more other models and eight are particular to community builder-chaplains. Of those, engagement with parish work relates with the first function expressed, namely, to link the school community with the local parish.

Half of the 16 factors are also associated with community builder-chaplains' relationships with other staff members. They feel they are staff members, have frequent contact with the principal, are accessible to staff, know the staff very well, work closely with RE

Sense of Belonging and Influence

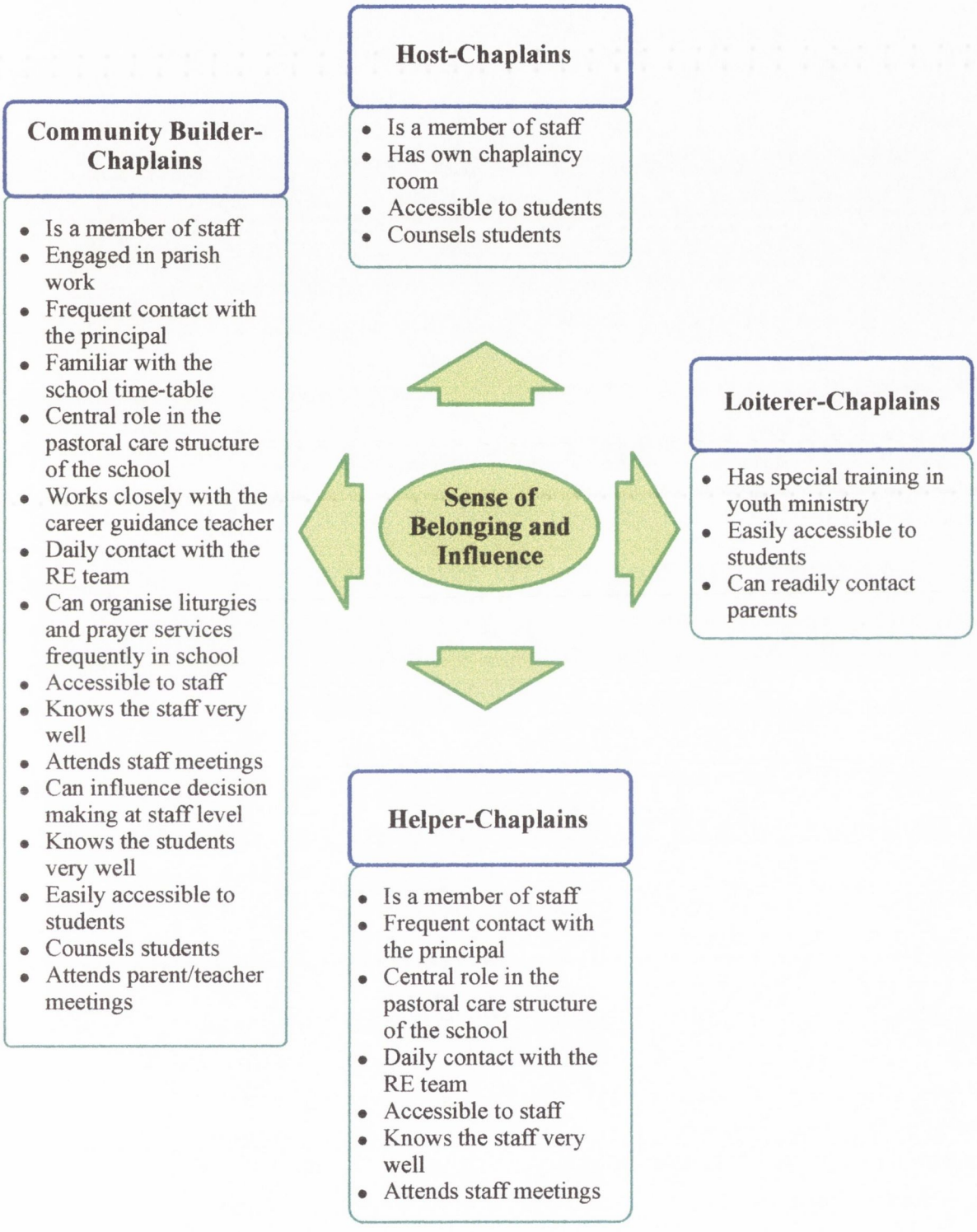


Figure 12.5 : Résumé of Strongly Emphasised Sense of Belonging and Sense of Influence in Schools

teams and they attend staff meetings. These factors are shared with helper-chaplains. In addition to the above, working closely with career guidance teachers, attending parent-teacher meetings and the ability to exercise influence at staff meetings indicate that community builder-chaplains generally work creditably with other adults. Influence among students is also evident among community-builder chaplains. Counselling students, a feature shared with host-chaplains, accessibility to students, held in common with loiterer-chaplains, and their good knowledge of students, all indicate that they work well with young people also.

Having a central role in the pastoral structure of the school, the ability to organise liturgies and prayer services in the school signify the organisational aptitude of community-builder chaplains, a deduction which may also be linked to their stated function of organising retreats.

All of the points made in connection with 'sense of belonging and influence' show that helper-chaplains derive their sense of belonging and influence largely from staff related circumstances (see Figure 12.4). Host-chaplains, on the other hand, derive theirs mostly from contact with students and from their having a base in the school in the form of a chaplaincy room.

12.2.5 Review of Areas of High Stress:

Areas of 'high stress' are areas stated by all chaplains in a model or category. In Figure 12.6 it is clear that host-chaplains and helper-chaplains seem to be the chaplain models subject to the least number of areas of high stress since no highly emphasised area of stress could be identified for either. However, loiterer-chaplains are especially stressed by the harm done to clerical reputation issuing from scandals, and also by the climate of fear in which they interact with young people. They have a need to belong to a Church which is beyond reproach, but this need is not being met at present. They also fear the current litigious mood of victims of past abuse and they feel they are compelled to protect themselves against possible, although unwarranted, allegation of misconduct.

Community builder-chaplains appear to be affected by the widest range of highly stressful circumstances. Stress particular to them results from administrative issues at both school and State levels. They also express a strong desire to work with teachers of pastoral vision. From this it can be said that their need for professional recognition is unmet, as is their need to experience pastorally 'enlightened' teachers.

Areas of High Stress

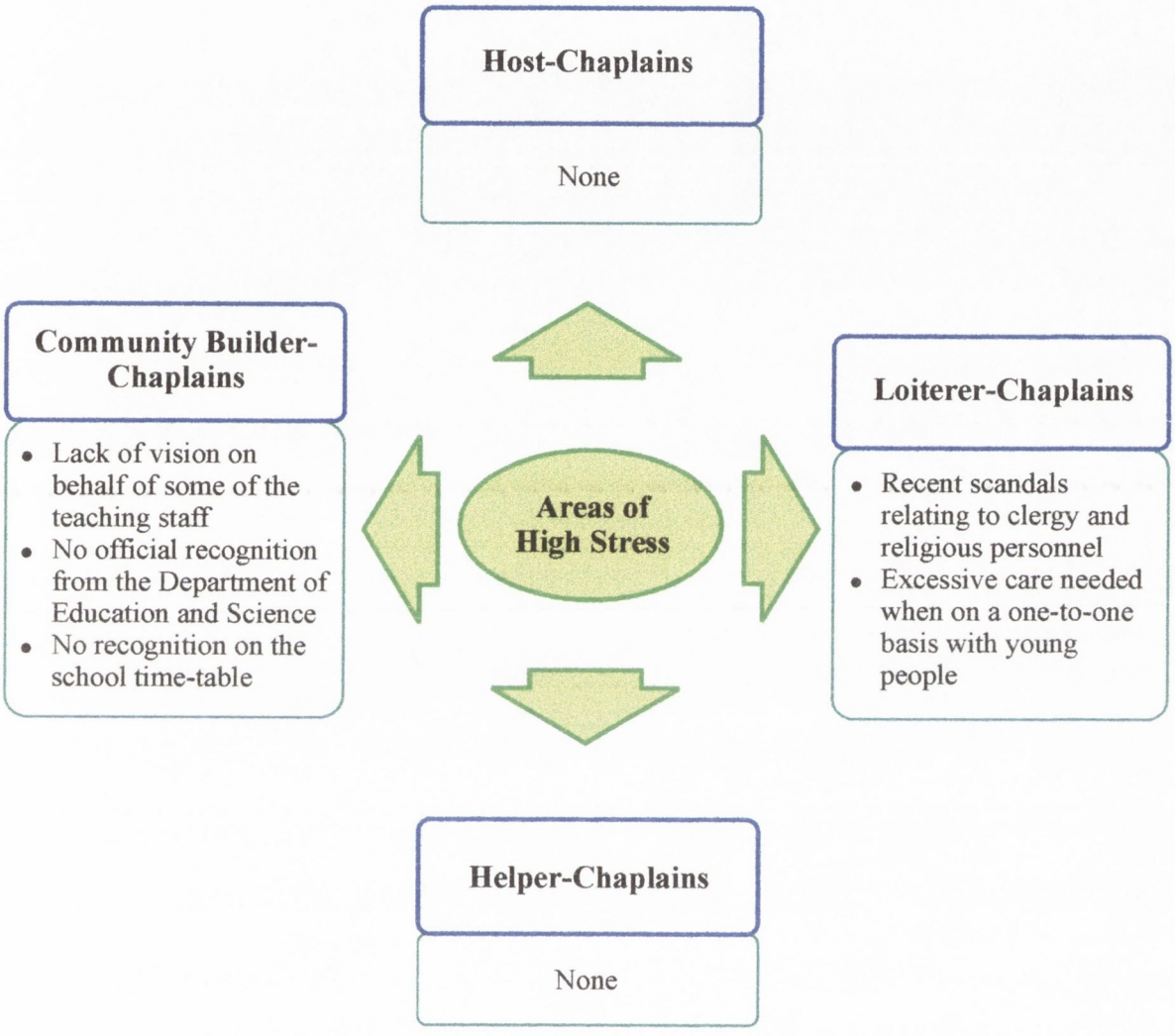


Figure 12.6 : Résumé of Strongly Emphasised Areas of High Stress in Chaplaincy

Summary

In this chapter a brief review of all four models of chaplaincy was presented in relation minor differences regarding gender, religious distinction, accountability, size of school, time spent in school and training. It took into account these differences as found in the focus groups, individual interviews and the questionnaire. It proved that gender bias could be detected only among host-chaplains, who tended to be predominantly male, and loiterer chaplains who proved to be almost entirely male. The majority of chaplains who were studied are priests and this distinction applies to all models with the exception of helper-chaplains, most of whom are female members of religious congregations.

In terms of accountability, most chaplains said they are accountable to the principal and/or internal authorities of the school. However, community-builder chaplains mostly said they are accountable only to themselves and their own sense of duty. As regards school size, helper-chaplains tend to work mostly in larger schools and host-chaplains in smaller schools. Host-chaplains and community builder-chaplains tend to spend most time in school. Most community builder-chaplains also have attended chaplaincy training courses while loiterer-chaplains are those with least training.

Several factors have been found to be common to all models. The greatest commonality occurs in the functions

of school chaplaincy where seven areas were discovered, indicating that pastoral care in a religious and spiritual context is an overall collective function of chaplaincy. Commonality also is found in the perceived responses to the work of chaplains and in their sense of belonging and influence in schools. Host-chaplains and helper-chaplains seem to feel least stressed in their work while loiterer-chaplains and community builder-chaplains feel quite stressed in particular ways, the latter citing the widest range of stress inducing factors.

This chapter drew comparisons between the four models of chaplaincy. It also showed contrasting factors which distinguished each model from others. The next chapter will discuss the need for chaplaincy in schools, as perceived by chaplains, and their vision for chaplaincy in the future in secondary education.

Chapter 13

Chaplains' Perceptions of the Need for Chaplaincy in Schools and their Vision for the Future

CHAPTER 13

CHAPLAINS' PERCEPTIONS OF THE NEED FOR CHAPLAINCY IN SCHOOLS AND THEIR VISION FOR THE FUTURE

The prevailing view among all chaplains, both school based (SBCs) and parish based (PBCs), was that, at the present time, there is a real and urgent need for meaningful chaplaincy services in voluntary secondary schools. Reinforcing this view is the chaplains' strong conviction about the need to conserve the Catholic ethos of these schools into the future, the need to enrich the lives of young people with a deeply Christian faith and spiritual dimension, and the importance of enhancing the pastoral dimension of education in schools.

In the focus group discussions, individual interviews and in the questionnaire, little variance on this issue was discerned between the different models of chaplaincy or between SBCs and PBCs. Therefore, in this chapter the general views of all chaplains on the need for school chaplaincy will be explored. Questions 17 to 20 of the questionnaire dealt with chaplains views on this matter. These questions were answered on a five point

Likert type scale and it was found that the quantitative data derived in this way reinforced the views expressed in the focus groups and interviews.

Chaplains' vision for the future of school chaplaincy will also be examined. Question 30 of the questionnaire enquired about this. As an open question, the data gained from it is treated as qualitative data.

13.1 The Need for Chaplaincy in Schools

Strong views were expressed by most chaplains favouring the provision of a full chaplaincy service in all schools. Based on the perception that there is a real need to conserve the religious ethos of denominational schools and to nurture the faith and spiritual life of the school community, chaplains felt that such service is necessary in schools as opposed to its provision as part of parish ministry or part of the schools' religious education programmes. They were also of the view that the State should recognise the professional status of chaplains in voluntary secondary schools as fully paid members of staff.

13.1.1 State Funding of Religious Ethos:

The prevailing view among all chaplains was that the State should provide funding to uphold the religious ethos of schools. It was pointed out that a Christian

ethos is enshrined in the mission statement of Catholic schools and that, when parents send their children to denominational schools they expect as of right, the religious ethos of those schools to be honoured by the State. It was maintained that "the position of denominational schools and the religious ethos of those schools are underpinned by the Constitution" (Participant in Focus Group 4), and that the State should, therefore, regard school ethos as crucial in education.

In stressing why the State should provide funding to ensure religious ethos, it was overwhelmingly agreed that ethos is vital to the unique character of a school, reflecting the school's atmosphere and creating the binding force which secures its value system. This strong sentiment agrees with Schremer's view of ethos as discussed in Chapter 3, Vol. 1, page 125. It also coincides with strong views asserted by the majority of chaplains that the faith and spiritual life of students are an essential component of a holistic Catholic education and intrinsic to school ethos. Fostering this vital aspect of education, they claim, must be inherent in the ethos of Catholic schools.

Most chaplains stated that, essential to school ethos, the faith ought to be practised in schools, not as a matter of ritual or mere habit, but as a well thought out process of worship that is suited to the needs of the young people concerned. Essentially their view on this matter is encapsulated in the following statement:

> the old style of rattling off prayers before class with students, parrot like and as a matter of course, as so many teachers, and indeed others, do, is wholly inadequate, and even wrong, for today's younger generation. We must generate a faith practice in schools where young people are conscious of the purpose and meaning of the various rituals in use. We must get them involved in thinking about what they are doing. They must be involved in composing at least some of those rituals, and they must feel that the prayers are their own (Interviewee no. 27).

In this way chaplains are conscious of the need to develop and guide religious practice away from the automatic recital of prayer by rote and unthinking participation in ritual to that of conscious and deliberate commitment to one's involvement in prayer and faith practices. Chaplains, therefore, are aware of the need to transform religious observance in schools towards that described by Inglis as 'Individually Principled Ethics', and examined in Chapter 2, Vol. 1, page 67. In this way, they may counteract Looney's experience as described in Chapter 2, Vol. 1, pages 96 and 97, that "one of the features of the new Ireland is that religion doesn't figure ... At least not the way it used to, anyway" (Looney 1996: 26-27). An approach to religious observance in schools which recognises the needs of a well educated generation may ensure that the practice of the faith of present and future generations of young people is meaningful and, therefore, enduring.

Question 17 of the questionnaire asked to what extent did chaplains agree with the statement: "The State should **not** provide funding for, or underpin, a religious ethos in schools". The data from this question supports

that from the focus groups and interviews and is as follows:

Table 13.1

"The State should **not** provide funding for, or underpin, a religious ethos in schools"

	SBCs	PBCs	Total
Agree to some extent	0 (0%)	2 (5.7%)	2 (3.3%)
Disagree	26 (100%)	33 (94.3%)	59 (96.7%)
Total	26 (100%)	35 (100%)	61 (100%)

Chi-square = 1.536 with 1 df; p = 0.2152

All SBCs and a very large majority of PBCs asserted that they disagreed with the statement. From this it is clear that chaplains are of the strong view that the State should provide funding for, and underpin, the religious ethos of schools.

13.1.2 The Work of Chaplains as Part of Parish Ministry:

Most chaplains in the focus groups and interviews were of the strong view that the work of a school chaplain could not be included effectively in parish ministry. It was commonly asserted that "young people need a special form of ministry and this can be most effectively carried out when it is concentrated in their schools and in their school communities" (Participant in Focus Group 1). This agrees with Shelton's view that ministry to adolescents should always have as its primary goal the development of youth into mature adult Christians and that "This ministry involves dealing with adolescents where they are, in the immediacy of their own experiences" (Shelton 1983: 320).

Another assertion drew a comparison between hospital or army chaplaincy and school chaplaincy:

> Hospital chaplaincy and army chaplaincy are necessarily separate from parish ministry. A hospital has its own community containing long-term and short-term members. However, they all have one thing in common: a concern with illness or disability. An army camp also has its own community with its own distinct structure, concerns and needs. Each of these different types of community has its own special form of chaplaincy to accommodate its spiritual and pastoral needs in the most suitable way. A school is likewise. It is a distinct community of young members mostly. Those members have their own individual and collective needs. A school, therefore, should have its own special form of chaplaincy or ministry to cater for its special form of community" (Interviewee no. 10).

Another point put forward in this context was that, given the drop in attendance at Mass or engagement in parish activities, PBCs no longer can "get to this young 'audience', and the spiritual influence may be lost for good with the present young generation" (Participant in Focus Group 2). As discussed in Chapter 1, Vol. 1, pages 21 to 22, church attendance has dropped. Therefore, parish ministers are less in touch with their community as was the case in former times. Hence, the perceived need to maintain contact with younger generations through schools.

Table 13.2 shows how Question 18, relating to this, was answered in the questionnaire:

Table 13.2

"To what extent do you think the work of a chaplain could be done as part of parish ministry, rather than take up time in school?"

	SBCs	PBCs	Total
To a large extent	0 (0%)	2 (5.7%)	2 (3.3%)
To some extent	1 (3.8%)	5 (14.3%)	6 (9.8%)
Not at all	25 (96.2%)	28 (80.0%)	53 (86.9%)
Total	26 (100%)	35 (100%)	61 (100%)

It is shown here that over 96% of SBCs and 80% of PBCs disagree with the possibility of school chaplaincy work being carried out in any way as part of parish ministry.

13.1.3 Can RE Teachers do the Work of School Chaplains?:

The majority of chaplains were of the view that RE teachers have heavy work schedules in their schools. They stated that they were of the impression that most RE teachers have a teaching load of up to the maximum of twenty two hours per week which may include the teaching of secular subjects as well as religious instruction. Therefore, RE teachers already have an exhaustive schedule and cannot readily afford to give the extra time needed for chaplaincy. In one case it was put in the following way:

> I spend a lot of time arranging prayer sessions with various groups in the school. But most of my time is spent listening to students, comforting bereaved students and spending time with them. I need to give time to listening to students going through phases of

personal distress. For example, I recently had to set aside time to listen to a kid who returned to school having been hospitalised after a suicide attempt. This kid wanted to talk to me about his problems in addition to having counselling sessions and psychiatric treatment in hospital. He needed someone in school to listen to him too. And this was not an isolated case. Only a person with time for this can afford to do it. A chaplain has time and skills that an RE teacher has not got" (Interviewee no. 15).

A clear difference, therefore, between chaplains and RE teachers is the time available during the school day to do that which is required of a chaplain.

Another sentiment expressed was that

> It is the function of RE teachers to instruct in the knowledge of religion. The function of a chaplain is to help give expression to the practice of the faith and to the living of the faith in the school. RE teachers are unlikely to have the time to do this, or even the skills, in addition to their existing workload (Interviewee no. 28).

Table 13.3 shows how chaplains responded to this issue in Question 19 of the questionnaire.

Table 13.3

"To what extent do you think RE teachers could do the work which you do in school?"

	SBCs	PBCs	Total
To a large extent	0 (0%)	1 (2.9%)	1 (1.6%)
To some extent	2 (7.7%)	7 (20%)	9 (14.8%)
Not at all	24 (92.3%)	27 (77.1%)	51 (83.6%)
Total	26 (100%)	35 (100%)	61 (100%)

Clearly, SBCs in particular and the majority of PBCs hold that their work is different from that of RE teachers. In

their view, chaplaincy requires time and skills which RE teachers may not have.

13.1.4 State-Paid Chaplains:

The qualitative element of the research revealed that SBCs were unequivocal about the right of full-time chaplains to payment by the State. PBCs were more inclined to assert that all chaplains, both full-time and part-time, should be remunerated by the State for their work in schools. However, the general view was that "every secondary school should have a full-time chaplain who is a member of staff and fully paid as in the State schools" (Participant in Focus Group 2). It was also put forward that any development in the matter of State paid chaplaincy would depend on the outcome of the appeal to the Supreme Court of the High Court decision of 17th January 1996, regarding the constitutionality of State payment to chaplains in State schools. This is referred to in Chapter 1, Vol. 1, page 41, and again in the Chapter 13, Vol. 2, pages 41 and 42.

The State already recognises and pays chaplains in community and comprehensive schools. Therefore, chaplains in these State schools enjoy the same status as the teachers. However, while they have parity of status with teachers they do not have parity of employment conditions. Their contracts are temporary while teachers' contracts are normally permanent. In contrast with this, the position of chaplains in voluntary secondary schools is

not recognised at all by the State, a situation which causes dissatisfaction and annoyance to those chaplains. They feel that the time has come to abolish such inequity. The words of one chaplain typifies the view of all:

> Chaplaincy work in all schools is a valuable subscription to the educational process. It contributes immensely to the welfare of the wider community and of society as a whole. By enhancing the faith and spirituality of young people and, therefore, that of future adults, it will eventually influence the whole community and shape the future of our society. The State is wholly wrong in ignoring this work, in taking it for granted, and not paying those who do it in the voluntary sector" (Participant in Focus Group 2).

Another chaplain argued that,

> in these days of the Celtic Tiger, no member of a school's personnel should be working for little or nothing. Whether one is working full-time or part-time, one should be officially sanctioned by the Department of Education and paid accordingly" (Interviewee no. 21).

Table 13.4 illustrates the levels of affirmation which respondents gave, in answering Question 20 of the questionnaire in relation to State paid chaplains.

Table 13.4

"Given the restricted resources of the Dept. of Education and the shortage of remedial teachers, psychologists, home liaison personnel, counsellors, etc., do you think chaplains should be appointed to schools and paid by the Dept. of Education?"

	SBCs	PBCs	Total
For Full-time work	22 (84.6%)	11 (31.4%)	33 (54.1%)
For both Full-Time and Part-Time work	4 (15.4%)	24 (68.6%)	28 (45.9%)
Total	26 (100%)	35 (100%)	61 (100%)

Chi-square = 16.99 with 1 df; p = 0.0001

This figure indicates that the respondents are in agreement with the views put forward in the focus groups and interviews. All chaplains assert that full-time chaplains should be paid by the State and a majority of PBCs also state that part-time chaplains should also receive State recognition and payment for their work.

13.2 Other Pastoral Services Provided by School Chaplains

In his summing up of the High Court case, 'Campaign to Separate Church and State Ltd. and Jeremiah Noel Murphy V. The Minister for Education and Others' on 17 January 1996, Mr. Justice Costello referred to the defendants' "additional argument that ... the greater part of the activities of the chaplains are of a non-religious character" (Costello 1996: 45). Although this comment referred to chaplaincy in State schools, it became clear in the focus group discussions, interviews and questionnaire responses, that a wide range of pastoral activities of a non-religious nature is carried out in voluntary schools by SBCs. Although PBCs are much less active in this respect they were of the view that a chaplain, if given the time and opportunity, could perform many pastoral services in his or her school. Most chaplains also said they were of the view that, realistically, some of these services could be performed only by a chaplain.

Offering consolation to students and their families at times of bereavement was cited as a common task undertaken by chaplains. In dealing with bereavement chaplains are aware of the need to organise the school's response at the funeral. For example, they may determine who should attend the funeral on behalf of staff and students. They may arrange a guard of honour, enquire if the student's peers should sing at the funeral service and, in general, show the school's concern and sympathy in the most appropriate way. "The chaplain is the one who is most likely to have the time and the skill to help in this way" (Interviewee no. 9). SBCs said that they engage students in the Rainbow programme, when appropriate, as they find it helpful. This programme consists of a series of meetings with young people, designed to help them to come to terms with a bereavement and work through its stages of grief. In keeping with this, Monahan and Renehan (1998) assert that "Death and bereavement, above all, are the circumstances most likely to make demands on the chaplain as a faith presence" (Monahan and Renehan 1998: 68).

SBCs also contended that "students often need to be listened to and they need someone who can spend with them to solve problems" (Interviewee no. 16). This coincides with the previous assertion on page 7 that the role of the chaplain cannot be accomplished by RE teachers since chaplains fulfil other functions of a non-religious nature which are not within the remit of RE teachers.

Meeting parents after school hours to discuss the needs of their children is a service provided by SBCs in particular but also by many chaplains. Due to other commitments, some parents find it difficult to meet the chaplain during school hours in order to discuss their children's personal and/or pastoral needs. In addition, they may not wish either their children or other students to know of their approach to the school. In such cases appointments need to be made after school hours. Chaplains are often willing to meet them under these circumstances at times when other members of staff are not.

Linking the school with the parish is a function almost exclusive to chaplains. "We are the only people with the interest and facility to make those links. It may mean building links between the school and the parish council and/or involving students in parish activity" (Interviewee no. 23).

Visitation of students in hospital and, if appropriate, at home is another service which chaplains claim is necessary to the broader pastoral care of students in times of illness or other personal difficulty.

> The chaplain is the only one in the school who, realistically, has the time to visit a student who is ill either at home or in hospital, in trouble with the law or in some other trouble. The chaplain is seen as a friend and that's important, and it isn't perceived as an intrusion of family privacy. In fact, they appreciate it greatly and it allows them to experience the caring face of both the Church and the school" (Participant in Focus Group 3).

In many cases, no other member of staff would have the necessary time to engage in such visitation.

It was also articulated that provision of resources for the RE team is one of the pastoral services that a chaplain can readily engage in. Strong views were put forward regarding the way in which, given adequate scope, chaplaincy work can greatly enhance both the pastoral care service in the school and the spiritual life of the school. Chaplains will also willingly devote extra time, outside school hours, to students, or staff, if necessary when other staff members have departed. As one said,

> It's not infrequent that the only two adults remaining on the premises after hours are the caretaker and myself. He's around after school to clear up after the youngsters' physical activities, and I'm around after school to help some of them clear up their personal dilemmas and troubles" (Interviewee no. 18).

In helping students or staff pastorally, chaplains take the opportunity to infuse this endeavour with a Christian spiritual dimension. They maintain that pastoral care is not purely a secular pursuit like the teaching of a secular subject; "it has a Christian dimension; it follows the example of the Man from Galilee and it breathes His mission, example and love into the life of the school" (Participant in Focus Group 3). This is in keeping with Feheney's (1998) statement as he cites Treston (1989) in reminding us that "effective pastoral care has to be nourished by a suitable spirituality ... (which is) the very essence of what care is" (Feheney 1998: 95). He goes on to develop this:

> This is the spirituality that involves a search for God in the everyday things of life. We are here talking about such basic things as helping students to find meaning in their lives; to cope with bereavement and family breakdown; to help them grieve during their significant losses; to help them discover joy in creating and in new-found friends, as well as the excitement of new ideas and the mysteries of intimacy. Each student will be encouraged to draw from the riches of his/her own religious tradition. (Feheney 1998: 95)

A Christian spiritual dimension, therefore, infuses the entirety of a chaplain's work.

Table 13.5 sets out the way in which the responses to the questionnaire dealt with these points in answering Question 21 which was an open question.

Table 13.5

"What service(s) can a school chaplain provide in a school that cannot readily be provided otherwise?"

	SBCs	PBCs	Total
Bereavement Help/ Listening:	21 (80.8%)	27 (77.1%)	48 (78.7%)
Have <u>time</u> for students:	25 (96.2%)	30 (85.7%)	55 (90.2%)
Meeting Parents after school hours:	21 (80.8%)	27 (77.1%)	48 (78.7%)
Parish links:	10 (38.5%)	14 (40%)	24 (39.3%)
Hospital visitation:	11 (42.3%)	14 (40%)	25 (40.9%)
Home visitation:	13 (50%)	16 (45.7%)	29 (47.5%)
Provide resources for RE team:	17 (65.4%)	20 (57.1%)	37 (60.7%)
Enhanced pastoral care in school:	26 (100%)	33 (94.3%)	59 (96.7%)
Enhanced spiritual life of the school:	26 (100%)	35 (100%)	61 (100%)

Will give extra (unpaid) time to students:	18	(69.2%)	21	(60%)	39	(63.9%)

It is clear from this figure that there is consistency of view between SBCs and PBCs and that their responses coincide with those of chaplains in the focus group discussions and interviews.

13.3 Vision for the Future of Chaplaincy in Secondary Schools

As chaplains expressed their vision for the future of chaplaincy in voluntary secondary schools it became clear that a number of issues in particular were of significance to them. These issues are discusses under six headings:

13.3.1 Acceptance of the Need for Chaplaincy:

It is the hope and vision of school chaplains in general that society will accept the need for chaplaincy in schools, particularly since witnessing the rapid decline of religious presence and influence in recent times. As chaplains claim, they contribute to the holistic education of students since their services in schools benefit the faith and spiritual life of the school

community as well as its pastoral care levels. One SBC declared that:

> The highest level of pastoral care is needed in schools now more than ever. Taking into consideration what so many young people must cope with - marital infidelity and breakdown, the power of the media and advertisement, the rising levels of depression and suicide among young men in particular and the constant pressures on young people, real pastoral care must be provided in schools and not at a token level. It must also be provided within a faith and spiritual context. My vision and sincere hope is that, in the near future, this will be recognised by society" (Interviewee no. 19).

These words summarise the vision of chaplains regarding acceptance by society of a need for chaplaincy in schools.

13.3.2 Recognition of Chaplaincy in All Schools:

It was unanimously envisioned that the State would recognise chaplaincy in all second level schools. At present recognition is accorded to chaplains in community and comprehensive schools only. Since significant development has taken place between the time of the research process and the time of writing, as outlined in the Chapter 1, Vol. 1, pages 40 to 42, this issue will be discussed in Chapter 14.

13.3.3 Professional Status of Chaplaincy:

In articulating a vision of the professional status of school chaplaincy, the majority of chaplains expressed strong views on the issue of chaplaincy training. While, as has been pointed out in Chapter 5, some chaplains

pronounced their criticism of the training course in Mater Dei Institute, nevertheless, a majority expressed the need for training if chaplains are to have a recognised professional status. In the words of one chaplain:

> At present, chaplains don't need any professional qualification in chaplaincy to be recognised in a State school. Now, if school chaplaincy is to be taken seriously, chaplains must have recognised certification which qualifies them as chaplains. It's unacceptable that anyone can be installed as a chaplain simply because he or she is good with young people, has some other qualification and is committed to the faith... or is just simply appointed by a bishop on an unknown basis. Chaplains, like teachers, doctors, dentists, lawyers etc., can enjoy a respected professional status only if they have suitable certification through an approved education and training process (Interviewee no. 2).

It was also claimed the ongoing in-service for chaplains is necessary in order to keep abreast development in Church policy, societal requirements and good practice in schools. On the whole, chaplains asserted that, in order to have a recognised professional status, training, qualification and regular in-service days are necessary. Without these their work would be "perceived by teachers and everybody else as the equivalent of that of a handyman, albeit a very dedicated handyman, around the school" (Interviewee no. 10). Another chaplain stated that "My vision is for professionalism in chaplaincy and that can only be achieved with the appointment of those properly and objectively qualified" (Participant in Focus Group 4).

13.3.4 Gender Balance in Chaplaincy:

Women chaplains, in particular, expressed a vision of chaplaincy in the future as embracing both men and women in more or less equal numbers. As the great majority of chaplains are priests at present, women chaplains said that it would take "quite a lot of female appointments before the male/female balance is redressed" (Interviwee no. 16). However, women chaplains generally asserted that, in principle, gender balance is important in any profession and that chaplaincy is no exception to this. It was held that "girls need women as role models and all young people should see that the world of chaplaincy is an 'equal opportunities' world" (Interviwee no. 7). Also, "girls may more freely talk to a woman than to a 'collared' man" (Interviewee no. 3). It is interesting to note that male chaplains, on the whole, were not widely concerned with this issue.

13.3.5 A Review of Church Policies:

It was commonly envisaged that the Church would have to undertake "a real and purposeful review of its policies at all levels and on all matters pertaining to relationships between its clerical ranks and its lay membership before it is too late" (Interviewee no. 28). Expanding on this, it was widely desired that there would be a meaningful return by the Church to a more open spirit:

> a spirit of humility, humanity, compassion, respect, care, love and concern for one another and justice in society ... . The present spirit and message that are all too frequently conveyed is that those in power enjoy pomp and moral control, and are intransigent because they fear the loss of that control; they deny responsibility to those who were hurt by clerical abuse; and they deny the need to review either the laws of celibacy or women's equality of place and status in the Church (Interviewee no. 15).

Such is in keeping with Häring's vision of the Church of the future, shedding its modern pomp and paternalism and thriving in a spirit of humility, simplicity, trust and inclusiveness of all (Häring 1990: 141-142).

A vision expressed by a number of chaplains is the renewal of the image of the institutional Church. However, their predominant opinion was that this can be achieved only by a realistic review of the Church's approach to modern life and to a greater understanding of present day liberal thinking. Since today's laity are more educated and more questioning than was the case in the past, chaplains took the view that a doctrinaire attitude will no longer succeed in forcing compliance with Church ruling (Participants in Focus Group 2). Therefore, they appear to embrace the idea of encouraging faith observance through Inglis's model of 'individually principled ethics', one which is more appropriate to modern times and life styles.

A vision of Church renewal of attitude must also include the present celibacy regulation, "a man-made law that is about control of priests and Church property, and not about the validity of ordination ... contradicted by

the presence of married priests admitted from other disciplines" (Participant in Focus Group 4). It was asserted that there is "too much evidence that compulsory celibacy has largely failed ... far too many good men have left the ministry of priesthood because of it" (Interviewee no. 28). It was widely avowed that celibacy must be regarded as optional if the priesthood is to be accepted as a normal way of life at present and into the future, a view that is in keeping with the description: "medieval, man-made law of obligatory celibacy ... which has caused much devastation and misery" (Robinson 1998: 6). In keeping with this also is the idea that there would be less loneliness and less chemical dependence among the clergy and that "the 'caste' system and division between clergy and laity, which has no place in the church of Christ, would diminish" (Roughneen 1999: 11).

Women, in particular, but also a number of male chaplains avowed a vision of admitting women to the Catholic priesthood. This view was worded thus:

> In today's climate of equal status for men and women, the credibility of the Church is in question while it holds that women cannot be included among its clerical ranks. An exclusively male-only clergy is not an acceptable policy for a world wide, highly influential organisation which claims to promote peace and justice in this life and eternal salvation in the next. The idea that it is 'traditional' that all women must remain lay while men may be ordained is no longer acceptable, especially to young people who fully recognise and expect equality of place and opportunity in all walks of present-day life (Interviewee no. 18).

This concurs with the view that "The Christian churches ... have engaged in institutionalized discrimin-

ation against women through their structures and ministry" (Treston 1993: 14), and that "The ordination of women is not a 'women's issue' but a Church issue affecting the credibility of the Church in its moral teachings and its opposition to injustice" (Murphy 1997: 102). It also accords with the modern view that today's women are "less tolerant with arguments from tradition; they have learned through experience that tradition changes. ... it is inevitable that the Roman Catholic Church will eventually ordain women" (Thurston 1998: 55). The Church has also been described as misogynous in its practice of admitting ex-Anglican priests to its own priesthood. This is insulting to women since the reason for the conversion is often because women are now ordained in the Anglican rite and not in the Roman rite (Maher 1997: 38-39). However, Hegarty argues that "people are alienated by the fact that the church is so male" (Hegarty 1997: 7). Modern women, in particular, who are educated and have their own sense of worth are unhappy with the patronising attitude of the Church (Forde 1997: 7).

It is envisaged by chaplains that the way forward now is to remedy this present imbalance in the structure of the institutional Church. For this to happen the Church must review and reconsider some of its more traditional policies.

13.3.6 Balance Between Spirituality and Consumerism in our Culture:

The majority of chaplains envisaged a restoration of balance between spiritual and consumerist values in our society. It was contended that,

> In our present economic climate the 'Celtic Tiger' has propelled us relentlessly and headlong towards unprecedented wealth. Materialism, consumerism and a growing secular culture is the outcome, with grave implications for our sense of the spiritual in life. My vision is that a sense of the spiritual will be renewed, and restored in our culture through the education system, and transmitted to the young people of our time" (Questionnaire Respondent no. 57).

In hoping to realise this vision, many asserted that young people must be given opportunity for spiritual growth in the context of their school life. They also maintained that the importance of spiritual needs must be impressed upon students, so that they may not lose sight of these in adult life or when they join the work force. The point was made that, as students, young people are experiencing a unique period of growth in their lives; they are going through a phase of life when they have the time and opportunity to engage with their own growth and development, and that they may not be revisited by such opportunity again, so "spiritual awareness in school life is very necessary" (Interviewee no. 3).

"For human beings to be truly happy they must be at ease with their spiritual side. It's not enough to accumulate worldly wealth" (Interviewee no. 22). However, in the late 1990s, if the indicators of wealth as described by Chubb (1992) in Chapter 2, pages 89 and 90,

are considered, one sees that, in Ireland, it has become progressively tempting to indulge in the aggregation of material wealth. This is especially so in the manifestation of the inflated property market and car ownership. School chaplains assert that there is a need at present to seek a balance between our material and spiritual requirements, and their vision is that an adequate chaplaincy service in schools will assist in the fulfilment of this need.

Summary

In this chapter chaplains' perception of the need for chaplaincy in schools was deliberated upon. It was seen that, not only do chaplains enhance the faith and spiritual life of schools, but that they also engage in many other pastoral services, mainly for the benefit of the students.

Chaplains strongly favoured State funding of religious ethos in schools, particularly since school ethos is protected by the Constitution and since ethos is unique in characterising a school. They also see the faith and spiritual life of the school as intrinsic to the school's ethos. School chaplaincy, they contended, cannot be effected as part of parish ministry mainly for two reasons: young people need a special ministry directed at their needs, and the Church no longer experience the

loyalty and attendance from its parishioners that it did in the past. Neither can the work of school chaplains be effectively carried out by RE teachers who, themselves, already have a full work load which does not embrace much of the pastoral work that chaplains do. It was widely advocated that the State should give recognition and payment to chaplains in all schools, thus abolishing the disparity of status which now exists between chaplains in State schools and voluntary secondary schools.

Chaplains discharge many tasks in schools which might, otherwise, remain unperformed. They deal with bereavement; they give time to students; they visit students in hospital or at home; they provide resources for RE teachers; they engage in linking the school with the parish; and they meet students and parents after school hours. It was argued that much of this pastoral work could not be accommodated by other staff members, mainly on account of the pressures of their own work.

In articulating their vision for the future of chaplaincy their aspirations embraced six areas. An acceptance for the need for chaplaincy in schools by society was regarded a important in the light of the demographic changes in religious personnel at present. In keeping with the earlier point made about the need for State payment of chaplains, they envisaged that the State would recognise chaplains in all schools. They also envisioned that school chaplaincy would eventually enjoy professional status and they advocated that this should be

achieved through training, certification and in-service for chaplains at a recognised educational institute.

Women chaplains, in particular, envisaged that an eventual gender balance would be achieved in chaplaincy in contrast with the predominantly male occupation which it is at present. A renewal of the image of the Church was also seen as necessary for its credibility in the light of modern life and for the continuance of the loyalty of the laity. Such renewal needs to embrace the spirit and original message of Christ, a reassessment of the ruling on celibacy and a review of the role of women and their present exclusion from ordination.

Finally, it was envisaged that a balance would be restored between the growing consumerism and spiritual values in society. This, it was advocated, could be helped by exposing young people to spiritual awareness and growth during their school years and in their school life. Leaving spiritual awareness to develop in later life, it was argued, could be leaving it too late.

Chapter 14

Conclusions and Recommendations for the Future

CHAPTER 14

CONCLUSIONS AND RECOMMENDATIONS FOR THE FUTURE

Having examined the chaplaincy service rendered at present to students in voluntary secondary schools, this study has revealed many threads in the fabric of chaplaincy. This chapter sets out to draw a number of these threads together. Firstly, it constructs an overview of the present situation. It then looks at some relevant developments that have taken place during the time-span of the study, from 1996 until 1999. Lastly, it recommends certain criteria and procedures in the employment of chaplains in the voluntary sector in the future.

The emphasis of the research was not on the effectiveness of school chaplaincy but on its structure and internal processes from the chaplains' own perspectives. The scope of the study was extensive in so far as that it allowed for focus group discussions, interviews and the issuing of a range of questionnaires to various interested bodies. A limitation in the course of the study which had

to be overcome was that literature dealing directly with chaplaincy was minimal and, also, reference to school chaplaincy was scant in the literature on Catholic education.

However, on the basis of the research carried out in the course of the study, conclusions can be drawn about the following:

* the range of work done by chaplains in schools;
* the merits of different models of chaplaincy;
* the need for chaplaincy training;
* the essentiality of chaplaincy in all second level schools under present circumstances;
* the methods of appointment to schools; and
* the benefit to society which accrues from school chaplaincy.

14.1 **An Overview of the Present Chaplaincy Service**

The data which chaplains provided about their function and role in secondary schools at present pose some difficulty in defining precisely what their function and role constitute. This is compounded by the lack of consistency in the amount of time which different chaplains, for example SBCs and PBCs, can devote to schools and the variation in function and role that ensues. Illustrated in Figure 14.1 is the network of relationships which chaplains experience in the course of their work. Its source, 'The Chaplain: A Faith Presence in the School Community', published in 1998, was not

The Chaplain within the Education System

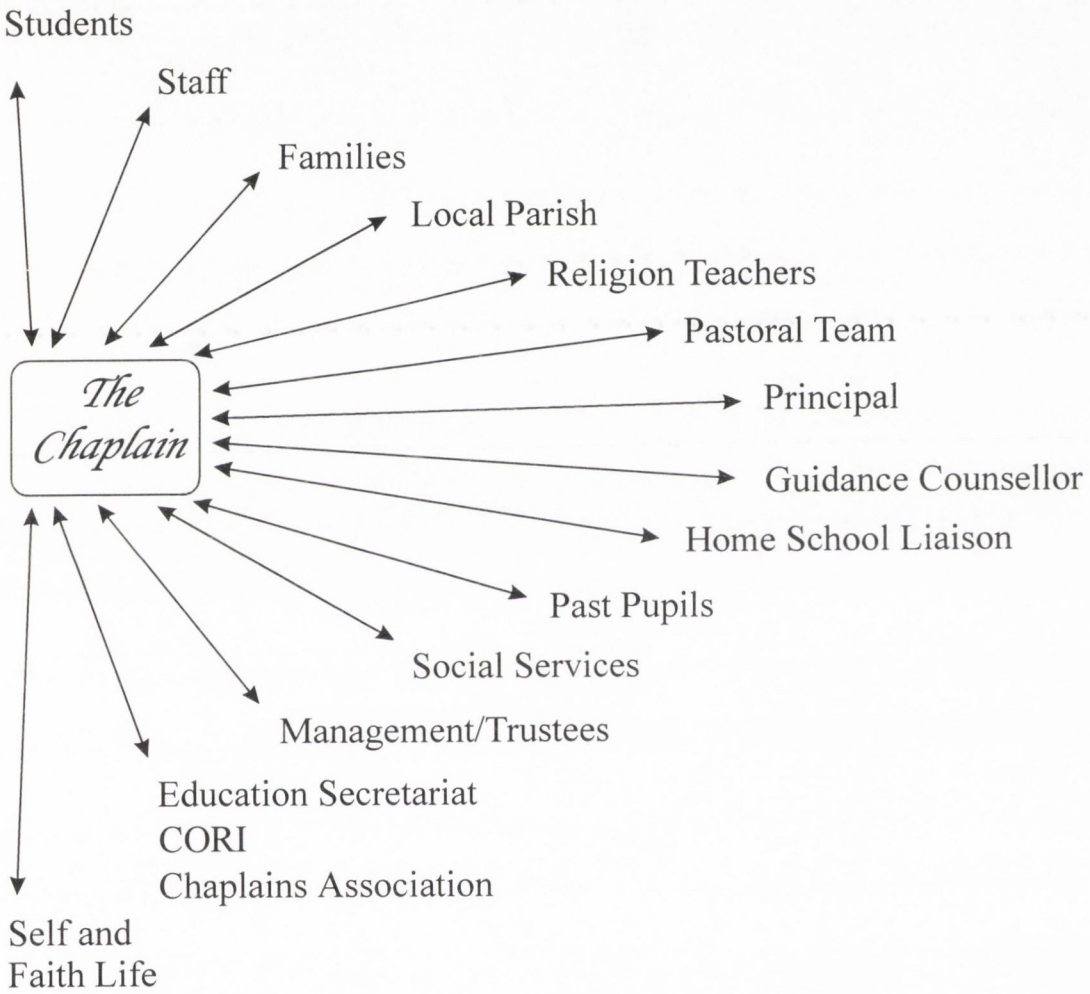


Figure 14.1: Network of Relationships (source - Monahan & Renehan, 1998: The Chaplain: A Faith Presence in the School Community: p.19)

available when the study commenced. Had it been, it would have been useful in forming a basis for the research, since it gives a comprehensive view of the chaplain in juxtaposition with other bodies and individuals. It is to be noted in the illustration that the hierarchy are manifestly absent from the range of personnel with whom the chaplain associates. This is of particular interest since it is the hierarchy who appoint chaplains to schools.

The objective of this study was to investigate chaplaincy as it is operational at present in Catholic voluntary secondary schools, and to look at the chaplains' involvement in the lives of young people from the chaplains' own perspective. As was stated in the Introduction, Vol. 1, page 8, the hierarchy's "overall responsibility for the ministry of school chaplains" (CCMS 1996: 21) is recognised, as is their role in the appointment of chaplains. The study acknowledged the position of trustees in the management of chaplaincy in their schools. It queried the policy on school chaplaincy of the Conference of Religious of Ireland (CORI), the Association of Managers of Catholic Secondary Schools (AMCSS), the Association of Secondary Teachers of Ireland (ASTI), the Catholic Headmasters Association (CHA) and the Teaching Brothers' Association (TBA). However, the main focus of the study was an enquiry into the position, role, work and views of the school chaplains themselves. No comparison was drawn with chaplaincy in State schools

since circumstances for chaplains in those schools are acutely different from those in the voluntary sector.

Having established who the different parties were who have an influence on chaplaincy, and the manner of their input, the chaplains were approached directly to find out what their views were in relation to the role that they perform.

As a result of this work, an overview of the chaplaincy service as it exists at present in Catholic voluntary secondary schools is now presented.

14.1.1 The Broad Aims of Chaplaincy Work:

It can be stated that chaplaincy is broadly about providing opportunities for the school community to extend the lives of those in that community beyond prevalent secular values in order to find spiritual values both within themselves and in their relationships within the wider community of society. It also has the aim of helping staff and young people to find a deeper meaning in their development and growth through prayer, reflection, and meditation, thereby counteracting the superficiality of current consumerist values, the culture of 'having' and the 'spiritual anaemia' outlined in Chapter 2, Vol. 1, pages 90 to 91.

In harmony with the views of O'Donnell (1997) and Ó Conaill (1997) as discussed in Chapter 2, Vol. 1, pages 94 and 95, chaplains strive to develop a school community

that will endeavour to nurture faith, and foster in itself a sense of caring for all its members, but especially for those who are weak and vulnerable, and in need. As Flynn (1979) points out:

> The whole point about Catholic schools is that they endeavour to be Christian communities in which nurture in faith is integrated within full human growth and development. In providing for this full personal development of youth - a development which embraces the physical, intellectual, social, emotional and spiritual aspects of their nature - Catholic schools include within their programmes the vital place of faith in the lives of men and women and are involved in awakening, nourishing and developing this faith (Flynn 1979: 19).

Chaplaincy work also aims to enhance the pastoral care of students and staff in schools and to enrich and broaden the scope of personal development in the non-academic spheres of school life.

14.1.2 School Based Chaplains and Parish Based Chaplains:

Since SBCs spend a substantial amount of time in schools on a regular basis as opposed to PBCs, they are in a position to become established in school life, to carry out a significant amount of work and to exert influence on the school community. The position of PBCs is far more tenuous as their work is largely sporadic. Their knowledge of schools is generally scant and consequently their influence in schools is slender. SBCs belong to schools, and therefore work 'from the inside'. PBCs do not, as they are only attached to schools, and therefore work 'from the outside'. However, PBCs form the majority

of chaplains associated with voluntary secondary schools. From this it can be concluded that a large number of schools in the voluntary sector are not well served at present in the provision of a school chaplaincy service.

At the beginning of the study the hierarchy were asked about the range of duties they expected to be fulfilled by both part-time and full-time chaplains. In their responses they showed that they were aware of the pressures of parish work which part-time chaplains encountered and that those chaplains could abide by diocesan guidelines only in so far as possible. However, they expected, where possible, that chaplains would have counselling skills, pay attention to the hidden curriculum and give adequate time to chaplaincy work. They also expected chaplains to display competence in dealing with young people, to show concern for families and to be committed to the faith and to the sharing of it.

The chaplains' responses showed that, in most cases, PBCs' work proved to be sporadic and scant as onerous parish duties took priority. On the other hand SBCs proved to possess the skills which the hierarchy wished them to have and they showed that they give substantial time to chaplaincy work as well as performing a greater range of duties than was outlined by the hierarchy. Their extensive involvement in pastoral care and, in the case of the Community Builder-Chaplains, the amount of linkage they carried out between school and parish was more than the hierarchy had required.

Further discussion in this overview will pertain mainly to SBCs because it is they who can render the most real and meaningful service to the school and its community.

14.1.3 SBCs' Range of Chaplaincy Work:

Although all chaplains are the official representatives of the Church in schools, and their brief is essentially to be a faith presence in schools, much of the work of SBCs is of a non-religious nature. Though provided with guidelines but without an exact definition of their role within schools, SBCs find themselves embracing a very wide range of work. They serve the student population in a pastoral way that may prove impossible for teachers to achieve given the latter's pressures of curricular needs, disciplinary concerns, examination and points orientation.

In addition to looking after bereavement needs, counselling, home visitation, family breakdown and substance addiction, as requested by the hierarchy, they also help students with both home- and school-related problems concerning relationships with parents, siblings, teachers and/or other students. While the hierarchy outlined certain work parameters for chaplains, they did not state the extent or the depth of such work. However, the SBCs showed that not only do they discharge the duties outlined by the hierarchy as fully as possible, they also attend to other needs presented by students and staff.

Care and concern for bereaved students and for the school community in the case of the death of a student always fall within the chaplain's remit. He or she leads the school's response in such situations. Chaplains also deal with problems faced by students as a result of difficult home situations such as family friction and violence, teenage pregnancy, infidelity and marital failure, alcoholism and substance addiction, depression and suicide, and imprisonment. They also find themselves asked to deal with student's problems concerning expectations at school and decisions regarding discipline, a task which demands great tact and diplomacy.

Chaplains are in a position to liaise with parents on pastoral matters, and with outside agencies such as Health Boards and Junior Liaison Officers (JLOs), a position which they occupy as trusted friends of students. Early in the study it became clear that neither the hierarchy not the Mater Dei training team would want chaplains to have a disciplinary role in schools in any form. Chaplains showed that they conform to these expectations. Their role in school is purely pastoral and they do not ever dispense punishment or impose sanctions.

Despite the theory advocated by the training team of Mater Dei Institute (see Chapter 5, Vol. 1, pages 203 and 204), few chaplains in secondary schools engage in teaching. There are two reasons for this. Firstly, very few chaplains are qualified to teach and, secondly, their role in schools is seen as different from that of

teachers. Their role is totally pastoral, revolving on spiritual and faith development, mostly outside the classroom. However, if chaplaincy training were to become compulsory for school chaplains the teaching module of the training course would be availed of, and this could provide chaplains with teaching skills which would enable them to undertake to teach a small number of classes as recommended by Mater Dei Institute.

14.1.4 Models of Chaplaincy:

Four models of chaplaincy were discerned among the SBCs in the study. They were given the descriptive names: Host-chaplain, Loiterer-chaplain, Helper-chaplain and Community Builder-chaplain. It is to be noted that the characteristics of these models are not mutually exclusive. While each model has its own special approach to chaplaincy, chaplains who possess the traits of one particular model also possess those of the other three, albeit to some lesser degree. In the Mater Dei Institute chaplains are advised to "work to their strengths". In acknowledging their individual strengths through a recognition of the models which they evince, chaplains may understand how to give of their best to the school community. Moreover, by looking at the assets of other models of chaplaincy, chaplains may also find that they can learn from these and, thus, broaden and enhance their own approach to chaplaincy.

14.1.5 Chaplains' Vision for the Future:

Notwithstanding their experiences of discrimination and frustration as well as a sense of achievement, the majority of chaplains had a very positive vision of the future for school chaplaincy. This vision was connected to their vision for the future of the institutional Church which, they argued, is in need of reform.

1. The Future for Chaplaincy -

In envisaging that the way forward in education will encompass more than just the teaching of subjects in a classroom, the chaplains called for:

> Greater awareness of the need for pastoral care in schools;
>
> General acceptance of the need for chaplains in all second level schools;
>
> Due recognition and remuneration for chaplains by the State;
>
> A proper sense of professionalism among chaplains;
>
> Gender balance in chaplaincy; and
>
> An upgrading of status to that enjoyed by chaplains in the community and comprehensive schools.

They were of the view that progress towards a better society calls for a revision of some attitudes towards spirituality and its meaning. They concurred with the recently stated view that:

> From a specifically Christian perspective, a spirituality that does not have a liturgical, sacramental, corporate, and social dimension is deficient. So, when people choose 'spirituality' over religion they are opting for a diluted, anaemic form of spirituality. In many cases this involves a search for some kind of private 'spiritual' experience rather than a desire to meet and engage with the God of the Bible and of Christian faith (O'Leary 1999: 216).

As all of the SBCs were members of religious communities, it is to be expected that they would expound the view of the Church that Christian spirituality is integral to the faith and not separate from it. The Church sees the spiritual dimension of the human condition as founded on the message of the gospels and couched in Christian teaching. Its view is that, in the context of a Catholic education, it is not enough that young people seek a spiritual dimension to their lives but that they need to do so in the Christian context of connectedness with other members of their community. Therefore, as part of the intrinsic life of the the school community spiritual growth through the practice of the faith is seen as essential to the living faith of the students. It is also seen as an essential foundation for their religious and spiritual life in adulthood.

Moreover, the practice of faith in the school environment in this way could move towards redressing the problem expressed in Chapter 2, Vol. 1, page 100, of the parish being the primary locus of faith for the majority with its associated 'legalistic model of observance'. It could move from that situation to nurturing a more meaningful and personalised faith for young people, enabling them to draw inspiration from their daily lives within their own school community and to grow towards what Inglis defined as an 'ethically principled model of observance'.

In many ways this vision encompasses the expressed Catholic ideal for a holistic education. It expresses belief in the distinct nature of the Catholic school and in its rightful place in the pluralist society which has now become the norm in Ireland. It concurs with the idea that:

> the chaplain's work should not be 'bolted on' to the life of the school or college; rather, it should reflect and echo the school or college mission statement, which describes its particular ethos, inspired by the Gospel (Bishops' Conference of England and Wales 1996: 15).

It reiterates the notion that "The example and values of Jesus Christ permeate all the relationships within the school and beyond it" (CCMS 1996: 5). But with the collapse of vocations, chaplaincy cannot continue to exist as it is constituted at present. Even if nothing else were to change, the number of available religious continues to decline (see Chapter 2, Vol. 1, pages 103 to 105). If a chaplaincy service in the voluntary secondary schools is to be continued, it is self-evident that lay-chaplains will become the norm. It is to be noted that this change in the status of chaplains will take place in the wider context of a constantly changing Irish society.

2. Church Policies and Practices -

As part of the way forward for the Church in Irish society, the chaplains visualised a review of Church policies regarding both the issue of celibacy and the position of women in the Church.

Chaplains are generally conscious of their role in representing the Church in schools. In this position, many have articulated their present difficulty with current regulations and rules concerning membership of the clergy and the inflexibility of the Church's higher authorities in this regard. Difficulty is experienced also with the Church's response to recent scandals involving the clergy.

As examined in Chapter 2, Vol. 1, pages 103 and 104, the number of clergy is steadily diminishing in the Western world. At present, converts from Protestant traditions constitute married priesthood within the Roman Church, thus proving that celibacy is not necessary to priesthood. Celibacy was not necessary to priesthood in the early Church where a married priesthood was then the norm (McGovern 1998: 33). As Conlon, Hoban and O'Horo (1999) point out: "Celibacy is not intrinsic to priesthood. There have been, there are and there will be married priests in the Roman Catholic Church" (The Irish Times, June 28). The present rule of compulsory celibacy "leaves unfulfilled a dimension of many priests' lives which has become more accented in our contemporary culture, in which renunciation is seen as unproductive and of doubtful value" (Stack 1998: 88). Furthermore, as pointed out in Chapter 2, Vol. 1, page 105, it is a concept young people hardly understand. It is evident that the present rule regarding mandatory celibacy needs to be re-examined or perhaps, indeed, be abolished.

Celibacy in the priesthood must become optional rather than compulsory.

The ordination of women is another contentious issue in the Church today, which chaplains, and women chaplains in particular, see as being in need of review. Thurston's assertion is that the ministerial priesthood is one whose function is that of serving "the needs of the community - the Body of Christ - for leadership, for eucharistic nourishment, for the preaching of the gospel" (Thurston 1998: 58). Priesthood is seen to be a means of serving these needs and not an end in itself. "If the needs of the whole Body of Christ are given precedence, then issues of gender and marital status necessarily become secondary, indeed minor considerations" (Thurston 1998: 58). In the words of MacRéamoinn:

> sex or marital status should not be a bar to ordination. Otherwise the sheep may remain hungry for longer than need be.
>
> Here in Ireland, the problem is still some distance from being acute, but it undoubtedly looms. Another decade or two and our sheep too will be looking leaner, those of them who haven't moved on to other pastures, unless we welcome new shepherds - and shepherdesses (MacRéamoinn 1998: 24).

A vocation to the priesthood is a vocation to serve and meet Christian needs. Ordination should not be gender specific nor should it have compulsory celibacy as a precondition.

A sad facet of the Church in Ireland, at present, is the number of alleged cases of physical and sexual abuse of young people, in which clergy and members of

religious communities have been involved. Chaplains are uncomfortable with this situation, with the Church's response to these allegations, and with the current climate of anger and resentment which such cases have caused. As a direct result, some feel curbed in their efforts by the excessive care they now feel they need to exercise with young people. Their sentiments concur with those of Connell (1999) in that they "have had the shock of shameful revelations ... (and) have suffered anxiety about the impact of these scandals" (The Irish Times, April 2, 1999). They also concur with Dardis (1999) who described the present situation as an "in-between time ... in between a painful accountability for the past and an equally painful birth into the future" (The Irish Times, July 2).

This painful birth into the future must result in a forward-looking compassionate church, which listens to its whole community, both clerical and lay, and which is both humble and prophetic (Moloney 1998a).

14.2 Transitional Situation and Developments

While not taking its inspiration from it, much of this study was contemporaneous with legal proceedings instigated in the High Court concerning the constitutional propriety of the State paying the salaries of chaplains in community and comprehensive schools. The proceedings were

brought by the Campaign to Separate Church and State Ltd. and Jeremiah Noel Murphy, as plaintiffs, against the Minister of Education and Others, as defendants. In January 1996, Justice Costello found against the plaintiffs, and the case was appealed to the Supreme Court. The Supreme Court's decision was not issued until two years later when, in March 1998, it upheld the decision of the High Court.

The outcome of the Supreme Court's judgement will have far reaching influences in the future for both the structure of Irish education and the role of a chaplaincy service within it. On the foot of the Supreme Court decision, it can be seen that full-time chaplains in comprehensive and community schools have a right to payment by the Department of Education and Science. As was discussed in Chapter 2, Vol. 1, pages 38 to 39, the position and recognition of chaplains in all second-level schools is subject to clarification at present. Consequently, negotiations are continuing between representative bodies, including the Catholic hierarchy, and the Minister for Education and Science.

As is now permitted in some 82 community and comprehensive schools, it is expected that current negotiations will culminate in the State allowing for the provision of an ex-quota chaplain in all other second level schools. Should this come to pass, the financial cost to the State will be considerable. At present, there are 436 secondary schools and 245 vocational schools

within the State. The basic teaching salary at present begins at £13,513 per year. In addition to this, teachers are paid allowances in accordance with their qualifications. Based on these figures alone, the cost to the exchequer of paying an additional 671 full-time chaplains in second-level schools will amount to about £10 million per annum. In addition, there will be some administrative overheads to be paid on an annual basis. Moreover, the capital cost of providing facilities within each school for a chaplaincy service to be carried out will require additional monetary outlay.

Clearly, if the State is to fund this level of expenditure on behalf of its citizens for the purpose of providing a chaplaincy service in its second level schools, the organisation of that service needs to be fully examined. Part of this examination will include definition of role and function, training, provision for an advisory support service, and structures for in-career development. Furthermore, the provision of a chaplaincy service needs to be fully considered in terms of its consequences and influence on the school community.

14.2.1 Universal Recognition of the Need for School Chaplaincy:

State recognition of chaplains in the voluntary sector is now regarded as imminent. It is "a matter of when, rather than if" State paid chaplains will be appointed (Irish Times, 30th Jan. 1999). However, parents

and society in general need to recognise the value of the work of chaplains in schools. School principals and teachers also need to appreciate it. Both society and school personnel already acknowledges the importance of teachers and their role in helping students to achieve examination results. They see the value of remedial education and pastoral care in schools. They need to view the faith and spiritual life of the school with the same regard. They also need acknowledge and value the indispensable role that the chaplain plays in these facets of school life, fulfilling the wish for spirituality and assuaging the hunger for meaning experienced by young people, as described in Chapter 2, Vol. 1, page 105.

Without the appreciation of the school itself and of the community which it serves, chaplaincy may be regarded, initially in any event, as merely another addendum to the school curriculum. A lack of universal understanding of its role in the spiritual and faith formation of the school community, its place in the enrichment of pastoral care for young people, and its long term consequences in Irish society, may deprive chaplaincy of the support it needs in order to thrive as an energetic and integral component of school life.

14.2.2 Definition of Role:

At present, there is neither proper definition of the role of chaplains in voluntary secondary schools, nor are their duties defined. Guidelines are issued by the

bishops within individual dioceses and chaplains are encouraged to adhere to them in so far as is possible. This is understandable in the case of PBCs for whom it is the only realistic way in which they can be asked to operate, being, as they are, already burdened with other duties.

However, following current negotiations, the expectation is that full-time chaplains will become the norm in voluntary secondary schools. It follows that exact specifications are needed for the function and role of the chaplain in voluntary secondary schools. Ascribing a vague, ambiguous or conditional role description to chaplains who become members of staff would be inadequate. Mooney (1991) expresses sympathy for "chaplains who find great confusion arising regarding their role in schools. Many principals are (also) unsure of what the chaplain should be doing and this often leads to misunderstandings" (Mooney 1991: 143-144). The role of chaplains and their functions in schools must be defined with the same precision as those of teachers and their situation in schools must be accommodated as fully integrated members of staff.

Arising from the three sources of data:

1. The requirements of the Irish hierarchy;
2. SBCs' own account of their role in schools in this research; and
3. The training schedule provided for chaplains in the Mater Dei Institute,

a definition of a school chaplaincy role is suggested as follows:

1. <u>To Affirm the Traditions and Practices of the Church within the School Community through the following means</u>:

   a) Promote and support the Catholic ethos of the school;
   b) Provide a pastoral ministry within the school community;
   c) Encourage the sacramental life of students and staff;
   d) Foster the liturgical life of the school;
   e) Promote and maintain the spiritual life of the school;
   f) Provide opportunities for spiritual reflection and renewal;
   g) Develop a culture of communal and personal prayer;
   h) Be a resource person for teachers of religion;
   i) Organise school retreats;
   j) Encourage peer ministry among students;
   k) Link the school community with the parish community.

2. <u>To Convey Full and Integrated Membership of Staff through the following methods</u>:

   a) Be normally present on the school premises throughout the course of the school day;
   b) Engage in the teaching of religious instruction to classes for a prescribed small number of hours in the week;
   c) Attend staff-meetings, in the interest of the students;
   d) Attend parent-teacher meetings;
   e) Be present in the school during examinations in order to affirm students and offer support;
   f) Attend school functions.

3. To Inspire and Support the Pastoral Care Structure of the School through the following means:

a) Move towards establishing and maintaining an open, friendly and supportive climate throughout the school;
b) Strive towards building a mutual support system among the staff and students;
c) Get to know the individual members of the school community in so far as is appropriate;
d) Affirm individual members of the school community;
e) Promote inclusivity and justice in the school;
f) Develop and encouraging pastoral care programmes in conjunction with staff and students;
g) Meet Bereavement needs among students and staff;
h) Endeavour to be aware of the personal and family difficulties of students and staff and offer support and comfort;
i) Procure appropriate counselling for students when deemed necessary;
j) Visit students at home or in hospital as appropriate;
k) Support charity fund-raising by students.

The terms of this definition of role for chaplains are focused on the promotion of a Christian community within schools in a professional capacity and with a strong emphasis on pastoral care. They stress the main traditions which are honoured by SBCs in schools at present as well as those which are deemed important by the Irish hierarchy and in the programme of Mater Dei Institute.

14.2.3 Centrality of Chaplaincy to Pastoral Care:

This study shows that chaplains have a duality of role. Not only are they promoters of the spiritual and faith life of the school community, they also spend much

of their time dealing with pastoral care issues and students' problems in schools. It also indicates that they have more time to devote to these issues than other members of staff. Pastoral activities include visiting sick students in hospital, organising the school's response to bereavement and interviewing parents in crisis situations. Chaplains engage in home visitation, mostly in order to help students to solve or at least come to terms with their difficulties. They also meet parents on the school premises in a pastoral capacity, both during and after school hours. Chaplains therefore, may be in a better position to know and understand the home-based problems and difficulties of students, and how these impinge on students' behaviour and performance in school. They are also in a position to explain students' home-based difficulties to teachers and to speak on behalf of students, where appropriate, when matters of discipline arise in schools.

Chaplains are also involved in extracurricular activities and pursuits in schools. This maximises their contact with students in non-academic settings and it provides an opportunity for developing more meaningful relationships with students in unstructured situations.

Given, therefore, that chaplains are so deeply involved in pastoral care, it may be fitting to recognise their role as being pivotal in the pastoral care systems of schools. It may also be worth looking into the possibility of entrusting to chaplains the organisation of

pastoral care structures in schools and the co-ordination of staff participation in those structures. In this way each school would have one person whose brief would encompass the pastoral care organisation and development of both staff and students. In the person of the chaplain he or she would have the time, the training, the interest and the ability to do so.

14.2.4 Chaplaincy Qualifications and Training:

The responsibilities and current circumstances of school chaplaincy are onerous and challenging. Chaplains deal with young people in a formative way and they deal with an important aspect of their holistic education. Chaplaincy duties, therefore, imply that chaplains are capable of inspiring young people and of helping them in the practice of their faith and in their spiritual formation. They demand adequate knowledge and competence in dealing with contemporary issues in pastoral care. Ideally, they also require competent skills in the counselling of young people.

Such duties should not be imposed upon those who are not trained to exercise them with the necessary knowledge and skills. As advocated by chaplains in the study, chaplains should be professionally qualified. An amateurish approach, no matter how imbued with good will, is neither suitable nor adequate to deal with the complexities of chaplaincy today in secondary schools. Therefore, it should be required of all school chaplains to

complete an approved training programme leading to a recognised professional qualification. This is no different from the requirements of any other member of the teaching staff, for example, career guidance, woodworking, home economics or others.

One of the notable findings of the study emanated from the section on criteria for appointment to chaplaincy in the questionnaire to the (arch)bishops. In their responses, no mention whatever was made of chaplaincy training or professional qualifications as a criterion for appointment to the post of chaplain. It is also to be noted that, at present, the Department of Education and Science does not ask for either a qualification or evidence of chaplaincy training in order to sanction the appointment of chaplains in community or comprehensive schools. A contradiction is noted in the statement in which the Department says that it stipulates that:

> The chaplain must have a basic degree and/or a qualification in Religion. If a person appointed does not have the basic qualifications, this Department would sanction payment as an unqualified teacher and the appointment would be temporary until a suitably qualified person is appointed (Department of Education and Science, 1999) (See Appendix C, Vol. 2, page 209).

While the Department says that a qualification is necessary, the nature of that qualification is not stated. Remarkably, however, it will sanction payment to a person with no qualification. To state that the sanctioning of payment is such cases would be temporary is disingenuous since all chaplaincy posts in State schools are effectively temporary, being, as they are, in the gift of,

and at the continuing discretion of, the bishop. At present, in State schools the Department of Education will sanction payment, without question, to whoever the hierarchy appoints as a chaplain. In effect, while paying the salaries to the appointees, the State seeks no basic qualifications of these appointees who enjoy equal status with permanent teachers. Nevertheless, the Department has paid out in the order of £1.2 million per year of State funds on this manifestly unqualified chaplaincy service since 1996 (Irish Times, March 26 1998). Clearly, this is not a situation which can continue in any new chaplaincy service in the voluntary secondary schools. In the changed context of lay chaplaincy, the norms laid down over 25 years ago that allows for the appointment of unqualified chaplains in community and comprehensive schools can no longer be acceptable.

The basic requirement of relevant training for anybody to be appointed to the post of school-chaplain will need to be addressed in the current ongoing process of negotiating conditions of work and requirements. At present, the only school chaplaincy studies course in Ireland is provided in Mater Dei Institute. In normal circumstance the output of this single institute would probably be adequate to the needs of the State, given the present overall annual level of demand for chaplaincy graduates. At present, Mater Dei Institute accommodates about twenty students per year. If more than 450 voluntary secondary schools are given leave to employ

full-time chaplains, and if these chaplains require training, then expansion will be needed in the training centre, even if on a temporary basis. This is a matter which need to be addressed by the Mater Dei Institute in consultation with, and with the assistance, of the Department of Education and Science. Given that the demand will be created by a change in State educational policy, it is probable that the State will be required to provide substantial funding to meet the cost.

14.2.5 In-Career Development:

Change and development are features of all areas of school life, and these factors will have an influence the faith and spiritual life of the school. This aspect of education must also undergo growth and it must harbour keen awareness of the needs of the changing society which it serves. To keep abreast of current developments in education, there is a need for "a system that makes change possible by making the best possible use of in-service programmes and advice from outside the school" (Cullingford 1995: 182). Effective schooling, as advocated by Cullingford (1995) requires that staff should be in touch with others outside the school "to avoid being isolated out of fear or out of complacency" (Cullingford 1995: 182). In addition to this, Dean argues for the presence of advisors and inspectors to provide support and help in schools (Dean 1991: 177).

An advisory service in the form of suitably qualified and experienced personnel which could provide guidance on the ongoing organisation, management and practice of chaplaincy in schools could be of value in aiding and supporting individual chaplains. This is particularly important in the initial years as a chaplain, but also of value for professional development throughout one's career.

It was argued in the Report for The National Education Convention (1994) that "the case for in-service teacher education no longer needed to be made, and that attention should be focused on appropriate structures and best modes of delivery" (Coolahan 1994: 198). A similar argument can be made for professional development in chaplaincy. In developing a co-ordinated structure to plan regular chaplaincy in-service, account should be taken of "personal development ... , reconciling the needs of the individual with the needs of the system" (Coolahan 1994: 1998). Such a structure should include representation from the Department of Education and Science, chaplains as a professional body and the providers of inservice education. It can also be advocated that, as in the case of teachers, "allowances for qualifications obtained from participating in in-service education should be available and updated" (Coolahan 1994: 198). Such attention to in-career development can only lead to greater professional enjoyment for chaplains, to greater commitment to their role in education and to more

effectiveness on their part in that role. Again it will fall to the Department of Education and Science to make the necessary provision for in-service development and continuing professional training in association with the Mater Dei Institute, or with another comparable body.

14.2.6 Present Appointments Procedures:

At present, it is deemed by the hierarchy to be their sole prerogative to appoint chaplains in the schools in their diocese. Criteria for appointment and tenure of the chaplaincy post are also considered to be at their discretion. In cases where secondary schools have made appointments without consulting their local (arch)bishop, those schools were informed of the disapproval of the (arch)bishop of such practice (Greene, 1999). It is found that, in most cases of appointment to the post of school chaplain in voluntary secondary schools, boards of management simply endorse the decisions of the bishops when formally making the appointment.

At present, the Department of Education and Science have no interest in such appointments since it has no obligation to pay salaries to such chaplains. However, a benchmark was set some 25 years ago in the manner in which the State approached the appointment of chaplains in community and comprehensive schools. Sight should not be lost of the fact that the State is the administrative arm of the wider community. The cost of providing a State paid chaplaincy service is paid for by that wider

community through its taxes. In this context, it is fitting to examine the present situation regarding appointment procedures in the community and comprehensive schools. The present situation in these schools is that:

> "the person appointed to the post of Chaplain must be nominated by the Bishop and is employed on a temporary basis subject to the ongoing approval of the Bishop. The appointment ceases when the Bishop withdraws his nomination" (Department of Education and Science, 1999).

As seen from this abstract, the Department of Education takes no active part in making an assessment of any candidate for a chaplaincy post. The Church has absolute control over who may, or may not, be appointed to particular posts in State schools. It has complete command over employment in a particular part of the public sector where salaries are paid by the Exchequer. Furthermore, the bishops have full control and power over the permanence or temporariness of positions in that part of the public sector.

Perhaps it can be claimed that the appointment of chaplains is different from that of teachers in that chaplains, must at all times, advocate the teaching of the Church and that, therefore, their tenure of office must be at the discretion of the Church. This may well be true of members of religious communities, who are answerable to both their superiors and/or their bishop. However, this case is far less tenable in a situation where many of the chaplains in the immediate future in voluntary secondary schools may be lay people. That a lay-chaplain's tenure

of office should depend on the ongoing approval of a bishop poses two difficulties.

Firstly, it points to a lack of trust in chaplains to embrace their duties professionally and with loyalty and commitment to the Church. It places chaplains in the same 'culture of fear' which was described in Chapter 2, Vol. 1, page 107, where chaplains constantly need to 'look over their shoulders', dependent on the good grace of the hierarchy in order to retain their post of employment. It is well recognised that such utter power resting in the hands of the hierarchy alone is reminiscent of former times when the Church had possessed considerable control in Irish society. In the changed context of Irish society, such level of authoritarian control can be viewed as being oppressive.

Secondly, lay chaplains whose livelihoods depend on their work as a career path will demand security of tenure in the work place. As with other members of the school staff, they are entitled to similar conditions of employment. An employment situation which lacks such security is unlikely to attract competent lay applicants. Clergy and members of religious congregations may tolerate impermanence of position since they usually have other means of support. Quite a different situation exists with lay-chaplains where their work will usually be their sole means of support.

14.3 Recommendation of Certain Criteria and Procedures

It is the contention of this thesis that when chaplaincy becomes recognised by the Department of Education and Science in all schools certain criteria and conditions should be met in order to bring chaplaincy into line with other professional members of staff in schools.

14.3.1 Criteria and Standards for the Post of Chaplain:

The following criteria and standards are recommended for the post of chaplain:

1) Training and qualification in school chaplaincy should be deemed necessary for all school chaplains;
2) Conditions of appointment to chaplaincy in second level schools should be similar to those of teachers.
3) Trained and qualified chaplains should be appointed to permanent posts.
4) Existing SBCs who are untrained should be afforded immediate opportunity to avail of a chaplaincy training course.
3) Boards of Management should have partnership with the hierarchy in the appointments of chaplains to their schools.

14.3.2 Procedures for the Department of Education and Science:

It is recommended that the Department of Education and Science follow the following procedures:

1) In paying chaplains' salaries the Department of Education and Science should give due recognition

to chaplains for their training and other qualifications. This recognition should be on a par with existing recognitions given to the teaching qualifications of teachers;

2) In the interest of continued effective chaplaincy in schools, support services in the form of advisory services and in-career development should be provided on an ongoing basis for serving chaplains;

3) Development information should be provided for principals and deputy principals, especially in the voluntary sector, about to the role of the chaplain, effective chaplaincy in schools and its importance in education;

4) Staff development should be funded in schools in the voluntary sector, in particular, to inform and educate teachers about the role of the chaplain, the effects of chaplaincy in schools and its importance to staff and students;

5) Finance should be made available to schools in the voluntary sector to provide facilities and physical resources for chaplains, such as chaplaincy rooms, oratories and equipment.

6) A joint official statement should be issued from the Department of Education and Science, the school management authorities and the hierarchy to Irish society in general and to parents in particular about the importance of chaplaincy in schools and the need to support this vital new service in those schools which have not benefited from such a service before.

14.3.3 Chaplaincy in Large Schools:

In schools with an enrolment of 1,000 pupils or more, provision is made at present for the employment of two deputy principals and two career guidance counsellors. Similar provision should be made in such schools for the employment of more than one chaplain. It has been seen in the study that a chaplain's time is often in demand by individuals and by small groups of students. In a very large school, therefore, more than one chaplain may be needed to accommodate the needs of all of the students. In

such schools the appointment of two chaplains would be appropriate.

Consideration should also be given to treating chaplains in the same manner as other permanent teachers in voluntary secondary schools, i.e. a maximum of 22 hours of contact with students, plus 8 hours free for planning and non-contact work. This equates to a normal 30 hour week which teachers enjoy. However, an element element of compensation would be required for evening/weekend work.

14.3.4 School Chaplaincy for the Future:

As stated earlier, the majority of chaplains in voluntary secondary schools are PBCs. They are priests with many parish commitments and little time to devote to work in schools. The remainder are mostly religious personnel. Furthermore, present circumstances would indicate the following:

1. a collapse in clerical and religious numbers;
2. increasing age profile in religious communities;
3. an impending decline in the preponderance of clerics and religious who serve as school chaplains;
4. expectation of there being full-time posts for chaplains in all second level schools in the future;
5. anticipation of State payment for all full-time chaplains in future.

Given these circumstances and conditions, it is evident that the PBC as the norm in the voluntary sector would be ruled out. As stated earlier, a situation also arises of needing a some 671 school chaplains in the near and longer

term. This means that many new chaplains will need to be sourced.

It appears inevitable that the future will see lay men and women, both married and single, as a norm in school chaplaincy. They will have professional status and will require security of office. In that future context, it is certain that the present relationships that exist between chaplains and the hierarchy, and between chaplains and the Department of Education and Science - where chaplains "are employed on a temporary basis subject to the ongoing approval of the bishop" (Department of Education and Science, 1999) - will be unacceptable.

Final Comments

Within the past six months, recognition by the Department of Education and Science has been pledged to a chaplaincy service in voluntary secondary schools. This service is promised full-time status and State funding. The trustees and the hierarchy are among the bodies negotiating with the Minister for Education and Science for future conditions for chaplains. The purpose of this new departure in education is to provide a presence in schools which will, by example and power of persuasion, promote a wider, more specific and more structured faith life and spiritual strength in school communities. In educational terms it also means moving towards greater

emphasis on, and enhancement of, pastoral care in schools, which will benefit both staff and student populations.

In common with the general aim of the education of young people, both of these effects are purported to reflect in the lives of the students while at school, and in their later lives when they become adults within the wider community. In this way Catholic faith and spirituality will be conserved, to a greater or lesser extent, both as a component of the educational system, and a constituent of the Christian culture and ethos of Irish society. This is important. Despite the setbacks which the institutional Church has suffered in the recent past, the editorial of a daily newspaper asks us not to forget "the great contribution [the Church] has made to the material and spiritual welfare of the Irish people at home and abroad this past two centuries" (The Irish Times, April 2nd 1999b). Notwithstanding the present trend towards pluralism and secularism in Ireland and the recent influx of immigrants and their varying cultural influences, Christianity still is a dominant element of Irish cultural heritage. It is endemic in the Irish language and it has been a much cherished part of Irish identity. Catholicism is the religion of the vast majority of Irish people. Its faith and spirituality need nurturing among the young, especially in the present modern era of increasing consumerism and advancing secularization. To quote Quinlan (1996b):

> "Some years back Garret Fitzgerald alluded to the 'moral vacuum' that now exists in Irish society with the decline in the influence of the Catholic Church.

> There is also a glaring spiritual vacuum in that same society and especially in the lives of our young people, a growing minority of whom seek to fill that emptiness with drink, drugs, or other more subtle idols." (Quinlan 1996b: 103)

This moral vacuum must be addressed among young people. As Shelton (1983) reminds us:

> Adolescence is a time when the critical questions about faith can be asked and shared; it is a special time when the young person can reflect on and question his or her own life in the light of this deeper questioning (Shelton 1983: 173).

Ministry to adolescents must always have as its primary goal the development of youth into mature adult Christians. This ministry involves dealing with adolescents where they are, in the immediacy of their own experiences and, as McNelis argues, if one is serious about such ministry it cannot be embarked upon naïvely, randomly or cheaply. As part of the very definition of a Christian school, it requires the provision of a thoroughly planned holistic faith programme in conditions as favourable as possible (McNelis 1999: 287). Coy states that "Catholicism has always operated on the Jesuitical principle: 'give me the child and I'll give you the man'" (Coy 1998: 13) and he asks: "if the solid base (of faith transmission through Catholic schools) disappears can there be a follow on?" (ibid.). With the decline in religious personnel in the education system new means need to be drawn upon to address this responsibility. It appears that school chaplaincy, and lay chaplaincy in particular, will be called upon to address it to a greater or lesser degree. McLellan (1999) voices the view that

> the Church now faces a new era, one in which she will need to speak a word that has meaning in the lives of people overwhelmed by the complexities of their world. To be relevant, that word needs to be less preoccupied with doctrine and more with unconditional compassion and reconciliation (McLellan 1999: 15)

Given the testimony of chaplains as investigated in this research, it can be speculated that, given the appropriate opportunities, they will meet this need as it applies to the lives of young people in schools. It is up to the school trustees, to the Department of Education and Science and to society at large to provide school chaplains with adequate means to do so.

The focus of this study was on the structure and internal practices of chaplaincy rather than on its effectiveness in education. Further research exploring the effectiveness of chaplaincy within the school structure might enhance this present study. However, to conduct such research might prove onerous. It would probably involve comparable qualitative and longitudinal research between schools which have and do not have a full-time chaplaincy service. It would also involve research among school personnel, students and parents in such schools. Notwithstanding these difficulties, such research could prove to be useful in determining the intrinsic value of school chaplaincy. It might also give further substance to the case that the Department of Education and Science should accord chaplains equality of professional status and parity of payment and employment conditions with teachers in all second level schools.

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APPENDIX A

The Three Models of Religious Practice as Explicated by Inglis

Model 1: Magical Practices:

As the least rationally developed types of religious behaviour, magical practices "are based on the correct use of traditional formulas and objects which, if properly enacted, will bring success or reward" (Inglis 1987: 14). Inglis (1987) contends that many aspects of the Church's rituals can be regarded as magical. Prayers and sacrifice have their origins in magic. These are rituals which, if followed correctly, are believed to bring about material advantage in this world e.g. novenas or donations to a saint in order to obtain wordly favours. He includes the most solemn of Catholic rituals during Mass, the transformation of bread and wine into the body and blood of Christ, if this is taken to be an actual, physical change rather than a symbolic gesture (Inglis 1987: 17). However, he distinguishes between the power of the priest and that of other magicians in so far as the priest derives his power from the institution of the

Church while that of other magicians is charismatic and personal.

Inglis (1987) also asserts that ritual prayer becomes magical when the main interest is in obtaining a temporal favour or the material transformation of existing conditions and he points to the customary religious behaviour of Irish Catholics as often having been

> directed as much towards the influencing and controlling the irrational forces of nature as it has been to gaining salvation in the next world. It is for this reason that the Catholic Church has institutionalised magical objects and practices, e.g. relics, medals, holy water, novenas, pilgrimages, etc. These are what the Church has traditionally called 'sacramentals' (Inglis 1987: 17-18).

Irish folklore is full of pagan practices and superstitions (Inglis 1987: 19). Some of these remain in their original form and more have been adopted and successfully blended into the Church's own rituals. Ritual customs of the first kind, e.g. not walking under a ladder or not killing a house spider are carried out to avoid bad luck. Although purely pagan in nature, such ritual is neither condemned nor condoned by the Church.

A second type of ritual, although purely pagan in origin, has been been adopted by the Church and used in its own rituals. Notable among these are pilgrimages to holy wells. As Inglis (1987) states,

> over 3,000 holy wells have been catalogued in Ireland, of which over two hundred are still in use ... Most of the wells have become associated with particular saints and, although undoubtedly they are pre-Christian in origin, the Church openly encourages pilgrimages to them (Inglis 1987:20).

Other forms of ritual, encouraged by the Church, are pilgrimages to holy places such as Lough Derg, Croagh Patrick and Knock, which is associated with miraculous cures since the Blessed Virgin is said to have appeared in 1879 (Inglis 1987: 21).

Faith-healing is another ritualistic practice, pagan in origin and often claimed to be the property of 'the seventh son of a seventh son'. It has mostly been Christianised through the recital of prayers and the use of a crucifix or medal instead of the original stone or 'sacred object'. A mixture of object and ritual creates the cure (Inglis 1987: 19). Inglis asserts that "even the rosary, the most traditional form of common ritual prayer, has many similarities with pagan practices - e.g. the ritual counting of beads (stones) as one proceeds in a circle" (Inglis 1987: 21).

Kelly (1965) draws attention to the novena, a traditional feature of which is "the petitions for material benefits which seem to reflect every need of human existence; petitions for positions, for homes, for a good wife or husband, for success in examinations, for advancement in work, for a chance to return to Ireland ..." (Kelly 1965: 15; Inglis 1987: 22). However, in the aftermath of Vatican II, novenas, which were very popular in the 1950s and 1960s, "like many other devotional practices became de-emphasised" (Inglis 1987: 22).

Inglis (1987) goes on to describe other 'magical' rituals: "the 'penny candle' is paid for and lit, and a

prayer said, often for a special intention" (Inglis 1987: 22). There are dedicated saints to whom one prays. "One prays to Saint Jude for a husband, to Saint Anthony if something is lost, and to Saint Christopher for a safe journey" (Inglis 1987: 22). According to him,

> the most common sacramental object used in Ireland is holy water. It is generally found outside every church, and inside the door of many homes. It is associated with spiritual protection. Some holy water, e.g. from Lourdes or from a holy well, is often used for a cure. Medals are also common. There are used for spiritual as well as physical protection. For example a Saint Christopher medal is often hung in a car to protect the travellers against accidents. Relics of the saints or holy people are another type of sacred object used to obtain favours, especially cures from illnesses (Inglis 1987: 22).

When such devotional practices are perceived to be rewarded through supernatural intervention some Catholics go so far as to publish their gratitude. Examples of thanksgiving for favours received from saints through petitions are found in newspapers and in popular Catholic publications.

As regards all of these practices, as long as it is engaged in under the auspices of the Church it is tolerated (Inglis 1987: 23).

Model 2: Legalistic Religious Observance:

Inglis (1987) states that

> The dominant form of religious behaviour in contemporary Ireland is an adherence to the rules and regulations of the Catholic Church. The way to be a good moral person and to save one's soul is to follow its teachings and practices. Moral respectability and salvation are attained through the unquestioning use

> of rituals, regulations and good works. This is how one becomes holy (Inglis 1987: 24).

Adhering to regulations in this way leaves no scope for the laity or for individuals to decide upon matters of right and wrong or upon questions of morality. They must leave this to the experts, i.e. the hierarchy and clergy. "Moral problems for the laity are solved by confessing them to a priest" who then advises on a solution or, in the case of a breach of the rules, prescribes a penance.

However, according to Inglis (1987) a predominantly legalistic type of adherence to religion sits easily alongside the magical customs and superstitions which are still in common usage among Catholic. In fact, the combination of both levels of religiosity have helped the growth and strengthening of the institutional church not only in Ireland but also elsewhere. It is also a combination which has "helped to maintain a rich heritage of Irish folklore" (Inglis 1987: 19).

The Church necessarily advocates a legalistic adherence to its rules and regulations (Inglis 1987: 29) and in doing so, it would seems to have cultivated in its followers an unquestioning and non-intellectual approach to doctrine and ethical behaviour. Therefore, Irish Catholics would have professed what may be termed "the simple faith" (Inglis 1987: 2). They would not have acquired or developed an analytical approach to, an intellectual interest in, or a critical attitude towards their religion. However, since the 1960s there is a

growing trend among Irish Catholics away from this model and towards individually principled ethics, or towards what Tallon states as thinking "beyond legalism to the core of Christian belief" (The Irish Times, July 27th, 1999).

Model 3: Individually Principled Ethics:

Inglis (1987) expresses that "the Catholic Church is founded on a systematic doctrine of ethical principles ... a complete system within which the morality of any act can be determined" (Inglis 1987: 30). These principles are related to each other rationally and logically. However, in the hierarchical structure of the Church it is not the business of the laity to understand this interrelationship. Rather, this is the mission of "the pope, bishops and theologians who devise specific rules and regulations for the laity to follow" (Inglis 1987: 30). Some Catholics who follow and obey the doctrine of the Church either in whole or in part are ethically principled only if their moral evaluation of observance of the rules, or lack of it, is based on an internalised adoption of the principles and not simply on the decrees of the Church. Otherwise, their religious adherence continues to be more akin to religious legalism than ethically principled behaviour. In the word of Inglis (1987):

> Fully developed principled ethics are based on the ability of an individual to interpret the morality of behaviour in terms of abstract principles, to internalise these principles as his or her own, to

> adapt them to particular situations, and to explain and justify them to others (Inglis 1987: 30).

Inglis also asserts that:

> Individually principled ethics do not appear to be very common among Irish Catholics. The majority seem to follow the Church's interpretation of Christ's teachings (Inglis 1987: 30).

However, there are approximately one-third of Catholics who still consider themselves to be Church members but who do not adhere strongly to its teachings. Some of these still assess what is good moral behaviour in terms of the Church's teachings, even though they may contravene these themselves. Others make their own evaluation of whether conduct is good or bad and they take moral responsibility for their own conduct and lifestyle. These Catholics are generally better educated and live in urban areas (Inglis 1987: 31) and take lesser heed of Church's definition of sin (Inglis 1987: 24). However, to make a moral decision, according to the Irish hierarchy, the individual conscience must not only be informed, it 'must be guided by Church authority'. In other words, it is permissible for a Catholic to follow his or her conscience as long as it is guided by Church principles and does not contravene any specific regulation (Inglis 1987: 29).

Inglis asserts that these three distinct forms of religious observance are in ascending order. He ranks the understanding and practice of religion through magical practices as being the most primitive form of religious adherence. A legalistic observance of religion according

to rules and tenets laid down by the institutional church is ranked higher. However, Inglis asserts that the discharge of religious beliefs through internalised understanding, in other words through individually principled ethics, is ranked the most advanced form of religious observance. Catholic religious behaviour vacillates between all three different types in much the same way that the Church itself does (Inglis 1987: 31-32).

Appendix B

APPENDIX B

THE NEED FOR FAITH

Faith is the term which Fowler gives to the "universal human quest to identify what is of ultimate value, what gives meaning to existence, and what enables a person to be connected to others" (Balk, 1995: 223). Faith is, therefore, a search for the deeper meaning of life in order to make sense of our being and our humanity. It is what gives us our reason and purpose for living our lives in the way we do, and for relating to others in the way we choose. Balk states that, while beliefs are how one expresses one's faith, "faith encompasses, but, is not limited to religion or religious beliefs." He asserts that "faith encompasses not only conscious beliefs but also unconscious motivation" (Balk, 1995: 223). Therefore, one can have faith without having religion or religious beliefs. An example of this to which Balk refers is the French author, Albert Camus, an atheist with very strong beliefs and convictions about the ultimate

meaning of human existence. However, one cannot have religious beliefs without having faith.

In this sense, our faith determines our value system. It arbitrates what we stand for and hold to be important in life. Therefore, the development of faith is of the utmost importance as part of the holistic development of a person. Whether religious doctrine and catechesis ought to be a part of faith development can be argued for or against, depending on one's point of view, but in the context of educating young people of a specific religious persuasion in a school which professes to be of that religious denomination it is reasonable to expect that their faith development should encompass the beliefs and expression of their religion.

Appendix C

Responses Received from the following Archdioceses and Dioceses:

Most Rev Gerard Clifford DD (Auxiliary Bishop of the Archdiocese of Armagh)

Rev Seamus O'Brien (Education Secretariat, Archdiocese of Dublin)

Most Rev Dermot Clifford (Archbishop of Cashel and Emly)

Most Rev. Michael Neary DD (Archbishop of Tuam)

Most Rev Thomas Flynn DD (Bishop of Achonry)

Rev Michael Bannon (Diocesan Secretary, Diocese of Ardagh and Clonmacnoise)

Most Rev Joseph Duffy DD (Bishop of Clogher)

Most Rev John Kirby DD (Bishop of Clonfert)

Most Rev John Magee DD (Bishop of Cloyne)

Ms. Marion Hegarty (Secretary, Diocesan Office, Diocese of of Cork and Ross)

Most Rev Seamus Hegarty DD (Bishop of Derry)

S. Dolan (Diocesan Secretary, Diocese of Elphin)

Most Rev Brendan Commiskey (SSCC) DD (Bishop of Ferns)

Rev Michael Funge (Chairman, Interview Board, Diocese of Ferns)

Most Rev James McLoughlin DD (Bishop of Galway)

Rev Donal O'Neill (Catechetical Offices, Diocese of Kerry)

Most Rev Laurence Ryan DD (Bishop of Kildare and Leighlin)

Ms. Anne M. Forbes (Diocesan Secretary, Diocese of Killala)

Most Rev William Walsh DD (Bishop of Killaloe)

Most Rev Francis McKiernan DD (Bishop of Kilmore)

Rev Michael Wall (Diocesan Secretary, Diocese of Limerick)

Most Rev Michael Smith DD (Bishop of Meath)

Most Rev Laurence Forristal DD (Bishop of Ossory)

Most Rev Philip Boyce DD (Bishop of Raphoe)

Most Rev William Lee DD (Bishop of Lismore)

Blackford Hse.,
Athy,
Co. Kildare.
Tel. & Fax 0502 25174

21st Oct. 1996.

The Most Rev. ....,
(Address)

Most Rev. Dr. ..... ,

I am engaged in research concerning the role and pastoral work of chaplains in Catholic secondary schools, a study which I have undertaken for the degree of Ph.D.

It would mean a lot to me if you would kindly provide information regarding the appointment of and policy guidelines for second level school chaplains in the Diocese of .....

I consider chaplaincy to be an aspect of pastoral care in schools which will become more significant in the spiritual development and welfare of our students in the future. My reason for holding this view is that schools in Ireland are undergoing much change at present, particularly that of becoming more secular in character. Although most Irish Catholic secondary schools are owned by religious communities, there has been a dramatic and rapid decline in the number of religious personnel both at management level and on teaching staffs in recent years. This may have implications for the spiritual lives of the students. It may or may not also require a review of the chaplaincy structures in these schools in order to maintain their Catholic ethos and the continued spiritual

and moral development of students. Therefore, I have embraced this research project.

I enclose a number of questions to give guidance as to the kind of information which I seek from you at present.

Please oblige by returning the answers to me within the next two weeks if at all possible, or in any event as soon as you can.

As a matter of personal information, I am a teacher and vice-principal in Scoil Mhuire, Athy, Co. Kildare, a school run by the Sisters of Mercy.

I am also a research student in Trinity College with the Department of Teacher Education (Division of In-Service Education), and my supervisor is Ms. Ann Fitzgibbon.

I thank you, and I look forward to your reply in due course.

Yours sincerely,

_____

Máire Fennin

Note: ALL questions pertain to the Diocese of .....

Catholic Chaplaincy
In
Secondary Schools in the Archdiocese:

---

1. In the archdiocese, who usually appoints chaplains to secondary schools?

_____

2. What are the criteria for appointment to the post of school chaplain? _____

_____

_____

_____

_____

_____

3. What is the understanding in the archdiocese of the amount of time a chaplain should devote to pastoral work in a secondary school? (choose appropriately)

A full-time chaplain:	**A part-time chaplain:**
___ hours every day.	___ hours every day.
___ hours 2/3 times a week.	___ hours 2/3 times a week.
___ hours once a week.	___ hours once a week.
___ hours ___ times a month.	___ hours ___ times a month.

If other than above, please state: _____

_____

_____

_____

4. In the diocese, what type of pastoral work, in the archbishop's opinion, should a chaplain do in a secondary school?

Celebrate Mass	___	Sacrament of Reconciliation	___
Classroom teaching	___	Pastoral contact with pupils	___
Youth Liturgy	___	Pastoral Contact with staff	___
Counselling pupils	___	Retreat Programmes	___
Home visitation	___	Bereavement counselling	___
Family breakdown	___	Deal with truancy/delinquency	___
Deal with substance addiction and other personal problems			___

Other (please state) _____

_____

_____

_____

_____

Thank you for completing this questionnaire.

Catholic Chaplaincy
In
Secondary Schools in the Diocese:

---

3. In the diocese, who usually appoints chaplains to secondary schools?

_____

4. What are the criteria for appointment to the post of school chaplain? _____

_____
_____
_____
_____
_____

3. What is the understanding in the diocese of the amount of time a chaplain should devote to pastoral work in a secondary school? (choose appropriately)

A full-time chaplain:	**A part-time chaplain:**
___ hours every day.	___ hours every day.
___ hours 2/3 times a week.	___ hours 2/3 times a week.
___ hours once a week.	___ hours once a week.
___ hours ___ times a month.	___ hours ___ times a month.

If other than above, please state: _____

_____
_____
_____

5. In the diocese, what type of pastoral work, in the bishop's opinion, should a chaplain do in a secondary school?

Celebrate Mass	___	Sacrament of Reconciliation	___
Classroom teaching	___	Pastoral contact with pupils	___
Youth Liturgy	___	Pastoral Contact with staff	___
Counselling pupils	___	Retreat Programmes	___
Home visitation	___	Bereavement counselling	___
Family breakdown	___	Deal with truancy/delinquency	___

Deal with substance addiction and other personal problems ___

Other (please state) _____

_____
_____
_____
_____

Thank you for completing this questionnaire.

THE ROLE OF THE CHAPLAIN IN SECONDARY SCHOOLS

Religious Education in schools has as its aim to lead our young people towards a mature knowledge and understanding of the Catholic Faith and a deeper personal love of Jesus Christ. It seeks to promote their religious development as individuals, as members of the school community, and of the wider community in the locality. Celebrating the Liturgy is an essential and dynamic element in this process.

The Chaplain presides whenever the school community or groups within the school celebrates the Liturgy as the summit of its Christian life, witness and service. The form and frequency of these celebrations should be such as will foster reverence and devotion.

Chaplains should devote one day per week, or its equivalent, to chaplaincy work and every effort should be made by the priests of the parish to make this possible. Where it is evident that a local parish cannot release a priest for the equivalent of a day a week, it is desirable that some member of the parish team of priests would be available on request by a school in the parish for class Masses, reconciliation services, at least.

GUIDELINES

1. The Chaplain, in consultation with the Principal, should arrange for his regular and frequent visits to the school. To facilitate this, the Chapalin should receive the timetable of religion classes.
2. The Chaplain should not be timetabled for specific classes since his pastoral role extends to the whole school community, pupils and staff. Visiting all the classes is important in order that the Chaplain be established as part of the school community in the minds of the pupils.
3. Wherever possible, the Chaplain should have the use of a private room in the school in which he will be able to meet pupils individually and ear confessions at specific times.
4. As far as possible, he should celebrate once a year with each class in the school a Mass and a penetential service that have previously been prepared by the pupils under the guidance of their Religious Teacher.

5. While endeavouring to foster good relationships with all members of the school staff, the Chaplain should appreciate the key roles of Religion Teachers and Guidance Counsellors. The most effective co-operation is achieved where distinct roles are recognised.
6. Although the Chaplain should endeavour to get to know as many pupils as possible on a personal basis, those leaving school deserve his particular care and attention.
7. He should help in the arranging of the Annual Retreat, to ensure its maximum effectiveness.
8. He should help in the arranging of the social and cultural activities of the school, for example – games, debates, etc., thus identifying himself with the life of the school.
9. The Chaplain should be free and welcome to attend Parent/Teacher meetings if he considers this helpful.

(These guidelines were supplied by the Education Secretariat of the Dublin Archdiocese).

GUIDELINES FOR CHAPLAINS IN POST-PRIMARY SCHOOL

September 1993

INTRODUCTION:

The role of the Chaplain in the post-primary school is primarily one of pastoral care.

The Chaplain shares with the Principal and Staff the responsibility for creating in the school a climate conducive to religious and moral education.

While the role of the Chaplain is distinct from that of the Religious teacher, it complements and supports it.

The ministry of the Chaplain extends to the entire school community, students, teacher, non-teaching staff and also their families.

GUIDELINES:

1. The following guidelines and suggestions have been found to be helpful in structuring the Chaplain's ministry in school.

2. The year should begin with a consultation with the principal to agree on a schedule of visitation and work.

3. Visits ought to be regular, frequent and pre-arranged when it involves class contact.

CLASS CONTACT:

1. The religious instruction time offers and ideal opportunity to complement and support the work of the Religion teacher.

2. The ideal would be a visit with each class each term. This may not be feasible in a large school.

3. The first class visit might consist of a personal introduction, explanation of the role of Chaplain, while indicating the details regarding your availability to meet students on an individual basis.

4. Subsequent visits would address the on-going concerns and questions of the class e.g. pastoral problems, relationships, theological questions etc. In this regard familiarity with the textbooks in use in the school is necessary in order to understand and support the work of the Religion teacher.

INDIVIDUAL CONTACT:

1. The use of a private room is necessary for this work.

2. While being available to all students in the school, especially the vulnerable, particular interest might be taken in those beginning and those leaving.

3. This work is necessarily repetitious. It is, however, a special way of calling each student by name so that they experience the care and compassion of the Church for them.

PARENTS AND PARISH:

1. The parent/teacher meeting offers the opportunity to maintain contact with on-going concerns of parents

2. Encouragement of and participation in parenting courses is a most effective way of ministering to parents' needs.

3. The Chaplain should facilitate visits by priests from the parish or catchment area to meet pupils from their parish or to celebrate Mass with a group or class.

PRAYER AND LITURGY:

The chaplain in co-operation with the Religious teachers and students should prepare and provide for the celebration of class and school Masses, Penitential Services, confession and other liturgies.

The following might be considered:

September: Opening Mass for the whole school. Special welcome for 1st years and their parents.

October: Focus on Missions and Mary (Rosary).

November: "All Souls". Prayer Service for the dead.

December: Advent - Prayer Service/ Advent Wreath;
Penitential Rite and Confession;
Christmas - Card Service.

January: Focus on Christian Unity.

February/ March: Ash Wednesday: Prayer Service:
Blessing/ Distribution of Ashes.

Lent: Prayer Service, Penitential Rite and Confession;
Stations of the Cross.

End of Year Mass: 1st - 5th Years.

Graduation Mass: For 5th Years and their parents.

Retreats: While resources are always limited, the Chaplain should assist the Principal in providing retreat opportunities for students. This requires planning well ahead of time.

Class Masses: Where feasible, Mass might be celebrated with each class or Year group at some time during the year.

The on-going active interest of the Chaplain in all aspects of the school life - games, concerts, debates etc., will offer many opportunities for ministry and pastoral care.

(These guidelines were supplied by the Diocese of Kerry)

CHAPLAINS' MEETINGS :

Guidelines:

1: Definition of the role: primarily one of Pastoral Care and a spiritual presence in the whole school ..... not a teacher!

2: The consultation should be with the principal, catechist *and* parish priest. Expectations, negotiations, time: what am I comfortable with? Work to one's strengths.

3: Class contact: not ideal situation for everyone, but, if possible, a good way to become established and really know what's happening. A chance to do something other than the usual programme and books, or to link in with what is happening. There are plenty of resources available. The possible use of an information sheet.

4: Individual contact? Is small group contact the better alternative?

5: Links with parents, home and parish. Parenting Courses are a window of opportunity. Inviting in priests from the catchment area for particular services is important for priests and studetns.

6: Staff need to know that the Chaplain depends on referrals.

7: Liturgies .... Planning and involving staff and students.

Vocations

Seedlings/Bereavement

Resources:

Resources for Catechists and Chaplains Mgt. McEntee
Marino Resources Marino Institute of Education, Griffith Avenue, Dublin 9.
Mount Oliver Resources
St. Mary's Press Resources (American)
Transition Year Directory (Dublin Catechetical Offices) available in Pastoral Centre.
Kindle a Fire Retreat material
Donal Neary Masses for Young People
Impact Programme YCW
It's not Fair Trocaire
Faith Questions

List of Trustees to whom a Questionnaire was sent:

Augustinians (OSA)

Bridigine Sisters

Capuchins (OFM Cap)

Carmelites (O. CARM)

Christian Brothers

Cistercian Order (OCSO)

Dominican Order (OP)

Dominican Sisters

Franciscan Order (OFM)

Holy Faith Sisters

Congregation of the Holy Spirit (CSSp)

Religious Sisters of Charity

Jesuits (SJ)

La Sainte Union Des Sacres Coeurs

Loreto Order (IBVM)

Marists (SM)

Marist Brothers (FMS)

Oblates of Mary Immaculate (OMI)

Patrician Brothers (FSP)

Presentation Brothers

Presentation Sisters

Religious of Christian Education,

Salesians (SDB)

Sisters of Mercy

St. Louis Sisters

Ursuline Sisters

Vincentians (CM)

Blackford Hse.,
Athy,
Co. Kildare.
Tel. 0502 25174

21st Feb. 1998.

The Trustees of .....,
(Address)

Dear (Name of Trustees),

I am engaged in research concerning the role and pastoral work of chaplains in Catholic voluntary secondary schools, a study which I have undertaken for the degree of Ph.D.

It would mean a lot to me if you would kindly provide information regarding your policy and views on the provision of chaplaincy or youth ministry in your schools.

I consider chaplaincy to be an aspect of pastoral care in schools which will become more significant in the spiritual development and welfare of students in the future. My reason for holding this view is that schools in Ireland are undergoing much change at present, particularly that of becoming more secular in character. Although most voluntary secondary schools are owned by religious communities, there has been a dramatic and rapid decline in the number of religious personnel both at management level and on teaching staffs in recent years. This may or may not have implications for the spiritual lives of the students. It may or may not also require a review of the chaplaincy structures in these schools in order to maintain their Catholic ethos and the continued spiritual and moral development of students. Therefore, I have embraced this research project.

I enclose a number of questions to give guidance as to the kind of information which I seek from you.

Please oblige by returning the answers to me within the next two weeks if at all possible, or in any event as soon as you can.

Returns will be treated with **absolute confidentiality.** In collating the information neither your name nor that of your order or community will be quoted.

As a matter of personal information, I am a teacher and vice-principal in Scoil Mhuire, Athy, Co. Kildare, a school run by the Sisters of Mercy.

I am also a research student in Trinity College with the Department of Teacher Education (Division of In-Service Education).

I thank you, and I look forward to your reply in due course.

Yours sincerely,

_____

Máire Fennin

Note: Questions pertain to schools under the trusteeship of the (Order or Congregation).

QUESTIONNAIRE TO TRUSTEES OF CATHOLIC VOLUNTARY SECONDARY SCHOOLS

Catholic Chaplaincy in Voluntary Secondary Schools

All information will be treated with absolute confidentiality.

1. What is your policy as regards having a school chaplaincy service in school?

2. How do you see chaplaincy as a service in schools?

3. What is your view on the need for school chaplaincy training?

4. What is your view on releasing teachers to train as school chaplains?

5. What is your policy as regards training non-teachers as school chaplains?

6. What are your views on the merits/demerits of having a member of your own religious order or congregation as a chaplain in a school as against a non-member or lay person?

7. How well served are your schools at present as regards chaplaincy?

8. Do you have plans for the future as regards chaplaincy in your schools? If so, please outline them.

_____

_____

_____

_____

_____

_____

Thank you for completing this questionnaire.

Blackford Hse.,
Athy,
Co. Kildare.
Tel. 0502 25174

21st Feb. 1998.

To the (Name of Association),
(Address)

Dear ..... ,

I am engaged in research concerning the role and pastoral work of chaplains in Catholic voluntary secondary schools, a study which I have undertaken for the degree of Ph.D.

It would mean a lot to me if you would kindly provide information regarding your policy and views on the provision of chaplaincy or youth ministry in schools.

I consider chaplaincy to be an aspect of pastoral care in schools which will become more significant in the spiritual development and welfare of students in the future. My reason for holding this view is that schools in Ireland are undergoing much change at present, particularly that of becoming more secular in character. Although most voluntary secondary schools are owned by religious communities, there has been a dramatic and rapid decline in the number of religious personnel both at management level and on teaching staffs in recent years. This may or may not have implications for the spiritual lives of the students. It may or may not also require a review of the chaplaincy structures in these schools in order to maintain their Catholic ethos and the continued spiritual and moral development of students. Therefore, I have embraced this research project.

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Please oblige by returning the answers to me within the next two weeks if at all possible, or in any event as soon as you can.

Returns will be treated with **absolute confidentiality.** In collating the information neither your name nor that of your association will be quoted.

As a matter of personal information, I am a teacher and vice-principal in Scoil Mhuire, Athy, Co. Kildare, a school run by the Sisters of Mercy.

I am also a research student in Trinity College with the Department of Teacher Education (Division of In-Service Education).

I thank you, and I look forward to your reply in due course.

Yours sincerely,

_____

Máire Fennin

QUESTIONNAIRE TO ASSOCIATIONS CONNECTED WITH VOLUNTARY CATHOLIC SECONDARY SCHOOLS

Catholic Chaplaincy in Voluntary Secondary Schools

All information will be treated with absolute confidentiality.

What is your policy as regards having a school chaplaincy service in school?

How do you see chaplaincy as a service in schools?

3. What is your view on the need for school chaplaincy training?

4. What is your view on releasing teachers in order to train as school chaplains?

5. What is your view on training non-teachers as school chaplains?

6. What are your views on the merits/demerits of having a member of a religious order or congregation as a chaplain in a school as against a lay person?

7. How well served are voluntary secondary schools at present as regards chaplaincy?

8. Do you have plans and/or hopes for the future as regards chaplaincy in voluntary secondary schools? If so, please outline them.

_____

_____

_____

_____

_____

_____

Thank you for completing this questionnaire.

CONFERENCE OF RELIGIOUS OF IRELAND

Mrs Marie Fennin
Blackford House
Athy
CO KILDARE

25 February 1998

Dear Mrs Fennin,

Sincere thanks for your letter concerning chaplains in voluntary secondary schools which I received recently. Unfortunately we in CORI do not have a policy re school chaplaincy. However, it is an issue which will be on our agenda in the near future.

I suggest that you get in touch with the Secretariat of Catholic Secondary Schools and the Diocesan Advisors for Secondary Schools (addresses enclosed). I am sure you are also familiar with the one year courses for chaplains in Mater Dei.

I wish you every success with your project which is extremely worthwhile.

Yours sincerely,

Kathleen Taylor

Sr. Kathleen Taylor, RMA
Secretary-General

SECRETARIAT, TABOR HOUSE, MILLTOWN PARK, DUBLIN 6, IRELAND.
TELEPHONE: 01 269 8011 FAX: 01 269 8887

Blackford Hse.,
Athy,
Co. Kildare.
Tel. & Fax 0502 25174
24th Oct. 1996.

The Secretariat of Secondary Schools,
Emmet House,
Milltown,
Dublin 14.

Dear Audrey,

Following our telephone conversation of last Monday, I will be most thankful to you if you will provide statistics concerning both full-time and part-time chaplains in secondary schools.

The information which I need includes:

1. the total number of Catholic secondary schools in the country under the headings - Boys, Girls and Co-ed.;

2. the number and different types of chaplain in those schools;

3. whether they are full-time or part-time; and

4. the average number of hours per week which each type devotes to the work of chaplaincy.

I enclose a questionnaire which I hope is clear and concise.

I shall appreciate it very much if you will return the completed questionnaire to me as early as possible.

Thank you,

Yours sincerely,

_____

Máire Fennin

Blackford House,
Athy,
Co. Kildare.
Tel. & Fax 0502 25174
9th May 1997.

To the PRINCIPAL of (Name of School)

Dear Principal,

I am engaged in research in Trinity College, Dublin, on the role and pastoral work of both full-time and part-time chaplains in Catholic secondary schools.

This is an area in the educational life of our young people which has, to date, been very much under-researched, with the result that there is insufficient knowledge or understanding of the role of a chaplain in a school or the worth of that role in the school environment.

As it is necessary to get an accurate estimate of the number of chaplains serving in schools in the archdiocese, I would appreciate it very much if you would please take the trouble to complete the enclosed short questionnaire and return it to me as soon as possible.

As a matter of personal information, I am a teacher and vice-principal in Scoil Mhuire, Athy, Co. Kildare.

I look forward to your reply.

Yours sincerely,

_____

Máire Fennin

CHAPLAINCY IN CATHOLIC SECONDARY SCHOOLS

To the PRINCIPAL of (Name of School)

_____

Please tick in <u>one</u> of the spaces, indicating the nature of chaplaincy in your school:

Part-time visiting priest chaplain ___

Part-time chaplain on the staff ___

Full-time chaplain ___

No chaplain ___

THANK YOU FOR ANSWERING THIS SHORT QUESTIONNAIRE.

Blackford House,
Athy,
Co. Kildare.

0502 25174

1st July, 1999

Ms. Anne Marie Grenham,
Department of Education and Science,
Athlone,
Co. Westmeath.

Re: Qualifications for Appointment to Position of School Chaplain

Dear Ms. Grenham,
I am researching school chaplaincy for the degree of Ph.D. in Trinity College and there is some outstanding information which I do not have to date. Following our telephone conversation, I would be grateful if you would please reply to the following queries which are important to my research:

1. In order to sanction an appointment to the post of school chaplain, what qualification(s) does the Dept. of Education and Science require the appointee to have?
2. Under what circumstances would the Dept. of Education and Science refuse to sanction an appointment to the post of school chaplain?

Thank you for your time on the telephone. I look forward to your reply.

Yours sincerely,

Máire Fennin.

Rannóg Múinteoirí Iarbhunoideachais,
An Roinn Oideachais agus Eolaíochta,
Cor na Madadh,
Baile Átha Luain,
Co. na hIarmhí.

AN ROINN OIDEACHAIS AGUS EOLAÍOCHTA | DEPARTMENT OF EDUCATION AND SCIENCE

Post-Primary Teachers Section,
Department of Education and Science,
Cornamaddy,
Athlone,
Co. Westmeath.

Ms. Máire Fennin
Blackford House
Athy
Co. Kildare

12th July 1999

Dear Ms. Fennin

I refer to your letter of 1st July last regarding the appointment of Chaplains to Community and Comprehensive Schools.

The person appointed to the post of Chaplain must be nominated by the Bishop and is employed on a temporary basis subject to the ongoing approval of the Bishop. The appointment ceases when the Bishop withdraw's his nomination.

The Chaplain must have a basic degree and/or a qualification in Religion. If a person appointed does not have the basic qualifications, this Department would sanction payment as an unqualified teacher and the appointment would be temporary until a suitably qualified person is appointed.

Yours sincerely

A. M. Grenham
Anne Marie Grenham
Community and Comprehensive Teachers Administration

TEL: +353-0902-74621 **FAX:** +353-0902-78043
WEB: http://www.irlgov.ie

Appendix D

Guidelines for the Use of Focus Groups

Phases of Conducting Focus Groups:

1. Plan the study.
2. Conduct the interviews.
3. Analyse the results.

PLANNING

1. Determine the purpose of the study - clarity about the nature of the problem and information sought.

- Why do the study?
- What information will be produced?
- What types of information are important?
- How will this information be used?

2. Will you use Focus Groups alone or in a mix?

When to use Focus Groups:

1. Looking for insights in exploratory research.
2. When there is a communication gap between groups or categories of people e.g. professionals and non-professionals.
3. To uncover factors relating to complex behaviour or motives, complicated topics or where attitudes are conditional.
4. Looking for ideas - use synergy of the group.
5. Looking for additional information in preparation for larger scale study.

When not to use Focus Groups:

1. In an emotionally charged environment or where there are confrontational attitudes.
2. If researcher has no control over critical aspects, e.g. selection of participants, question development or analysis protocol.
3. When statistics are needed.
4. When other instruments will produce better information or more economical information of the same quality.
5. When confidentiality of sensitive information can't be assured.

QUESTIONS

Typically 12 questions.

1. Opening question - 10-20 seconds - looking for factual information in round robin fashion - everybody contributes.
2. Introductory questions - opportunity to reflect on past experiences - not critical to analysis.
3. Transition questions - help participants to envision the topic - lead up to the key questions.
4. Key questions - 2-5 questions - drive the study - require greatest attention in analysis.
5. Ending questions - reflects back on discussion -

a) 'All things considered' question - allow participants to identify which aspects are most important to them;

b) Summary question - short oral summary by moderator - 2-3 minutes - Then ask, "Is this an adequate summary?" - critical in analysis.

c) Final question - 10 minutes - moderator gives overview of the study and asks "Have we missed anything?" (This question is very important in the first and second focus groups)

Type of questions used:

Open-ended;
Reasonably short;
Clearly worded;
Unidimensional.
Avoid "Why?" questions, unless specific to the study.
Avoid dichotomous questions - "Yes" or "No" answers.
Ask uncued questions followed by cued prompts.
Ask what participants consider to be important.
In planning questions, write a list of everything of relevance to the study - then compose questions "that capture the intent of the study".
Go from the general to the specific.

Piloting:

Use the first focus group as a pilot group. Include its findings in the analysis unless it required major change or amendment.

Blackford Hse.,
Athy,
Co. Kildare.
Tel. & Fax 0502 25174

22nd Oct. 1996.

(Name of Chaplain),
(Address)

Dear (Name of Chaplain),

I am engaged in research concerning the role and pastoral work of chaplains in Catholic secondary schools, a study which I have undertaken in Trinity College for the degree of Ph.D.

I consider chaplaincy to be an extremely important aspect of pastoral care in schools, and one which will become more significant in the spiritual development and welfare of our students in the future.

My reason for holding this view are twofold. Firstly, there has been a noticeable change in the general attitude to religion in Ireland in recent years, and secondly, Irish Schools are undergoing much change of late, particularly that of secularisation.

These changes in Irish society may have implications for the ethos of some schools and also for the spiritual lives of students. They may or may not also have implications for the role of the school chaplain.

Therefore, I have undertaken this research project.

I would like to meet with you and with other chaplains to discuss the issues and concerns which are central to your pastoral work in school. I am interested in your experiences and problems as a chaplain, the

favourable aspects of chaplaincy and the obstacles in its path, and the facilities and support systems which are at your disposal in carrying out your ministry. And I am very interested in your views.

The research involves:

a) Meeting with chaplains in a focus group discussion, hoping to have from six to nine in a group if possible;

b) Meeting with chaplains on an individual basis; and

c) Asking chaplains to fill in a questionnaire about your experiences and views as school chaplains.

Timewise, a group discussion could last between forty minutes and one hour, and individual interview should take less than that, and completing a questionnaire should not take very long at all.

I would appreciate it very much if you would be willing to meet with me as part of a group and/or in an individual capacity, and/or fill in a questionnaire about your role as school chaplain.

As a matter of personal information, I am a teacher and vice-principal in Scoil Mhuire, Athy, Co. Kildare, a school run by the Sisters of Mercy.

I am doing my research study in Trinity College with the Department of Teacher Education (Division of In-Service Education).

I look forward to your reply in due course.

Yours sincerely,

_____

Máire Fennin

QUESTIONS FOR FOCUS GROUP DISCUSSIONS

(Opening Question):

1. Please state your name and the school you work in.

(Introductory Question):.

2. **METHOD(S) OF APPOINTMENT TO CHAPLAINCY:**

How were you appointed? e.g. Was it

a) through application for the position?

b) by invitation to take the position on a voluntary basis?

c) by appointment without choice in the matter?

What term of office do you hold as a chaplain?

How effective do you consider the system of appointment to be?

Is there remuneration for the work of chaplaincy?

(Transition Question):

3. **CRITERIA FOR APPOINTMENT:**

With what degree of willingness did you take on the position of school chaplain?

To what extent have you acquired a knowledge of adolescent development and psychology

a) Before your appointment?

b) Since your appointment?

Do you take any particular theories on adolescence into account to assist you in dealing with young people? e.g.

Piaget? Kohlberg? Erikson? Fowler?

(key Questions):

4. **TRAINING CRITERIA:**

Have you attended a training course for chaplaincy?

If so,

a) Was it before your appointment?

b) Was it since your appointment?

c) Where did the course take place?

d) What were the main components of the course?

e) What was the duration of the course?

What were the most helpful aspects of the course?

How could the course have been more helpful?

Overall, how effective do you consider the training course to have been?

5. **OBJECTIVES AND ACCOUNTABILITY:**

What do you strive to achieve in your work as school chaplain?

6. **TIME COMMITMENT TO CHAPLAINCY WORK:**

How often do you visit the school?

On average, how much time do you spend in school per visit?

On average, how much of that time would you spend

a) in consultation with the Principal?

b) in consultation with the Catechist?

c) with staff?

d) with pupils

Do you consider the time available to be adequate for effective chaplaincy work?

If not, what practical recommendations could you make to remedy this?

7. RESPONSIBILITIES INTERNAL TO THE SCHOOL:

A) CO-OPERATION WITH THE PRINCIPAL:

In your view, to what extent is there effective communication between chaplain and principal?

Within the pastoral care structure of the school, to what extent are you given latitude to look after the needs of pupils and staff?

How much opportunity are you afforded to participate in formulating and implementing an educational philosophy for the school?

B) CO-OPERATION WITH THE CATECHIST(S):

How closely do you work with the catechists?

To what extent do the catechists seek your assistance with

a) Celebration of Mass,

b) Sacrament of Reconcilliation,

c) Youth Liturgy,

d) Retreat Programmes,

e) Social Justice projects, and

g) Other Pastoral concerns?

How effective do you find working with catechists in carrying out chaplaincy work?

What value does your work have in complementing the work of the catechist?

C) ASSISTANCE TO TEACHERS:

In general, how are you received in the staff room?

To what degree do teachers seek your help?

How and to what extent can you assist teachers in their own pastoral concern for pupils?

What are the most prevalent problems which teachers present to you in seeking your help?

D) CO-OPERATION WITH THE CAREER GUIDANCE COUNSELLOR:

To what extent can you work with the Guidance Counsellor in providing pastoral care and spiritual direction to pupils?

To what extent does the career guidance counsellor seek your help in assisting pupils?

E) PASTORAL WORK WITH PUPILS:

How much class contact would you have during a visit to the school?

How effective do you find contact with classes of pupils? (examples of what is effective?)

How much classroom teaching do you do in your role as chaplain?

How much contact would you have with individual pupils?

What nature would that contact have in general?

How effective do you find pastoral contact with individual pupils? (examples of what is effective?)

Do you come in touch with pupils who are experiencing problems? If so, how?

To what extent would you

a) be involved in counselling students,

b) be involved in giving guidance on teenage pregnancy

c) find suicide tendencies in young people,

d) deal with substance addiction,

e) be involved in bereavement counselling,

f) deal with delinquincy in students,

g) give guidance on how to deal with family breakdown?

f) bring students into contact with other agencies or professional personnel?

What are the most prevalent problems which pupils present to you in seeking your help?

E) PASTORAL WORK WITH ANCILLARY STAFF:

How much pastoral work would you be involved in with ancillary staff (e.g. secretaries, caretakers, cleaners)

8. **RESPONSIBILITIES EXTERNAL TO THE SCHOOL:**

A) LIAISON WITH PARENTS

To what extent can you meet with parents of the pupils during

a) Introduction Evenings,

b) Parent-Teacher meetings,

c) Opening School Masses,

d) Parent Education Programmes, and

e) Other key times.

To what extent can you incorporate home visitation of pupils into your work as chaplain?

To what extent can you incorporate home visitation of pupils into your work as chaplain?

How effective is parental contact in furthering chaplaincy work with pupils?

B) INTEGRATION WITH THE PARISH

To what extent is it possible for you to create links between the school and the parish

a) in a social context (e.g. youth clubs/groups)?

b) in a liturgical context (e.g. youth Mass, prayer services, ritual celebrations)?

c) in a pastoral context?

To what extent can a chaplain involve other parish clergy in the life of the school?

C) THE WIDER COMMUNITY

In consultation with the principal, to what extent can a chaplain initiate contact between the school and the wider community (e.g. organise hospital visitation, homes of elderly or clinics for the disabled)?

9. **GENERAL:**

To what extent do you think your chaplaincy is effective in your school?

To what extent do you have a sense of belonging to the school?

How deeply does the present profile of the Church affect your chaplaincy work - e.g. the spate of scandals over the past five years, the decline in vocations, and the ban on the ordination of women, with which there is growing disagreement?

To what extent do you find that young people now question Curch policy on such controversial matters as

a) contraception?

b) abortion?

c) divorce?

d) women's exclusion from ordination?

e) any other matter?

In your experience, what are the factors which help you to work effectively as a chaplain?

In your experience, what are the factors which hinder you in your work as a chaplain?

What are the prospects for school chaplaincy in the future?

What is your vision for school chaplaincy in the future?

(Ending Questions):

10. **OVERVIEW:**

Are there any other aspect of chaplaincy which we did not touch upon?

Have we covered everything of importance?

Allow me to summarise the main points which we discussed: (At this point the researcher gives a summary - approximately 5-10 minutes - of the main points raised and of the views given on them)

Is what I have said accurate? Have we missed anything?

THANK YOU FOR YOUR CO-OPERATION.

Similar questions were used in the individual interviews.

QUESTIONNAIRE DESIGN

An explanatory account of the design of the questionnaire and the rationale which underlines it are explained in this section. Headings of the twelve sections of the questionnaire are as follows:

Section 1	The System of School Chaplaincy	Q. 1 - 16
Section 2	The Need for Chaplaincy in Schools?	Q. 17 - 21
Section 3	Objectives of School Chaplaincy	Q. 22
Section 4	Functions of the School Chaplain	Q. 23
Section 5	Responses of Students, Staff, etc.	Q. 24
Section 6	Chaplain's Sense of Belonging ...	Q. 25
Section 7	Problems Presented by Young People	Q. 26
Section 8	Young People and the Church	Q. 27
Section 9	Areas of Stress for School Chaplain	Q. 28
Section 10	Sense of Achievement	Q. 29
Section 11	Vision for the Future	Q. 30
Section 12	Any Other Comments?	

SECTION 1: THE SYSTEM OF SCHOOL CHAPLAINCY

All questions in section 1 are designed to collect basic factual data pertaining to the system of appointment, general qualifications, remuneration, time commitment and accountability of school chaplains in the voluntary sector of second level education.

The objectives of this section is to discover the extent to which a chaplaincy service exists in secondary schools on either a full-time or a part-time basis and how this service is put in place.

Question 1:

a) Are you a full-time or a part-time school chaplain?

b) Your gender?

c) Are you a member of a religious order?

The purpose of part a) is to establish whether the respondent is a full-time or a part-time chaplain. This distinction proved to be of major importance during the focus group discussions and the individual interviews. It emerged that there is a significant degree of difference between the amount of chaplaincy work which a full-time chaplain, whose time is wholly dedicated to ministry within the school, can give to a school as opposed to that which a part-time chaplain can give, who has other commitments and who often has little control over the time

he or she can devote to the school's chaplaincy needs. The aim of acquiring data from this question is to indicate if this distinction occurs on a wider scale than that which proved to exist from responses at the interviews.

Part b) asks the gender of the chaplain. Data from this may make it possible to establish a correlation between the way students can relate to a chaplain according to the student's and to the chaplain's gender.

Part c) seeks to discern whether a chaplain is a member of a religious community or not. This may or may not show a ratio and/or pattern of appointments between religious and lay people.

Question 2:

a) Are you a chaplain to a Boys' school; Girls' school; Co-ed. School?

b) How many students in the school (approximately)?

Part a) seeks the gender of students to whom the chaplain ministers, and part b) seeks to establish the size of the school. As stated in relation to question 1 b), the gender of students may or may not affect the way in which they relate to a chaplain of the same, or of the opposite gender. The demands on a chaplain's time and the range of ministry which he or she can give may be reflected in the size of the school and in the ratio of boys and girls in the school.

Question 3:

How long have you been a school chaplain?

This question seeks to establish how experienced a chaplain is. This may or may not have a bearing on a chaplain's function or on how staff and students respond to his or her presence in the school.

Questions 4, 5, 6 and 7:

4. In your appointment to the post of school chaplain,
   a) Were you appointed by the Board of Management?
   b) Were you appointed by the archbishop or bishop of the diocese?
   c) Were you appointed by the provincial superior of the order?
   d) Were you appointed by the parish priest?
   e) Were you appointed by the aggeement of the principle?
   f) If appointed by the other arrangement, please state.
5. In your case, how effective do you consider the system of appointment to be?
6. How willing were you to take the post of school chaplain?
7. How good is your financial remuneration for work as school chaplain?

These four questions are directly interrelated and are aimed to collect data which may show a correlation between the system of appointment, the chaplain's

perception of the effectiveness of this system , the willingness with which he or she has accepted the position of chaplaincy and the financial remuneration which is accorded for his or her services.

The perception of appointees of the system by which they were appointed, and their willingness to participate in that system, may affect their view of the effectiveness of their own role in it.

The aim of question 4 is to inquire on whose authority a chaplain is appointed to a school. This data may show a correlation with that collected later in question 16 regarding a chaplain's accountability.

Question 5 seeks data concerning chaplains' perception of how effectively the system of appointment is, and question 6 asks about their willingness to take part in the system.

In question 7 chaplains are asked how adequate they consider their financially remuneration to be, if at all. The remuneration factor may have a bearing on data gleaned in later parts of the questionnaire, especially in question 15 regarding time allocated to chaplaincy work, and to data about the functions of a school chaplain in section 4.

Question 8:

How committed are you to Catholicism?

In the focus group and individual interviews the question dealing with the criteria for the appointment of a

chaplain met with the answer widely given that commitment to Catholicism is essential. As part of the triangulation process this data is sought in the questionnaire. It is also directly related to the information given by the hierarchy, who also stated that a school chaplain should be "committed to the Faith".

Questions 9 and 10:

9. How extensively did you acquire a knowledge of adolescent development and psychology a) before your appointment as school chaplain? b) after your appointment as school chaplain?

10. Do you take any particular theories into account to assist you in dealing with young people?

Again, as in the previous question, the data sought from questions 9 and 10 is based on that furnished during the focus group and individual interviews. Some members of the hierarchy also stated a wish that school chaplains would have a knowledge of adolescent psychology and development. Question 9 asks how extensively this knowledge was acquired both before and after a chaplain's appointment, and question 10 inquires into the theories of adolescent development which may have been taken into account. The theories of Piaget, Kohlberg, Erikson and Fowler were those most frequently quoted by the chaplains interviewed. There is also provision made for theories other than these if such are used by respondents.

Data from these two questions may later be correlated with a) information given under section 4 on the functions of a school chaplain,

b) in section 7 on the problems which young people present to a chaplain and also in question 24 h) in section 5 on the responses of students, staff etc. This may show how the extent of the knowledge of adolescents has a bearing on how much a chaplain can help students and staff in several ways and how much he or she shares their confidence.

Question 11:

Did you attend a training course for school chaplaincy

a) before your appointment as school chaplain?

b) after your appointment as school chapalin?

If you did,

a) where did the course take place?

b) What was the duration of the course?

c) What were the main components of the course?

d) What were the most helpful aspects of the course
i) in its structure? ii) in its content?

e) What could have been improved in the course
i) in its structure? ii) in its content?

During the focus group and individual interviews a relatively small number of chaplains stated that they had attended a training course for chaplains. Of those who did, all had attended the training course in Mater Dei

Institute, but they were critical to some degree of its structure and content. However, all of these chaplains maintained that training for chaplaincy was essential, or at least very necessary, if ministry to young people in schools was to be carried out effectively. Question 11, therefore, asks chaplains if they attended a training course a) before their appointment and b) after being appointed as school chaplains. It also seeks information on the location, duration and components of such a course, what were the most helpful aspects of the course and what improvements, in the chaplains' views, could be effected in such a course's structure and content.

Data from this question can be compared with chaplains' sense of competence, as asked in question 14.

Question 12:

> Have you attended in-service course(s) for chaplains? If you have, how many have you attended?

Short one or two day in-service courses for chaplains are arranged by the Secretariat of the Archdiocese of Dublin from time to time. Some of the chaplains who were interviewed said they attended such in-service days, but most of them stated that they did not. Therefore, posing this question concerning such attendance and its frequency provides data which can both be triangulated with that from interviews, and also be compared with chaplains' sense of competence.

Question 13:

> Have you a) been ordained a priest? b) qualified as a teacher? c) attended a course in pastoral care? d) attended a course in youth ministry?

This question determines how many chaplains are ordained, hold teaching qualification, attended at least one course in pastoral care and/or attended at least one course in youth ministry. Data gathered from this may be compared with the functions of school chaplains as stated in section 4 and also with data from question 14 regarding chaplains' sense of competence.

Question 14:

> How competent do you feel you are as a chaplain?

In the interviews, there was a wide diversity among chaplains about their sense of competence. Most chaplains expressed strong convictions about this point. They said that the level of competence which a chaplain felt about his or her ministry in a school was extremely important to the effectiveness of that ministry. Therefore, this question is necessary not only for the purpose of triangulation but in order to be compared with data derived from questions 11, 12 and 13, data which relates to factors which chaplains stated as having an affect on their sense of competence in schools.

Question 15:

How much time, on average, do you devote to chaplaincy work in school?

Information derived from the interviews clearly showed that the time commitment which chaplains dedicate to their work in schools varies greatly according to whether the chaplaincy is full-time or part-time. Therefore, data from this question can be compared especially with data from question 1 a). It may be also have a correlation with the amount of remuneration which a chaplain receives, and therefore, the data can be compared with that from question 7.

Question 16:

To whom are you accountable as a school chaplain?

In the course of the interviews it became clear that many chaplains' perception of their accountability varied greatly. The specific options provided in question 16 reflect the views of the vast majority of interviewed chaplains. A further option is provided for those who may differ in their idea of where their accountability lies.

Data from this question can be compared with that from question 4, relating to those who have the authority to appoint chaplains to schools.

SECTION 2: THE NEED FOR SCHOOL CHAPLAINCY

Questions in this section pertain to chaplains' perception of the need for chaplaincy in schools. In challenging the idea that chaplaincy is a necessary service in secondary schools, these questions ask to what extent chaplains view their function as being a possible part of the work of other personnel on the staff or as being a ministry which could be discharged outside the school altogether.

Question 17:

> To what extent do you agree with the statement:
>
> "The state should **not** provide funding in order to underpin a religious ethos in schools?"

This question queries chaplains' views on whether the State should provide funding to uphold the religious ethos of schools. Chaplains, during the interviews, already stated their view that the State should do so. Data from this question, therefore, seeks to confirm how widely held this view is.

Question 18:

> To what extent do you think the work of a chaplain could be done as part of parish ministry, rather than taking up time in school?

That school chaplaincy work could not be done as part of parish ministry was the view of most chaplains when interviewed. This question is asked to test the extent to which this view is held on a wider scale.

Question 19:

> To what extent do you think RE (religious education) teachers could do the work which you do in school?

Since the purpose of the work of RE teachers, in teaching the Faith and promoting the Catholic ethos of the school, holds much in common with the aims of chaplaincy in the school, this question seeks to elicit chaplains' views as to what extent RE teachers could carry out the work which chaplains do as well as their own.

Question 20:

> Given the restricted financial resources of the Department of Education and the shortage of remedial teachers, psychologists, home liaison personnel, counsellors, etc., do you think chaplains should be appointed to schools and paid by the Department of Education
>
> a) for part-time chaplaincy work?
>
> b) for full-time chaplaincy work?

Chaplains in secondary schools are not, at present, paid by the Department of Education. During the interviews, asking chaplains what they thought of this

situation elicited the response that full-time chaplains should be paid by the Department, but that part-time, visiting chaplains should not. This question, therefore, seeks to confirm or deny this view on a wider scale. In the event of the emergence of the view that chaplains should be paid by the State, reasons are solicited in order to be compared or contrasted with those given at the interviews.

Question 21:

> What service(s) can a school chaplain provide in a school that cannot be provided otherwise?

The interviewee chaplains stated a wide variety of services which they alone could give to the school, along with the reasons for this. Since it was difficult to list the most prevalent of these, this question was left open in the questionnaire. It is possible to compare and enumerate the services which respondents list, in answering the questionnaire, to those which the interviewees have already stated. It is also possible to compare these with data from section 4, functions of the school chaplain.

SECTION 3: OBJECTIVES OF SCHOOL CHAPLAINCY

Question 22:

The objectives of my school chaplaincy are:

a) the pastoral care of young people, in partnership with parents and staff, in a Christian context, i.e. to accommodate young peoplel's needs, especially their spiritual and emotional needs.

b) the pastoral care of staff, i.e. to work with staff in order to meet the needs of both teachers and students in a Catholic context.

c) to be the "acceptable face of the Roman Catholic Church" in the school.

d) to promote and foster the Catholic ethos of the school.

e) please enter other points if you wish.

This section is composed of the statements which were made most frequently by the interviewee chaplains with regard to their perceptions of their own objectives in their role as school chaplains. The statements are used to estimate to what extent respondents to the questionnaire concur with the perceptions of the interviewees i.e. that the objectives are mainly to deal with the pastoral care of students and staff in a Christian context, to be the "acceptable face of the Roman Catholic Church" in the school, and to promote and foster the Catholic ethos of the school. A fourth part to this question was left open to accommodate other perceptions among the respondents if they wished to proffer them.

SECTION 4: FUNCTIONS OF THE SCHOOL CHAPLAIN

Question 23:

My function as school chaplain is to:

a) (if ordained) celebrate Mass daily in the school.

b) (if ordained) celebrate Mass periodically in the school.

c) (if ordained) provide the sacrament of reconciliation for members of staff and students.

d) arrange for the provision of the sacrament of reconciliation for members of staff and students.

e) pay special visits to RE classes.

f) be a resource person for cathechists and RE teachers in theological matters.

g) give guidance in the preparation of liturgical celebrations - sacramental and non-sacramental.

h) promote and maintain a high profile for the spiritual life of the school.

i) provide and encourage pastroal care programmes in the school.

j) organise retreats for students.

k) develop and encourage pastoral care programmes in the school.

l) visit the staff room to meet the teachers.

m) develop links with the local parish and the wider community.

n) counsel students.

o) help students to receive appropriate counselling when necessary.

P) be aware of and meet the needs of students in times of bereavement and other personal and family difficulties.

q) visit students at home or in hopital when appropriate.

r) give support to charitie fund raising by students, e.g. Concern fast etc.

s) attent school functions, e.g. musicals, sports' day etc.

t) other.

This section comprises a range of functions which the various interviewee chaplains said they discharged in their school. The number of functions which are performed by a chaplain in any school may vary depending on time constraints, on whether the chaplain is ordained or not, and on the gender of the chaplain and the students.

Parts a) - c) pertain to ordained chaplains only who may celebrate Mass either daily or periodically in the school and administer the sacrament of reconciliation to staff and/or students. Parts d) to t) pertain to both ordained and non-ordained chaplains.

Parts d) to g) asks to what extent is a chaplain a RESOURCE PERSON in the school. Interviewees stated that making provision for the sacrament of reconciliation, visiting RE classes, especially to promote planned prayer services or take individual or small groups of students out of class for a 'chaplain's chat' was part of their routine in school. Chaplains also stated that it is sometimes part of their brief to give guidance to RE

teachers and to cathechists on the preparation of liturgies and prayer services.

Parts h) - j) relate to the chaplain's role in actively promoting SPIRITUALITY in the life of the students and the school in general, in providing resources for prayer services and liturgies and by organising retreats.

Parts k) and l) centre around the role of the chaplain in the PASTORAL CARE STRUCTURE of the school. Visiting the staff room and meeting teachers keeps the chaplain in touch with the life of the school from the staff's point of view. He or she can get to know of circumstances, problematic or otherwise, which the teachers may wish to share, and also learn from the teachers about problems or other matters which may be affecting the students.

Mostly, though not exclusively, relating to the work of visiting priest chaplains, part m) asks how much a chaplain perceives his or her function as developing links with the parish and with the wider community

Parts n) - s) are again functions of PASTORAL CARE, directly supporting students through counselling or helping students to receive counselling, through showing concern for students in times of bereavement and illness and through supporting their activities either for charity or for their own

SECTION 5: RESPONSES OF STUDENTS AND STAFF

Question 24:

I perceive the response of students and staff to my work as school chaplain to be that:

a) Mass, when celebrated in school, is well attended by staff and students.

b) attendance at the sacrament of reconciliation is poor.

c) there is good attendance by students at liturgies and prayer services in school.

d) there is good attendance by teachers at liturgies and prayer services.

e) student participation in liturgies in school is enthusiastic.

f) teacher participation in liturgies in school is enthusiastic.

g) members of staff discuss their problems with me.

h) individual students discuss their problems with me.

i) individual students return to me to discuss progress in solving their difficulties.

j) students sometimes ask me to pray with them.

k) the principal is enthusiastic about my work.

l) pastoral care measures or structures initiated by me are welcomed by teachers.

m) pastoral care structures initiated by me are subsequently taken up and run by other staff members.

n) pastoral care activities initiated by me are pursued with enthusiasm by students.

other ... .

The responses to their ministry which chaplains experience both in the course of the school day and outside school hours are listed in this section. There are fourteen specific areas to which answers can be filled in on a likert type scale. Parts a) to f) concentrate on the attendance levels of students and staff at Mass, the sacrament of reconciliation, prayer services and liturgies and the quality of their participation at prayer services and liturgies. Parts g) to i) relate to the level of help a chaplain is asked to give to students and staff who need to discuss and solve problems. Part j) is concerned with the degree to which students wish the chaplain to pray with them and ask him or her to do so. The principal's level of enthusiasm about the chaplain's work is the focus of part k), and the remaining parts, l) to n) relate to the level of acceptance and enthusiasm which a chaplain experiences from staff and students when he or she initiates measures to enhance the structure and nature of pastoral care in the school.

Data from this section may be correlated to that from section 4, to reveal the level to which chaplains perceived their functions to have effect among students and staff.

SECTION 6: THE CHAPLAIN'S SENSE OF BELONGING AND INFLUENCE

Question 25:

My sense of belonging and my sense of influence in the school are that:

a) I am a member of staff.

b) I have a constant presence in the school.

c) I have some special training in youth ministry.

d) I am also engaged in parish work outside the school.

e) I have a good knowledge of the school.

f) I have frequent contact with the principal.

g) I have my own designated (physical) area in the school.

h) I am familiar with the school time-table.

i) I hold a central role in the pastoral care structure in the school.

j) I work closely with the career guidance counsellor.

k) I can have daily contact with the RE team.

l) I can organise liturgies and prayer services frequently in the school.

m) I am frequently accessible to the staaff.

n) I know the staff very well.

o) I attend staff meetings.

p) I can influence decision making at staff level.

q) I know the students very well.

r) I am easily accessible to students.

s) I counsel students.

t) I have access to student records.

u) I attend parent/teacher meetings.

v) I can easily contact parents in connection with school matters.

The areas which are covered in this question pertains to a chaplain's sense of belonging as well as his or her sense of influence in the school. During both the focus group discussions and the individual interviews, chaplains who are members of staff contrasted sharply with visiting priest chaplains in describing how much they feel they are an integral part of school life.

There are twenty-one parts to the question and they are designed to assess, on a likert type scale, the knowledge which chaplains have of the their schools and of the staffs and students. They are also designed to point to the frequency of contact between chaplains and the principal, staff and students, how much of a role they have in the pastoral care structure of the school and the level of influence which they feel they have among the staff and students.

Part s) is concerned with the counselling of students, which is also a measure of the ability and confidence of a chaplain in this area and the trust which students place in him or her. This data may also be correlated with the courses which chaplains have attended. Parts (u and (v address the level of contact which chaplains have with parents, an area which drew very

different responses at the interviews from chaplains who were staff members and visiting priest chaplains.

SECTION 7: PROBLEMS PRESENTED TO YOU BY YOUNG PEOPLE

Question 26:

In my work as school chaplain, the problems for which young people seek my help are:

a) marital breakdown at home.

b) the effects of unemployment.

c) difficulty with their faith.

d) difficulty with their spirituality.

e) depression.

f) self-mutilation and/or suicidal intent.

g) teenage pregnancy.

h) abortion.

i) school problems, e.g. teachers' expectations.

j) bullying.

k) peer pressure.

l) brutality and physical or emotional abuse in the home.

m) sex-abuse.

n) incest.

o) over-demanding parents - expectations too high.

p) conflict with parents.

q) running away from home or attempting to do so.

r) difficulties in relationships with the opposite sex.

s) family bereavement.

t) other

(the above problems were separated for boys and for girls).

In designing this section the difficulties which students experience were set out in twenty parts. These were based on the statements made by chaplains during the focus group discussions and during interviews.

In this question chaplains were asked to show, on a likert type scale, the levels at which they dealt with the range of problems which students, needing help, presented to them.

Parts a), b), o), p) and q) deal with home based problems. Some of these, e.g. "marital breakdown", "effects of unemployment", coping with "over-demanding parents" etc. are areas over which young people may have no control, but nevertheless, they are home circumstances which cause them much distress. Others, e.g. "conflict with parents" or "running away from home" are factors which cause some students difficulty, but in these cases students sometimes can be shown how to exercise some control over them. Other parts of this question consist of a range of problems which students experience in their personal and social lives, in their lives at school and in relationship with their peers of both sexes. An additional part was added to allow chaplains to state other areas which might not have been already covered.

As well as comparing data from this section with that received during the interviews, it may be correlated with that from section 5, "Responses of Students, Staff, etc." and with data from section 5, parts n) and o) which ask if chaplains counsel students or help students to receive appropriate counselling when necessary.

SECTION 8: YOUNG PEOPLE AND THE CHURCH

Question 27:

I find that young people:

a) have a good knowledge of the teaching of the Church.

b) challenge the teaching of the Church.

c) are apathetic towards the teaching of the Church.

d) do not attend Church functions.

e) attend Mass regularly.

f) have a deep sense of spirituality.

g) are adversely affected in their faith by recent clerical scandals.

h) show that they want and appreciate the ministry of a school chaplain.

In this section the question is designed to assess chaplains' views of the attitudes of young people towards the Church. The question is in eight parts and asks the respondent to indicate on a likert-style scale how he or she perceives these attitudes. Interviewee chaplains,

both full-time and part-time had much in common with each other in discussing this issue of young people's sense of spirituality, their commitment to attending Mass and other Church functions, their critical attitude towards the Church or their apathy towards it and the message which they give to chaplains conveying a need for youth ministry in school. A question which could have been included, but was not, was that relating to young people's attendance at the sacrament of reconciliation. The reason for its omission is that chaplains were unanimous in their view that such attendance is very low.

SECTION 9: AREAS OF STRESS FOR SCHOOL CHAPLAINS

Question 28:

The following factors are a cause of stress to me as a school chaplain:

a) not able to plan my work.

b) indifference of staff members towards my role as chaplain.

c) hostility of staff members towards my role as chaplain.

d) lack of vision on behalf of some of the teaching staff.

e) isolation and lack of support.

f) the recent scandals relating to clergy and religious personnel.

g) no official recongition for my role at school, e.g. from the Department of Education.

h) discrimination between chaplains in community schools and secondary schools.

i) lack of official recognition on the time-table, i.e. 'borrowing' time from teachers and from other areas on the time-table.

j) the excessive care which I need to take when talking to young people, especially when on a one to one basis with them.

Section nine of the questionnaire is set out in ten parts with an additional open-ended option to allow for any unforeseen consideration. Part a) has to do with a chaplain's inability to plan his or her work. It emerged at the interviews that this was a stress factor, common among visiting part-time chaplains in particular. Parts b) to e) pertain to chaplains' relations with other members of staff. If such relations are poor or if chaplains feels that there is too great a diversity between their objectives and those of most others on the staff it can cause frustration.

Recent scandals involving clergy are the focus of part f). Information derived from the interviews showed that this was of major concern to some chaplains, while others asserted that they could ignore the bad press which the Catholic church has recently suffered.

The following three parts, g) to i) deal with the chaplains' officially recognised position on the staff. The Department of Education does not recognise the role of chaplains in secondary schools as it does in community schools and colleges. Neither may chaplaincy work be

allocated on the time-table in a secondary school. Therefore, if chaplains wish to have reasonable access to students during the school day they need to manage their relationships carefully with other staff members, an onus which may cause stress at times.

Part j) deals with the care which chaplains need to exercise while alone in the company of a student, especially an adolescent who is troubled. Working under such constraints can be stressful, as chaplains stated in the focus groups.

SECTION 10: SENSE OF ACHIEVEMENT FOR YOU AS SCHOOL CHAPLAIN

Question 29:

> Please state any factors which give you a sense of achievement as school chaplain.

This section consists of an an open question, asking chaplains to state the factors which give them a sense of achievement. At the focus group discussions, there was not a great deal of consensus as to what these factors are. They differed from one situation to another, and in many cases the sense of achievement which chaplains expressed was vague. This question, therefore, leaves it to each chaplain to list which factors give him or her a sense of achievement. All of the resulting data would be

collated later and compared with the varied statements made at the focus group discussions.

SECTION 11: VISION FOR THE FUTURE

Question 30:

What is your vision for the future of chaplaincy in secondary schools?

For similar reasons to those stated in the previous section this is also an open question asking chaplains to outline their vision for chaplaincy in the future. It is a matter which, during the focus group discussions and the individual interviews, many chaplains said they had not given sufficient thought. It was hoped that in completing a questionnaire, chaplains could take the time to consider what they would envisage as being the way forward for their own work and for the service of school chaplaincy in general.

SECTION 12: ANY OTHER COMMENT WHICH CHAPLAINS WOULD LIKE TO MAKE?

Is there anything else on which you would like to comment?

In the focus group discussions and at the interviews with individual chaplains respondents proved that they had a variety of "other comments to make" when asked.

Many of these were points of view and perceptions which did not readily fit into any of the other eleven sections. Therefore, this last section allows chaplains, if they so wish, to add to what they have already expressed and/or state any other views which they might have about their work. Munn and Drever (1990) recommend ending with this type of open question as a sweeper in order to encourage respondents to give a new angle on a topic. They also warn of the extra analysis which will be needed (Munn and Drever, 1990: 25).

Blackford Hse.,
Athy,
Co. Kildare.
Tel. & Fax 0502 25174

10th April 1997.

To the CHAPLAIN of (Name and Address of School)

Dear (Name of Chaplain),

I am engaged in research in Trinity College concerning the role and pastoral work of chaplains in Catholic secondary schools.

I consider chaplaincy to be an extremely important aspect of the pastoral care of students and in the spiritual life of the school. My reason for holding this view are twofold. Firstly, there has been a shift in the general attitude to religion in Ireland in recent years, and secondly, Irish society and schools are undergoing much change of late, particularly that of secularisation.

These changes in Irish society may have implications for the ethos of some schools and also for the spiritual lives of students. They may or may not also have implications for the role of the school chaplain in future.

Therefore, I have undertaken this research project.

I would appreciate it very much if you would please complete this questionnaire and return it to me within the next two weeks if possible, or as early as you can.

As a matter of personal information, I am a teacher and vice-principal in Scoil Mhuire, Athy, Co. Kildare.

I look forward to your reply in due course.

Yours sincerely,

_____

Máire Fennin

Blackford House,
Athy,
Co. Kildare.
Tel. 0502 25174
26th May 1997.

To the CHAPLAIN of (Name of School)

Dear (Name of Chaplain)

Some time ago I sent you a questionnaire in connection with your chaplaincy at (Name of School).

If you completed it and sent it back to me, I would like to thank you sincerly for that. However, if you have not had the time to do so, I would be most grateful if you would please take the trouble now and return it as soon as possible.

A number of chaplains wrote saying that they would be interested in knowing the results of the research. I found this very encouraging. Therefore, when the study is finished I intend to make the findings known in a general way in a publication for chaplains, taking great care not to breach the assurance of confidentiality in any way.

Again, thank you for your cooperation.

Yours sincerely,

Máire Fennin

CHAPLAINCY IN CATHOLIC SECONDARY SCHOOLS

This questionnaire is a study of chaplaincy in Catholic secondary schools.

The aim of the survey is to arrive at a better understanding of the meaning and value of chaplaincy in schools. Its objective is to analyse the experiences and views of both part-time and full-time chaplains as regards work, working conditions and a vision for the future of school chaplaincy. The questionnaire consists almost entirely of multiple choice questions and **should not take more than 20 to 25 minutes** to complete.

Where applicable, please either place a **tick** in the appropriate box **or** enter the **number** which concurs most accurately with your view.

EXAMPLE 1:

Q. Are you a full-time or a part-time chaplain? Full-time: ☐ ; Part-time: ☒

EXAMPLE 2:

agree fully	agree to some extent	no opinion	disagree to some extent	disagree fully
5	4	3	2	1

Q. (In each case enter the **number** which concurs with your view)
My role as school chaplain is to:

a) promote and maintain a high profile for the spiritual life of the school: [5] if you agree fully with this statement.

The questions, statements and quotations are based on comments generated during preliminary interviews with school chaplains.

The findings of the survey will be prepared collectively using average figures and tabular statements.

As individual returns will be treated with **absolute confidentiality**, please feel free to express your personal views.

Please answer all questions, if possible.

Your cooperation in answering this questionnaire will be very much appreciated.
It will also be very highly valued.

SYSTEM OF SCHOOL CHAPLAINCY

1 a) Are you a full-time or a part-time school chaplain? Full-time: ☐ Part-time: ☐

b) Your gender? Male: ☐ Female: ☐

c) Are you a member of a religious order? Yes: ☐ No: ☐

2 a) Are you a chaplain to a: Boys's sch. ☐ Girls's sch. ☐ Co-ed. sch ☐

b) How many students in the school (approx.) Boys ☐ Girls ☐

3 How long have you been a school chaplain?

Less than 1 yr. ☐ 1 to 4 yrs. ☐ 5 to 9 yrs. ☐ 10 to 14 yrs. ☐ 15 + yrs. ☐

4 (Tick whichever applies)

In your appointment to the post of school chaplain,

a) Were you appointed by the board of management? Yes: ☐ No: ☐

b) Were you appointed by the archbishop or bishop of the diocese? Yes: ☐ No: ☐

c) Were you appointed by the provincial superior of the order? Yes: ☐ No: ☐

d) Were you appointed by the parish priest? Yes: ☐ No: ☐

e) Were you appointed by agreement with the principal? Yes: ☐ No: ☐

f) If appointed by other arrangement please state: _____

5 In your case, how effective do you consider the system of appointment to be:

Very effective: ☐ Effective: ☐ Ineffective: ☐ Very ineffective: ☐ Uncertain: ☐

6 How willing were you to take the post of school chaplain?

Very willing: ☐ Willing: ☐ Didn't mind: ☐ Unwilling: ☐ Very unwilling: ☐

7 Is your financial remuneration for work as school chaplain?

Very good: ☐ Adequate: ☐ Inadequate: ☐ Very inadequate: ☐ None: ☐

8 How committed are you to Catholicism?

Very committed: ☐ Committed: ☐ Fairly committed: ☐ Uncommitted: ☐

9 How extensively did you acquire a knowledge of adolescent development and psychology:

a) before your appointment as school chaplain?

Very extensively: ☐ Extensively: ☐ Fairly extensively: ☐ A little: ☐ None: ☐

b) after your appointment as school chaplain?

Very extensively: ☐ Extensively: ☐ Fairly extensively: ☐ A little: ☐ None: ☐

10 Do you take any particular theories into account to assist you in dealing with young people?

e.g. Piaget: ☐ Kohlberg: ☐ Erikson: ☐ Fowler: ☐ Other: ☐

If you marked 'other' please state:_____

11 Did you attend a training course for school chaplaincy -

a) before your appointment as school chaplain? Yes: ☐ No: ☐

b) since your appointment as school chaplain? Yes: ☐ No: ☐

If you did attend a chaplaincy training course:

a) where did the course take place? _____

b) what was the duration of the course? _____

c) what were the main components of the course? _____

_____

_____

_____

_____

d) What were the most helpful aspects of the course

i) in its structure? _____

_____

_____

ii) in its content? _____

_____

_____

e) What could have been improved in the course

i) in its structure? _____

_____

ii) in its content? _____

_____

12 Have you attended in-service course(s) for chaplains? Yes: ☐ No: ☐

If you have, have you attended:

1 or 2: ☐ 3 or 4: ☐ 5 to 7: ☐ 8 to 10: ☐ more than 10: ☐

13 Have you

a) Been ordained a priest? Yes: ☐ No: ☐

b) Qualified as a teacher? Yes: ☐ No: ☐

c) Attended a course in pastoral care? Yes: ☐ No: ☐

d) Attended a course in youth ministry? Yes: ☐ No: ☐

14 How competent do you feel you are as a chaplain?

Very comp.: ☐ Comp.: ☐ Fairly comp.: ☐ A little comp.: ☐ Not comp.: ☐

15 How much time, **on average**, do you devote to chaplaincy work in school?

a) **Per Day**

Less than 1 hr. per day: ☐ 1 to 2 hrs. per day: ☐ 3 to 4 hrs. per day: ☐

5 to 6 hrs. per day: ☐ more than 6 hrs. per day: ☐

b) **Per Week**

Less than 1 hr. per week: ☐ 1 to 2 hrs. per week: ☐ 3 to 4 hrs. per week: ☐

5 to 6 hrs. per week: ☐ more than 6 hrs. per week: ☐

c) **Per Month**

Less than 1 hr. per month: ☐ 1 to 2 hrs. per mth . ☐ 3 to 4 hrs. per mth. ☐

5 to 6 hrs. per month: ☐ more than 6 hrs. per month : ☐

(Tick whichever applies to you)

16 As a school chaplain I am accountable to:

a) the principal: ☐ b) the board of management: ☐

c) my provincial superior: ☐ d) the archbishop or bishop of the diocese: ☐

e) only to myself and to my own sense of duty: ☐

f) other than above (please state) _____

_____

THE NEED FOR CHAPLAINCY IN SCHOOLS?

(Tick whichever applies)

17 "The State should **not** provide funding in order to underpin a religious ethos in schools."

To what extent do you agree with this statement?

Fully: ☐ To a large extent: ☐ To some extent: ☐ A little: ☐ Not at all: ☐

18 To what extent do you think the work of a chaplain could be done as part of parish ministry, rather than taking up time in school?

Fully: ☐ To a large extent: ☐ To some extent: ☐ A little: ☐ Not at all: ☐

19 To what extent do you think RE teachers could do the work which you do in school?

Fully: ☐ To a large extent: ☐ To some extent: ☐ A little: ☐ Not at all: ☐

20 Given the restricted financial resourses of the Dept. of Education and the shortage of remedial teachers, psychologists, home liaison personnel, counsellors, etc., do you think chaplains should be appointed to schools and paid by the Dept. of Education?

a) for part-time chaplaincy work? Yes: ☐ No: ☐

b) for full-time chaplaincy work? Yes: ☐ No: ☐

If you indicated **'Yes'** in any of the above choices, please state the reasons why you think the Dept. of Education should pay:

a) part-time chaplains:

I) _____

ii) _____

iii) _____

b) full-time chaplains:

i) _____

ii) _____

iii) _____

21 What service(s) can a school chaplain provide in a school that cannot readily be provided otherwise? a) _____

b) _____

c) _____

d) _____

e) _____

_____

_____

OBJECTIVES OF SCHOOL CHAPLAINCY

agree fully	agree to some extent	no opinion	disagree to some extent	disagree fully
5	4	3	2	1

(In each case enter the **number** which concurs with your view)

22 The objectives of my school chaplaincy are:

a) the pastoral care of young people, in partnership with parents and staff, in a Christian context, i.e. to accommodate young people's needs, especially their spiritual and emotional needs: ☐

b) the pastoral care of staff, i.e. to work with staff in order to meet the needs of both teachers and students in a Catholic context: ☐

c) to be the "acceptable face of the Roman Catholic Church" in the school: ☐

d) to promote and foster the Catholic ethos of the school: ☐

(Please enter other points if you wish)

e) _____

FUNCTIONS OF THE SCHOOL CHAPLAIN

agree fully	agree to some extent	no opinion	disagree to some extent	disagree fully
5	4	3	2	1

(In each case enter the **number** which concurs with your view)

23 My function as school chaplain is to:

a) (if ordained) celebrate Mass daily in the school: ☐

b) (if ordained) celebrate Mass periodically in the school: ☐

c) (if ordained) provide the sacrament of reconciliation for staff and students: ☐

d) arrange for the provision of the sacrament of reconciliation for members of staff and students: ☐

e) pay special visits to RE classes: ☐

f) be a resource person for catechists and RE teachers in theological matters: ☐

g) give guidance in the preparation of liturgical celebrations - sacramental and non-sacramental: ☐

h) promote and maintain a high profile for the spiritual life of the school: ☐

i) provide suitable resources for prayer services and liturgies for students: ☐

j) organise retreats for students: ☐

k) develop and encourage pastoral care programmes in the school: ☐

l) visit the staff room and meet teachers: ☐

m) develop links with the local parish and the wider community: ☐

n) counsel students: ☐

o) help students to receive appropriate counselling when necessary: ☐

p) be aware of and meet the needs of students in times of bereavement and other personal and family difficulties: ☐

q) visit students at home or in hospital when appropriate: ☐

r) give support to charity fund raising by students, e.g. Concern fast etc.: ☐

s) attend school functions, e.g. musicals, sports' day etc.: ☐

t) other: _____

RESPONSES OF STUDENTS, STAFF, ETC.

agree fully	agree to some extent	no opinion	disagree to some extent	disagree fully
5	4	3	2	1

(In each case enter the **number** which concurs with your view)

24 I perceive the response of students and staff to my work as school chaplain to be that:

a) Mass, when celebrated in school, is well attended by staff and students: ☐

b) attendance at the sacrament of reconciliation is poor: ☐

c) there is good attendance by students at liturgies and prayer services in school: ☐

d) there is good attendance by teachers at liturgies and prayer services in school: ☐

e) student participation in liturgies in school is enthusiastic: ☐

f) teacher participation in liturgies in school is enthusiastic: ☐

g) members of staff discuss their problems with me: ☐

h) individual students discuss their problems with me: ☐

i) individual students return to me to discuss progress in solving their difficulties: ☐

j) students sometimes ask me to pray with them: ☐

k) the principal is enthusiastic about my work: ☐

l) pastoral care measures or structures initiated by me are welcomed by teachers: ☐

m) pastoral care structures initiated by me are subsequently taken up and run by other staff members: ☐

n) pastoral care activities initiated by me are pursued with enthusiasm by students: ☐

other: _____

_____

_____

_____

_____

_____

CHAPLAIN'S SENSE OF BELONGING AND INFLUENCE

agree fully	agree to some extent	no opinion	disagree to some extent	disagree fully
5	4	3	2	1

25 My sense of belonging and my sense of influence in the school are that:

a) I am a member of the staff: ☐

b) I have a constant presence in the school: ☐

c) I have some special training in youth ministry: ☐

d) I am also engaged in parish work outside the school: ☐

e) I have a good knowledge of the school: ☐

f) I have frequent contact with the principal: ☐

g) I have my own designated (physical) area in the school: ☐

h) I am familiar with the school time-table: ☐

i) I hold a central role in the pastoral care structure in the school: ☐

j) I work closely with the career guidance counsellor: ☐

k) I can have daily contact with the RE team: ☐

l) I can organise liturgies and prayer services frequently in the school: ☐

m) I am frequently accessible to the staff: ☐

n) I know the staff very well: ☐

o) I attend staff meetings: ☐

p) I can influence decision making at staff level: ☐

q) I know the students very well: ☐

r) I am easily accessible to students: ☐

s) I counsel students: ☐

t) I have access to student records: ☐

u) I attend parent/teacher meetings: ☐

v) I can easily contact parents in connection with school matters: ☐

PROBLEMS PRESENTED TO YOU BY YOUNG PEOPLE

agree fully	agree to some extent	no opinion	disagree to some extent	disagree fully
5	4	3	2	1

(in each case enter the **number** which concurs with your view)

26 In my work as school chaplain, the problems for which young people seek my help are:

	By Boys	By Girls
a) marital breakdown at home:	☐	☐
b) the effects of unemployment:	☐	☐
c) difficulty with their Faith:	☐	☐
d) difficulty with their spirituality:	☐	☐

e) depression: .... ☐ ..... ☐

f) self-mutilation and/or suicidal intent: ..... ☐ ..... ☐

g) teenage pregnancy: ..... ☐ ..... ☐

h) abortion: ..... ☐ ..... ☐

i) school problems, e.g. teachers' expectations: ..... ☐ ..... ☐

j) bullying: ..... ☐ ..... ☐

k) peer pressure: ..... ☐ ..... ☐

l) brutality and physical or emotional abuse in the home: .. ☐ ..... ☐

m) sex-abuse: ..... ☐ ..... ☐

n) incest: ..... ☐ ..... ☐

o) over-demanding parents - expectations too high: ..... ☐ ..... ☐

p) conflict with parents: ..... ☐ ..... ☐

q) running away from home or attempting to do so: ..... ☐ ..... ☐

r) difficulties in relationships with the opposite sex: ..... ☐ ..... ☐

s) family bereavement: ..... ☐ ..... ☐

t) other (by boys): _____

other (by girls): _____

YOUNG PEOPLE AND THE CHURCH

agree fully	agree to some extent	no opinion	disagree to some extent	disagree fully
5	4	3	2	1

27 I find that young people:

a) have a good knowledge of the teaching of the Church: ☐

b) challenge the teaching of the Church: ☐

c) are apathetic towards the teaching of the Church: ☐

d) do not attend Church functions: ☐

e) attend Mass regularly: ☐ f) have a deep sense of spirituality: ☐

g) are adversely affected in their faith by recent clerical scandals: ☐

h) show that they want and appreciate the ministry of a school chaplain: ☐

AREAS OF STRESS FOR YOU AS SCHOOL CHAPLAIN

agree fully	agree to some extent	no opinion	disagree to some extent	disagree fully
5	4	3	2	1

28 The following factors are a cause of stress to me as school chaplain:

a) not able to plan my work: ☐

b) indifference of staff members towards my role as chaplain: ☐

c) hostility of staff members towards my role as chaplain: ☐

d) lack of vision on behalf of some of the teaching staff: ☐

e) isolation and lack of support: ☐

f) the recent scandals relating to clergy and religious personnel: ☐

g) no official recognition for my role at school, e.g. from the Dept. of Education: ☐

h) discrimination between chaplains in community schools and secondary schools: ☐

i) lack of official recognition on the time-table, i.e. 'borrowing' time from teachers and from other areas on the time-table: ☐

j) the excessive care which I need to take when talking to young people, especially when on a one to one basis with them: ☐

other _____

SENSE OF ACHIEVEMENT FOR YOU AS SCHOOL CHAPLAIN

29 Please state any factors which give you a sense of achievement as school chaplain:

a) _____

b) _____

c) _____

d) _____

e) _____

_____

_____

_____

YOUR VISION FOR THE FUTURE FOR SCHOOL CHAPLAINCY

30 What is your vision for the future of chaplaincy in secondary schools:

a) _____

b) _____

c) _____

d) _____

e) _____

_____

_____

_____

IS THERE ANYTHING ELSE ON WHICH YOU WOULD LIKE TO COMMENT?

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What do you think about this questionnaire? How could it be improved?

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THANK YOU FOR COMPLETING THIS QUESTIONNAIRE

Appendix E

DESIGN OF INTERVIEW WITH THE DIRECTOR OF

CHAPLAINCY STUDIES

MATER DEI INSTITUTE OF EDUCATION

Tuesday, 13th April 1999

History of Chaplaincy Training in Mater Dei:

1 When did training courses start?

2 Full-time?

Part-time?

3 How many are involved in giving the course?

4 Annual intake of students?

5 Annual graduation numbers?

6 Destination of graduates?

The Training Course Itself:

7 Objectives of the course?

8 Duration of the Course: 1 year full-time?

2 years part-time?

The course schedule: as per brochure?

Semester lengths?

9 Main Constituents? School Placement (9 credits)

Chaplaincy Skills (3 credits)

Adolescent Psychology (2 crdts)

Counselling (3 credits)

Contemporary Issues (2 credits)

What time scale and structure does school placement have?

Is adult spirituality seen as important? e.g dealing with teachers and ancillary staff?

Do you anticipate that chaplains will work at all with adults? Teachers, parents and ancillary staff?

In dealing with the problems of young people, what are the most important and most urgent problems to which priority is given?

Do you see differences in the problems presented by boys and girls in schools?

Do you see a difference in the capabilities of men and women chaplains in dealing with boys and/or girls?

11 Does the course take account of differences in part-time and full-time chaplaincy? No?

12 Does the course take account of different styles of chaplaincy?

13 Is the course evaluated?

14 How and how often is the course evaluated?

15 What key points have been identified as being in need of change in the last two or three years?

How much has been done to upgrade the course in the last 2-3 years?

The Students:

Criteria for admission to the course?

Post-Graduate V. Existing school chaplains, full or part-time?

Have you refused participants on to the course at any time?

Evaluation of students? Examination or 30 credits alone?

Is there anything more required than physical presence alone?

Follow up of graduate students?

Post-graduate In-service?

General Policy and Aspirations

Is there any influence which you can bring to bear on the appointment of chaplains?

Does the hierarchy have any input or influence on the training course?

Mater Dei Institute of Education

GRADUATE DIPLOMA IN RELIGIOUS STUDIES

CHAPLAINCY STUDIES

1999/2000

Clonliffe Road, Dublin 3
TEL 01 8376027 FAX 01 8370776

EVENING AND DAYTIME COURSES

Over One or Two Years

One Year full-time course including school placement two mornings per week.

Two year evening course including school placement averaging 2.5 hours per week over each of the two years.

The two year evening course will take place from early October to mid-December and from mid-January to early April each year: Two evenings per week in each of 3 semesters and one evening per week in the other semester (at participant's choice). Duration of evening sessions: 2-3 hours. The two year programme will be held subject to a minimum number of participants.

WHAT IS THE COURSE STRUCTURE?

A modular approach based on credits. One credit equals one hour's contact per week for a semester. The Diploma is awarded by the *Pontifical University at St. Patrick's College, Maynooth*, on completion of 30 credits. These credits are attained through the following 6 modules:

Chaplaincy Skills: ***6 Credits***	Prepares you to deal with prayer and young people, bereavement, youth liturgy, teens and alcohol, abuse, etc.
Counselling Skills: 6 Credits	Enables you to support the individual in overcoming difficulties
Adolescent Psychology: 3 Credits	Deepens your understanding of the teenage years
Personal Development: 3 Credits	Acknowledges your own need to grow continually as a person
Contemporary Issues in Religion and Education: 4 Credits	Gives you the choice of delving into some of these questions: Who is the God of hope and life? Will our children believe? Is morality a thing of the past? Are new spiritualities Christian? Should the Church give up the schools? Can the school support the family? What are cults and sects saying to us?
School Placement: 8 Credits	Gets you doing actual Chaplaincy work

MODE OF ASSESSMENT

The programme is geared towards an adult form of learning emphasising participation and continuing assessment. Consequently the diploma is awarded on the basis of satisfactory participation in course work and the completion of written assignments. There are no written examinations.

THIS COURSE - FOR WHOM?

School chaplains, or intending school chaplains, religion teachers seeking a further qualification in related areas, those wishing to build up a caring Christian community in second-level schools.

If....

You despair about the future of some of our youngsters

You worry about the school's response to the broken lives of many students

You feel inadequate in dealing with many of the real problems on the ground

You dream of your school being truly a caring Christian community

You wish that you had more training to deal with the needs of individual youngsters

You believe that there is more to education than academic formation

You desire to empower students to grasp life's opportunities

You hope that the future could be better for all

Then....

You should know about our approach to

Chaplaincy Studies

A practical modular course which addresses these issues:

- Gospel values and the school
- Counselling the adolescent
- Family breakdown
- Youth and the search for God
- Bereavement and loss
- Prayer and young people
- Children of alcoholic parents
- Adolescent faith
- Sexual abuse
- Youth liturgy
- New Age
- AIDS
- Suicide
- Drugs and the addictive family
- Cults and Sects
- Making life choices
- Links with voluntary and statutory agencies
- Apathy and unbelief
- Teens and alcohol
- Fundamentalism
- Sexual behaviour
- Personal development
- Retreat programmes

Entry

Minimum age: 23 years by May, 1999.

Bachelor's degree including Theology or Religious Studies taken at degree level or an equivalent professional qualification. Certification of academic qualifications will be requested.

A qualification in education and/or practical second-level school-based experience is desirable.

Applicants will be invited to come for interview.

Names of two referees will be requested at time of application.

FEES (in 1998/99)

One year programme:	£2,100
Two year programme:	£950 per annum
Modules*	£70 per credit

**Particular modules may be audited by arrangement.*

Please note, however, that the diploma qualification will be awarded only upon successful completion of all 30 credits within two academic years.

GRANTS

The one year programme is recognised for Higher Education grants under the usual conditions of eligibility (determined by the applicant's local authority/county council).

DEPOSIT

A non-refundable deposit of £100 will be required at the time of acceptance of one's place. This amount will be deducted from the course fee.

INTERVIEWS/OFFERS OF PLACES

Interviews are planned for the end of April/beginning of May 1999. Offers of places will be made after interview.

Applications and Information:

The Admissions Officer
Chaplaincy Studies Programme
Mater Dei Institute of Education
Clonliffe Road Dublin 3
Telephone 01 8376027 **FAX: 01 8370776**

The Institute is not bound by any error in, or omission from, this brochure.

Mater Dei Institute of Education

Graduate Diploma in Religious Studies - Chaplaincy Studies

Regulations

Introduction

(1) The purpose of this diploma is to give training to those who wish to become chaplains or to engage in pastoral care in second-level schools. The programme is designed for:

(a) those with a degree or an equivalent professional qualification who wish to prepare for full-time chaplaincy.

(b) Existing chaplains, full or part-time, who wish to obtain a professional qualification in their area.

(c) Religious Educators who want to obtain a further qualification in a related area.

(2) The course may be followed full-time over one year (Mode A) or part-time over two years (Mode B). The Chaplaincy Studies Programme is organised and run by the Mater Dei Institute of Education through the Institute's Board of Post-Graduate Studies. The Board appoints a Steering Committee to act on its behalf and to assist the Co-ordinator of the Chaplaincy Studies Programme.

(3) The Diploma is awarded by the Pontifical University, St. Patrick's College, Maynooth. The diploma may be awarded with First or Second Class Honours or at a General level.

Admission to the Programme

(4) The normal requirements for admission to the course is a Bachelor's Degree including Theology or Religious Studies taken at degree level. A qualification in education is also recommended.

(5) Those with an equivalent professional qualification to a Bachelor's Degree in Theology or Religious Studies may also qualify for entry to the programme.

(6) All candidates must undergo interview. Prior to the interview two confidential references must be submitted to the Institute from Referees who can vouch for the Candidate's suitability for the course. Ordained clergy amd members of Religious Institutes must have the written approval of their Bishop or Major Superior before applying for entry to the programme.

(7) Candidates must have reached their 21st birthday by the 1st may of the calendar year in which they intend to begin their studies.

(8) Candidates who have satisfied the entry requirements are recommended by the Director of Studies of the Mater Dei Institute to the Faculty of Theology of St. Patrick's College, Maynooth, and must be accepted by that Faculty.

Requirments for satisfactory completion of the programme

(9) The Diploma is awarded on satisfactory completion of 30 credits. Participants follow courses in Counselling, Chaplaincy Skills, Adolescent Psychology and

Personal Development while they choose two other courses from those on offer in Theology and Education.

(10) The Satisfactory completion of a course includes attendance at and participation in all lectures / seminars, complying with all the requirements outlined by the lecturer at commencement of term and the prompt submission of all written assignments. All written work submitted for assessment must be prisented according to the standards specified in the Style Manual of the Institute and by the dates stipulated in the Academic Calendar.

(11) Any written assignment which is judged to be unsatisfactory must be resubmitted.

(12) School placement constitutes a core element of the course. It may include the preparation of Eucharistic and non-Eucharistic liturgies; prayer sessions; faith and justice projects; one-to-one interviews with pupils. Mode A participants are placed in a school with a full-time chaplain. They attend the school two mornings a week for the duration of the course. Mode B participants who are teaching complete their school placement in the school in which they teach. Mode B participants who are not teaching are placed in a school in consultation with the Course Co-ordinator: on an average this amounts to 2.5 hours per week. All school placements are supervised.

(13) Absences from school placement by Mode A participants should be communicated directly to the School Chaplain and then to the Course Co-ordinator.

(14) At all times during their school placement participants must respect the ethos and rules of the particular school and follow the guidelines of the Course Co-ordinator.

(15) Students are required to participate in all elements of the personal development programme. For Mode A the programme consists of an integration seminar every two weeks during the course plus two weekends. For Mode B the programme consists of a one day integration seminar in each of four semesters plus two weekends over two years.

(16) For Mode B students successful completion of year one, as determined by the Examination Board, is required before the student will be admitted to year two of the programme. This means that all course work and assignments must normally be completed and submitted by May 15th of the first year of study. Assessment of assignments and papers will not be undertaken unless the course fees have been paid.

(17) Given the participatory and professional nature of the programme, participants who consistently fail to satisfy course requirements may be obliged to leave the programme. Course requirements include attendance at lectures and seminars. After a formal warning the final decision is at the discretion of the Steering Committee and the Director of Studies of the Institute.

(18) A student with no prior experience of teaching must participate in the Teaching Strategies programme of the Institute during the month of September.

(19) The interpretation of these regulations and the application of them to particular cases is at the discretion of the Course Co-ordinator in consultation with the Steering Committee with the exception of those matters which are the direct responsibility of the Examination Board of the Institute.

Revised 29th March 1999

MATER DEI INSTITUTE OF EDUCATION, Clonliffe Road, Dublin 3.

Graduate Diploma in Religious Studies
Diploma in Chaplaincy Studies
1999/2000

Time-table for two-year programme*

Each semester consists of ten weeks:

Year 1 1999-2000

First semester: 4 October – 17 December, 1999
Second semester 17 January – 31 March, 2000

First Semester	Second Semester
Monday 6.30-9.30p.m. Counselling (Part 1) (3 creduts)	**Monday** 6.30-9.30 p.m. Counselling (Part 2) (3 credits)
Wednesday 6.30-8.30 p.m. Contemporary Issues (C) (2 credits)	**Wednesday** 6.30-9.30 p.m. Contemporaty Issues (D) (2 credits)

Year 2000 – 2001

Students whould hold themselves available on both Monday and Wednesday evenings. Details will be provided later. The time-table will include Chaplaincy Skills (Parts 1 and 2), Adolescent Psychology and Contemporary Issues (A) and (B)

Personal Development (3 credits)
will be arranged each year in consultation with the participants.

Contemporary Issues in Religion and Education (4 credits)

Participants choose **any two** of the following four courses (cf time-table above):

(A) Has God died for young people?
(B) Is there a Catholic school ethos? Will it survive?
(C) Is Christian morality a thing of the past?
(D) Are contemporary spiritualities Christian?

School Placement (8 credits)

This may, for example, comprise the preparation of Eucharistic and non-Eucharistic liturgies; prayer sessions, faith and justice projects; one-to-one interviews with pupils, etc. Placement will be dome in one's own school.

*Information on one-year full-time programme available from the Admissions Officer.

Revised 29th March 1999

MATER DEI INSTITUTE OF EDUCATION, Clonliffe Road, Dublin 3.

Graduate Diploma in Religious Studies
Diploma in Chaplaincy Studies
1999/2000

Time-table for one-year programme*

Each semester consists of ten weeks:

Year 1 1999-2000

First semester: 4 October – 17 December, 1999
Second semester 17 January – 31 March, 2000

Day/Time	First Semester	Second Semester
Monday 6.30-9.30p.m.	Counselling (Part 1) (3 creduts)	Counselling (Part 2) (3 credits)
Tuesday Morning 230-4.30 p.m.	School Placement Adolescent Psychology (3 credits)	School Placement Contemporary Issues (A) (2 credits)
Wednesday Morning 6.30- 8.30 p.m.	School Placement Contemporary Issues (C) (2 credits)	School Placement Contemporary Issues (D) (2 credits)
Thursday 2.30-5.30 p.m.	Chaplaincy Skills (Part1) (3 credits)	Chaplaincy Skills (Part1) (3 credits)
Friday 9.50-11.50 a.m.	Personal Development (Integration Seminar)	Personal Development (Integration Seminar)

Please note:
Contemporary issues (B) is not being offered in the 1999/2000 academic year

Contemporary Issues in Religion and Education (4 credits)

Participants choose **any two** of the following four courses (cf time-table above):

(E) Has God died for young people?
(F) Is there a Catholic school ethos? Will it survive?
(G) Is Christian morality a thing of the past?
(H) Are contemporary spiritualities Christian?

Personal Development (3 credits)
will be arranged each year in consultation with the participants.

School Placement (8 credits)

This may, for example, comprise the preparation of Eucharistic and non-Eucharistic liturgies; prayer sessions, faith and justice projects; one-to-one interviews with pupils, etc. Placement will be dome in one's own school.

*Information on two-year part-time programme available from the Admissions Officer.

MATER DEI INSTITUTE OF EDUCATION

Application

Graduate Diploma in Religious Studies

Diploma in Chaplaincy Studies 1999/2000

I wish to apply to participate in the Chaplaincy Course:

Name _____

Address _____

_____

_____

Telephone No. _____ Date of Birth _____

Country of Birth _____ Nationality _____

Name of religious congregation (if applicable) _____

Academic qualifications:

Primary degree/Equivalent Qualification: _____

Awarding body _____

Subjects _____

Honours or Pass _____ Date _____

Theology Courses:

Qualification(s) _____

Awarding body _____

Date _____

Additional qualifications:

_____

_____

Other courses, stating subjects, level of attainment:

_____

_____

Present Occupation:

_____

_____

_____

_____

Experience: Please give details, with dates, of any post you have occupied since qualifying:

_____

_____

_____

_____

_____

Please state here which method of study you would like to undertake:

__ One year course (full-time)

__ Two year evening course *(N.B. This course will be held subject to a sufficient number of participants)*

__ Module(s). *If applying to audit one, or more modules, without wishing to gain the diploma, an additional form will be sent to the applicant outlining, and requesting, further details. There is no need to supply transcripts or names of referees if auditing modules.*

Signature _____ Date _____

Notes:

1. **Application:** This application should be forwarded to:

   The Admissions Officer, Chaplaincy Studies Programme, Mater Dei Institute of Education, Clonliffe Road, Dublin 3.

2. **Transcripts:** Applicants, including Mater Dei graduates, for places on the one year and the two year programme are required to include with their application complete certified transcropts of their academic record.

3. **Referees:** Applicants should supply the names of two referees, of appropriate academic and/or professional standing. These persons will be contacted by the college regarding the applicant and his/her suitability for the course.

4. **Religious:** Religious and clerics must also ask their relevant Superior to submit independently to the Admissions Officer a letter giving the applicant leave to apply.

5. **Interview:** Applicants will be notified of their interview date.

Note: Applications can be processed only when all documents named in 2 and 3 (and, if relevant, 4 also) above have been received.

Mater Dei Institute of Education

Chaplaincy Studies

Section A

RESPONSIBILITIES INTERNAL TO THE SCHOOL

The chaplain should work in close co-operation with the Principal, the catechist, teachers and pupils.

THE PRINCIPAL: The Chaplain will work closely with and under the direction fo the Principal in realising the aims and objectives of Catholic education with particular regard to the pastoral aspect. One possible way would be to co-operate with the Principal in initiating a process with staff, students and parents to formulate and implement an educational philosophy in the school.

THE CATECHIST: With the Catechist, the chaplain would help towards the integration of faith and life, theory and practice, action and justice. In particular, the chaplain would be available to the catechist to assist in providing an experiential side to the Religious Education programme. This would involve the preparation and provision of prayer groups, class Masses, sacramental celebration of Penance, annual retreats, and social justice projects.

TEACHERS: With the teachers of other subjects, the chaplain would seek help, where feasible, with the integration of the school curriculum into the wider concerns of Catholic education. In doing this, special emphasis would be placed on the relationship between faith and culture. As a colleague the chplain could assist teachers in their own pastoral concern for pupils. In a special way the chaplain would have a vital pastoral role to play in assisting teachers to endorse and implement the educational philosophy of the school. The chaplain should work clesely with the Guidance Counsellor, being available to provide pastoral care and spiritual direction for the pupils when required. The chaplain should also be available to all teachers in the schools, both as friend and as colleague in the realisation fo the aims of Catholic education.

PUPILS: The chaplain should be available to all pupils of the school as spiritual guide and faith-friend. This would mean meeting the pupils on a one-to-one basis with a view to addressing their spiritual and pastoral needs. Special support would be given to pupils experiencing home problems (illness, unemployment, alcohol, marital break-up, sexual abuse, bereavement etc.). The Chaplain would seek to establish a community of trusting relationships throughout the school. The chaplain should also take particular interest in the extra cuccrricular activities of the school.

Section B

RESPONSIBILITIES EXTERNAL TO THE SCHOOL

Recognising the place of the school in the context of the wider educational environment, one of the central tasks of the Chapalin will be to create a new partnership between school, home and parish. To achieve this, bridges will have to be built between the school and other agencies such as parents, parishes and wider community.

PARENTS: The chaplain should help to mediate the aims of Catholic schools to parents and be available to them in relation to the well being of their children. The Chaplain should meet with the parents of the pupils at particular times in the school year, such as the Introduction Evenings for first years, Parent-Teacher meetings, Opening School Masses, Parent education programmes, and at other key times. Home visitation, especially fo the first years should be seen as an integral part of the work of the Chaplain.

PARISHES: The chaplain should seek to create new links between school and the local parish. This would involve bringing about social, passtoral and liturgical contact between the activities of the school and the activities of the parish. This will necessitate the chaplain getting to know the parish clergy and involving them in the life of the school community particularly in the celebration of the sacraments.

THE WIDER COMMUNITY: The Chaplain in consultation with the principal should help to initiate contact between the school and the

wider community, for example, organising visits to hospitals, old people's homes, clinics for the handicapped. Where feasible, the Chaplain would seek to link the school with outside developments in community education.

Mater Dei Institute of Education

Chaplaincy Studies

Chaplaincy Skills Module:s

SCHOOL RETREAT GUIDELINES

School retreats are an important part of the Religious Education Programme in the school

1. WHY HAVE A SCHOOL RETREAT?

(i) It provides an environment for discussing faith issues and gives students an opportunity to examine and talk about their relationship with God.

(ii) It gives a place for a two-way sharing and reflection on the Gospel message.

(iii) It is a time to deepen relationships with God and experience new ways to pray.

(iv) It can enable the students to experience the sacraments in a personal and enriching way in a small group setting.

(v) It allows for the sharing of faith stories and the building of relationships of trust.

(vi) It helps develop a Oetter sense of self and encourages students to identify the gifts they have to share with others.

(vii) A retreat helps the building of community in school as students learn to listen and respect each other.

(viii) It provides a time to get away from the stresses and routine of school work.

2. WHO SHOULD GO ON A SCHOOL RETREAT?

(i) All pupils should have the opportunity to participate in a school retreat.

(ii) It is best offered to small groups.

(iii) The age of the group, the background, the gender mix, etc., are important considerations when planning the type of retreat for the group.

3. PREPARATION

(i) Schools often need help in choosing retreat personnel. The Diocesan Education Secretariat provides a list of retreat personnel and retreat locations. This list is updated for each academic year and is based on information supplied to the Diocesan Advisers by school principals and catechists who have found the individuals and teams on the list suitable for school retreats.

(ii) Preparation for school retreats is important and should begin in the Religious Education classes. Prior consultation between the retreat team, school authorities, religious education staff, chaplain and students is necessary.

(iii) The retreat type and content, location, cost should be worked out well in advance of the school retreat.

4. FORMAT

(i) Each school decides on the length of school retreat, where it should take place, whether it should be overnight, daytime or evening time or after school.

(ii) A retreat is firstly concerned with the spiritual needs of the pupils providing them with opportunities to experience liturgies, prayer and scripture. The programme is determined by the development and needs of the group.

(iii) The school retreat is not an occasion to experiment with pupils' emotions.

5. AFTER THE RETREAT

It is important that there be follow-up after the school retreat in the Religious Education class and with the Chaplain in the school. Such a follow-up would help to channel the joy and zeal that a retreat experience inspires and to deepen and strengthen the insights received by the students.

RECOMMENDATIONS

1. A retreat is recommended for all second level students. The school retreat is an important part of the religious education programme in the school.

2. Guidelines regarding school retreats - personnel, location, etc., shall be available to principals, catechists and chaplains from the Education Secretariat.

3. Preparation is needed before the retreat. Preparation involves consultation between school authorities, catechists, chaplains and, where possible, the parish.

4. A register of retreat personnel available to work in the Diocese should be available from the Diocesan Education Secrertariat.

5. In the light of the expressed feeling of inadequacy among many priests working with teenagers and young adults, a form of youth ministry training might be offered.

6. The Diocese should provide a list of priests in each Bishop's Area who would be available to support retreat teams and would celebrate the Sacraments of Reconciliation and Eucharist.

7. As many schools cannot afford to pay the going rate for a retreat team, we recommend that the Diocese avail of trained lay people to set up a diocesan retreat team to service these schools. The possibility of part funding under FAS Community Development programme could be investigated.

8. Regarding funding - perhaps "Sharing Faith Sunday"/"Catechetical Sunday" could be reintroduced and a collection instead of SHARE taken up on that Sunday to provide for catechetical projects and retreats in the Diocese throughout the year. Some parishes might wish to contribute towards a fund which would help the poorer schools.

9. The management of schools should give priority to the funding of school retreats.

Mater Dei Institute of Education

Responses to Bereavement

A

School

- Who attends the funeral?
- House Calls?
- Telling the Story
- Liturgy – can you help?
- Return to School – can it be made easier?
- School Correspondence
- Did everyone know?

  Who tells them?

B

Class

- Information
- Funeral Arrangements
- Who attends ad how?
- Return to school – class response

Bullying?

How do you/should you express sympathy?

What about the holidays?

Appendix F

Table F.1

The Gender of SBCs and PBCs:

	Male	Female	Total
SBCs	16 (33.3%) **(61.5%)**	10 (76.9%) **(38.5%)**	**26** **(100%)**
PBCs	32 (66.7%) **(91.4%)**	3 (23.1%) **(8.57%)**	**35** **(100%)**
Total	48 (100%)	13 (100%)	61 **(100%)**

Chi-square = 7.948 with 3 df; p = 0.0048

Table F.2

Religious Distinction of SBCs and PBCs:

	Ordained	Religious Order	Lay	Total
SBCs	15 (57.7%)	10 (38.5%)	1 (3.8%)	26 (100%)
PBCs	30 (85.7%)	4 (11.4%)	1 (2.9%)	35 (100%)
Total	45 (73.8%)	14 (23%)	2 (3.28%)	61 (100%)

Chi-square = 6.382 with 2 df; p = 0.0411

Table F.3

Gender and Religious Distinction of SBCs and PBCs:

	Ordained	Religious Order	Lay	Total
Male SBCs	15 (33.3%)	—	1 (50%)	16 (26.2%)
Female SBCs	—	10 (71.4%)	—	10 (16.4%)
Male PBCs	30 (66.7%)	1 (7.14%)	1 (50%)	32 (52.5%)
Female PBCs	—	3 (21.4%)	—	3 (4.9%)
Total	45 (100%)	14 (100%)	2 (100%)	61 (100%)

Chi-square = 55.83 with 6 df; p = 0.0001

Table F.4

Size of Schools in which SBCs and PBCs serve:

	0-299	300-499	500-699	700-899	900+	Total
SBCs	2 (7.69%)	4 (15.4%)	8 (30.8%)	8 (30.8%)	4 (15.4%)	26 (100%)
PBCs	2 (5.71%)	14 (40%)	10 (28.6%)	8 (22.9%)	1 (2.86%)	35 (100%)
Total	4 (6.56%)	18 (29.5%)	18 (29.5%)	16 (26.2%)	5 (8.2%)	61 (100%)

Chi-square = 6.389 with 4 df; p = 0.1719

Table F.5

Method of Appointment of SBCs and PBCs to School Chaplaincy:

Appointed by:	SBCs	PBCs	Total
Bish.	4 (15.4%)	15 (42.9%)	19 (31.1%)
Bish./PP	1 (3.85%)	1 (2.86%)	2 (3.28%)
Bish./Prin.	2 (7.69%)	3 (8.57%)	5 (8.2%)
Bish./Sup./Prin.	1 (3.85%)	0 (0%)	1 (1.64%)
PP	0 (0%)	6 (17.1%)	6 (9.84%)
PP/Prin.	1 (3.85%)	0 (0%)	1 (1.64%)
BoM/Sup.	1 (3.85%)	0 (0%)	1 (1.64%)
BoM/Prin.	3 (11.5%)	1 (2.86%)	4 (6.56%)
BoM/Sup./Prin.	1 (3.85%)	0 (0%)	1 (1.64%)
Sup.	5 (19.2%)	1 (2.86%)	6 (9.84%)
Sup./Prin.	4 (15.4%)	0 (0%)	4 (6.56%)
Prin.	3 (11.5%)	8 (22.9%)	11 (18%)
Total	26 (100%)	35 (100%)	61 (100%)

Chi-square = 25.74 with 11 df; p = 0.0071

Abbreviations:
- Bish. Bishop or Archbishop;
- PP Parish Priest;
- Prin. Principal;
- BoM Board of Management;
- Sup. Superior of the Religious Community.

Table F. 6
(Derived from Table F.5)

Authorities Involved in the Appointment of Chaplains:

	Number and % of Appointments:
Bishop:	27 (44%)
Parish Priest:	8 (13%)
Superior of the Religious Congregation:	13 (21%)
School Principal:	27 (44%)
Board of Management:	6 (10%)

Table F.7

Authorities, External and Internal to the School, Involved in Appointment of SBCs and PBCs:

	SBCs	**PBCs**	**Total**
External Authority: Bishop and/or Parish Priest:	9 (34.6%)	25 (71.4%)	34 (55.7%)
Internal Authority: Superior of the Religious Order, Principal and/or Board of Management:	20 (76.9%)	10 (28.6%)	30 (49.2%)

Table F.8

Views of SBCs and PBCs on Methods of Appointment:

	SBCs	PBCs	Total
Very Effective:	7 (26.9%)	5 (14.3%)	12 (19.7%)
Effective:	16 (61.5%)	16 (45.7%)	32 (52.5%)
Ineffective:	0 (0%)	8 (22.9%)	8 (13.1%)
Uncertain:	3 (11.5%)	6 (17.1%)	9 (14.8%)
Totals:	26 (100%)	35 (100%)	61 (100%)

Chi-square = 8.184 with 3 df; p = 0.0424

Table F.9

Willingness of SBCs and PBCs to Accept Posts as School Chaplains:

	SBCs	PBCs	Total
Very Willing:	18 (69.2%)	9 (25.7%)	27 (44.3%)
Willing:	8 (30.8%)	18 (51.4%)	26 (42.6%)
Unwilling:	0 (0%)	8 (22.9%)	8 (13.1%)
Totals:	26 (100%)	35 (100%)	61 (100%)

Chi-square = 13.82 with 2 df; p = 0.001

Table F.10

Time Devoted by SBCs and PBCs to Chaplaincy work in schools:

	SBCs	PBCs	Total
< 1 hr. per day	0 (0%)	1 (2.86%)	1 (1.64%)
1-2 hrs. per day	0 (0%)	3 (8.57%)	3 (4.92%)
3-4 hrs per day	12 (46.2%)	0 (0%)	12 (19.7%)
5-6 hrs. per day	9 (34.6%)	0 (0%)	9 (14.8%)
6+ hrs. per day	5 (19.2%)	0 (0%)	5 (8.2%)
< 1 hr. per week	0 (0%)	15 (42.9%)	15 (24.6%)
1-2 hrs. per week	0 (0%)	9 (25.7%)	9 (14.8%)
3-4 hrs. per week	0 (0%)	1 (2.86%)	1 (1.64%)
5-6 hrs. per week	0 (0%)	1 (2.86%)	1 (1.64%)
< 1 hr. per month	0 (0%)	1 (2.86%)	1 (1.64%)
1-2 hrs. per month	0 (0%)	4 (11.4%)	4 (6.56%)
Total	26 (46.2%)	35 (38.5%)	61 (100%)

Chi-square = 61 with 10 df; p = 0.0001

Table F.11

Training Received by SBCs and PBCs:

	SBCs	PBCs	Total
Before Appointment:	9 (34.6%)	4 (11.4%)	13 (21.3%)
After Appointment:	3 (11.5%)	1 (2.86%)	4 (6.56%)
None:	14 (53.4%)	30 (85.7%)	44 (72.1%)
Totals:	26 (100%)	35 (100%)	61 (100%)

Chi-square = 7.578 with 2 df; p = 0.0226

Table F.12
(Derived from Table 11)

Trained Chaplains among SBCs and PBCs:

	SBCs	PBCs	Total
Trained:	12 (46.2%)	5 (14.3%)	17 (27.9%)
Untrained:	14 (53.8%)	30 (85.7%)	44 (72.1%)
Totals:	26 (100%)	35 (100%)	61 (100%)

Chi-square = 7.537 with 1 df; p = 0.006

Table F.13

Qualifications held by SBCs and PBCs:

	SBCs	PBCs	Total
None:	0 (0%)	20 (57.1%)	20 (32.8%)
Pastoral Care:	4 (15.4%)	5 (14.3%)	3 (4.92%)
Pastoral Care/Youth Ministry:	6 (23.1%)	2 (5.71%)	12 (19.7%)
Teaching:	2 (7.69%)	5 (14.3%)	9 (14.8%)
Teaching/Pastoral Care:	4 (15.4%)	1 (2.86%)	5 (8.2%)
Teaching/Pastoral Care/Youth Ministry:	8 (30.8%)	2 (5.71%)	15 (24.6%)
Teaching/Youth Ministry	2 (7.69%)	0 (0%)	9 (14.8%)
Total	26 (100%)	35 (100%)	61 (100%)

Chi-square = 30.12 with 6 df; p2 = 0.0001

Table F.14
(Derived from Table F.13)

Qualifications of SBCs and PBCs:

	SBCs	PBCs	Total
Without Qualification:	0 (0%)	20 (57.1%)	20 (32.8%)
With Qualification:	26 (100%)	15 (42.9%)	41 (67.2%)
Total	26 (100%)	35 (100%)	61 (100%)

Chi-square = 22.1 with 1 df; p2 = 0.0001

Table F.15

In-Service Courses Attended by SBCs and PBCs:

	SBCs	PBCs	Total
None:	5 (19.2%)	28 (80%)	33 (54.1%)
1 or 2:	11 (42.3%)	5 (14.3%)	16 (26.2%)
3 or 4:	8 (30.8%)	2 (5.71%)	10 (16.4%)
5 to 7:	2 (7.69%)	0 (0%)	2 (3.28%)
Totals:	26 (100%)	35 (100%)	61 (100%)

Chi-square = 23.05 with 3 df; p = 0.0001

Table F.16
(Derived from Table F.15)

In-Service Attended by SBCs and PBCs:

	SBCs	PBCs	Total
No In-Service:	5 (19.2%)	28 (80%)	33 (54.1%)
In-Service Attended:	21 (80.8%)	7 (20%)	28 (45.9%)
Totals:	26 (100%)	35 (100%)	61 (100%)

Chi-square = 22.19 with 1 df; p ss= 0.0001

Table F.17

Sense of Competence of SBCs and PBCs:

	SBCs	PBCs	Total
Very Competent:	4 (15.4%)	2 (5.71%)	6 (9.84%)
Competent:	18 (69.2%)	10 (28.6%)	28 (45.9%)
Fairly Competent:	4 (15.4%)	15 (42.9%)	19 (31.1%)
Not Competent:	0 (0%)	8 (22.9%)	8 (13.1%)
Total	26 (100%)	35 (100%)	61 (100%)

Chi-square = 16.35 with 3 df; p = 0.001

Table F.18
(Derived from Table F.17)

Sense of Competence of SBCs and PBCs:

	SBCs	PBCs	Total
Competent or Very Competent:	22 (84.6%)	12 (34.31%)	34 (55.74%)
Not Competent or Fairly Competent:	4 (15.4%)	23 (65.8%)	27 (44.26%)
Total	26 (100%)	35 (100%)	61 (100%)

Table F.19

Remuneration of SBCs and PBCs:

	SBCs	PBCs	Total
Adequate:	10 (38.5%)	9 (25.7%)	19 (31.1%)
Inadequate:	7 (26.9%)	2 (5.71%)	9 (14.8%)
None:	9 (34.6%)	24 (68.6%)	33 (54.1%)
Total	26 (100%)	35 (100%)	61 (100%)

Chi-square = 8.506 with 2 df; p = 0.0142

Functions of SBCs and PBCs

The following tables indicate the average levels of agreement of chaplains with selected statements made in question 23, ranging from 5 (high) to 1 (low).

Table F.20

For <u>ordained</u> chaplains only:
My function as school chaplain is to:

	SBCs	PBCs
a) Celebrate Mass daily in the school:	3.4	1.29
b) Celebrate Mass periodically in the school:	3.87	3.76
c) Provide the Sacrament of Reconciliation for staff and students:	4.73	2.2

Table F.21

For all Chaplains:
My function as school chaplain is to:

	SBCs	PBCs
d) Arrange for the provision of the Sacrament of Reconciliation for staff and students:	4.44	2.6
e) Pay special visits to RE classes:	3.88	3.71
f) Be a resource person for catechists and RE teachers in theological matters:	2.51	3.82
g) Give guidance in the preparation of liturgical celebrations – sacramental and non-sacramental:	4.3	3.6
h) Promote and maintain a high profile for the spiritual life of the school:	4.54	1.82
i) Provide suitable resources for prayer services and liturgies for students:	4.33	1.66
j) Organise retreats for students:	3.98	1.31
k) k) Develop and encourage pastoral programmes in the school:	4.04	1.08
l) Visit the staff room and meet teachers:	3.79	2.49
m) Develop links with the local parish and the wider community:	2.34	3.74
n) Counsel students:	4.08	1.08
o) Help students to receive appropriate counselling when necessary:	4.62	1.14
p) Be aware of and meet the needs of students in times of bereavement and other personal difficulties:	4.81	2.2
q) Visit students at home or in hospital when appropriate:	3.46	2.78
r) Give support to charity fund raising by students:	3.71	1.83
s) Attend school functions:	3.92	1.37

Responses of Students and Staff to the Chaplains' Work:

The following tables indicate the average levels of agreement of chaplains with selected statements made in question 24, ranging from 5 (high) to 1 (low).

Table F.22

I perceive the response of students and staff to my work as school chaplain to be that:

	SBCs	PBCs
(a) Mass, when celebrated in school is well attended by staff and students:	3.46	2.66
(b) Attendance at the sacrament of reconciliation is poor:	3.65	4.2
(c) There is good attendance by students at liturgies and prayer services in school:	3.00	2.34
(d) There is good attendance by teachers at liturgies and prayer services in school:	3.62	1.97
(e) Student participation in liturgies in school is enthusiastic:	4.08	1.86
(f) Teacher participation in liturgies in school is enthusiastic:	3.23	1.74
(g) Members of staff discuss their problems with me:	3.85	1.69
(h) Individual students discuss their problems with me:	4.15	2.14
(i) Individual students return to discuss progress in solving their problems:	4.04	1.37
(j) Students sometimes ask me to pray with them:	3.08	1.29
(k) The principal is enthusiastic about my work:	3.85	2.29
(l) Pastoral care measures or structures initiated by me are welcomed by teachers:	3.62	1.14
(m) Pastoral care structures initiated by me are subsequently taken up and run by other members of staff:	2.94	1.2
(n) Pastoral care activities initiated by me are pursued with enthusiasm by students:	4.0	1.34

Sense of Belonging and Sense of Influence of SBCs and PBCs:

The following tables indicate the average levels of agreement of chaplains with selected statements made in question 25, ranging from 5 (high) to 1 (low).

Table F.23

My sense of belonging and sense of influence in the school are that:

	SBCs	PBCs
a) I am a member of staff:	4.12	1.0
b) I have a constant presence in the school:	4.23	1.0
c) I have some special training in youth ministry:	3.69	2.14
d) I am also engaged in parish work outside the school:	2.62	5.0
e) I have a good knowledge of the school:	4.37	2.16
f) I have frequent contact with the principal:	4.15	1.69
g) I have my own (designated) area in the school:	3.77	1.0
h) I am familiar with the school timetable:	3.85	1.5
i) I hold a central role in the pastoral care structure in the school:	3.76	1.0
j) I work closely with the career guidance counsellor:	3.54	1.64
k) I can have daily contact with the RE team:	3.81	1.85
l) I can organise liturgies and prayer services frequently in the school:	4.23	1.79
m) I am frequently accessible to the staff:	4.62	1.8
n) I know the staff very well:	3.77	1.4
o) I attend staff meetings:	3.62	1.0
p) I can influence decision making at staff level:	2.90	1.0
q) I know the students very well:	3.69	1.86
r) I am easily accessible to students:	4.42	2.43
s) I counsel students:	3.77	1.92
t) I have access to student records:	3.19	1.48
u) I attend parent/teacher meetings:	3.54	1.0
v) I can easily contact parents in connection with school matters:	4.38	1.0

Problems Presented to SBCs and PBCs by Boys:

The following tables indicate the average levels of agreement of chaplains with selected statements made in question 26, ranging from 5 (high) to 1 (low).

Table F.24

In my work as school chaplain, the problems for which boys seek my help are:

	SBCs	PBCs
a) Marital breakdown at home:	4.45	1.56
b) The effects of unemployment:	4.34	1.75
c) Difficulty with their Faith:	3.09	1.43
d) Difficulty with their spirituality:	3.44	1.58
e) Depression:	3.50	1.98
f) Self-mutilation and/or suicidal intent:	2.96	1.61
g) Teenage pregnancy:	1.27	1.00
h) Abortion:	1.00	1.00
i) School problems, e.g. teachers' expectations:	4.45	2.17
j) Bullying:	4.18	1.39
k) Peer pressure:	3.94	1.29
l) Brutality and physical or emotional abuse in the home:	2.67	1.24
m) Sex-abuse:	3.60	1.14
n) Incest:	1.48	1.06
o) Over-demanding parents – expectations too high:	3.66	1.78
p) Conflict with parents:	4.00	2.10
q) Running away from home or attempting to do so:	3.62	1.59
r) Difficulties in relationships with the opposite sex:	3.89	1.84
s) Family bereavement:	4.83	3.41
t) Substance abuse:	3.98	2.87

Problems Presented to SBCs and PBCs by Girls:

The following tables indicate the average levels of agreement of chaplains with selected statements made in question 26, ranging from 5 (high) to 1 (low).

Table F.25

In my work as school chaplain, the problems for which girls seek my help are:

	SBCs	PBCs
a) Marital breakdown at home:	4.36	2.31
b) The effects of unemployment:	4.40	1.92
c) Difficulty with their Faith:	3.62	1.64
d) Difficulty with their spirituality:	3.56	1.73
e) Depression:	4.37	2.38
f) Self-mutilation and/or suicidal intent:	4.46	1.90
g) Teenage pregnancy:	4.48	1.95
h) Abortion:	3.69	1.52
i) School problems, e.g. teachers' expectations:	4.53	1.38
j) Bullying:	4.26	1.40
k) Peer pressure:	4.30	2.00
l) Brutality and physical or emotional abuse in the home:	3.49	1.16
m) Sex-abuse:	3.45	2.10
n) Incest:	3.43	1.80
o) Over-demanding parents – expectations too high:	4.00	2.30
p) Conflict with parents:	3.94	2.28
q) Running away from home or attempting to do so:	3.71	1.83
r) Difficulties in relationships with the opposite sex:	3.77	1.98
s) Family bereavement:	4.60	3.41
t) Substance abuse:	3.59	2.52

Areas of Stress for SBCs and PBCs:

Table F.26

The following factors are a cause of stress to me as school chaplain:

	SBCs	PBCs
a) Not able to plan my work:	3.98	3.74
b) Indifference of staff members towards my role as chaplain:	3.75	2.90
c) Hostility of staff members towards my role as chaplain:	3.00	1.89
d) Lack of vision on behalf of some of the teaching staff:	3.86	3.57
e) Isolation and lack of support:	4.22	3.96
f) The recent scandals relating to clergy and religious personnel:	4.08	1.74
g) No official recognition for my role at school, e.g. from the Dept. of Education:	4.50	1.49
h) Discrimination between chaplains in community schools and secondary schools:	4.66	1.06
i) Lack of official recognition on the time-table, i.e. 'borrowing' time from teachers and from other areas on the time-table:	4.35	1.73
j) The excessive care which I need to take when talking to young people, especially when on a one to one basis with them:	3.56	1.40
k) Difficulty involving students in prayer groups:	___	43.%
l) A general feeling of 'swimming against the tide':	52%	34.2%
m)		

Appendix G

Table G.1

The Gender of Chaplain Models:

	Male	Female	Total
'Host' Chaplains	4 (66.7%)	2 (33.3%)	6 (100%)
'Loiterer' Chaplains	5 (83.3%)	1 (16.7%)	6 (100%)
'Helper' Chaplains	4 (44.4%)	5 (55.6%)	9 (100%)
'Community Builder' Chaplains	3 (60%)	2 (40%)	5 (100%)
Total	16 (61.5%)	10 (38.5%)	26 (100%)

Chi-square = 2.387 with 3 df; p = 0.4961

Table G.2

Religious Distinction of Chaplain Models:

	Ordained	Religious Order	Lay	Total
'Host' Chaplains	4	2	0	6
'Loiterer' Chaplains	5	1	0	6
'Helper' Chaplains	3	5	1	9
'Community Builder' Chaplains	3	2	0	5
Total	15	10	1	26

Table G.3

Accountability of Chaplain Models:

	To Bishop Only	To Principal and/or other	To Self Only	Total
'Host' Chaplains	0 (0%)	5 (83.3%)	1 (16.7%)	6 (100%)
'Loiterer' Chaplains	0 (0%)	6 (100%)	0 (0%)	6 (100%)
'Helper' Chaplains	0 (0%)	9 (100%)	0 (0%)	9 (100%)
'Community Builder' Chaplains	1 (20%)	1 (20%)	3 (60%)	5 (100%)
Total	1 (3.85%)	21 (80.8%)	4 (15.4%)	26 (100%)

Chi-square = 15.96 with 6 df; p = 0.014

Table G.4

Size of Schools in which Chaplain Models operate:

	0-299	300-499	500-699	700-899	900+	Total
'Host' Chaplains	1 (16.7%)	3 (50%)	2 (33.3%)	0 (0%)	0 (0%)	6 (100%)
'Loiterer' Chaplains	0 (0%)	2 (33.3%)	1 (16.7%)	3 (50%)	0 (0%)	6 (100%)
'Helper' Chaplains	0 (0%)	0 (0%)	4 (44.4%)	1 (11.2%)	4 (44.4%)	9 (100%)
'Community Builder' Chaplains	1 (20%)	0 (0%)	1 (20%)	3 (60%)	0 (0%)	5 (100%)
Total	2 (7.69%)	5 (19.2%)	8 (30.8%)	7 (26.9%)	4 (15.4%)	26 (100%)

Chi-square = 23.39 with 12 df; p = 0.0246

Table G.5

Time Devoted by Chaplain Models to Chaplaincy work in schools:

	3-4 hrs. per day	5-6 hrs. per day	6+ hrs. per day	Total
'Host' Chaplains	1 (16.7%)	4 (66.7%)	1 (16.7%)	6 (100%)
'Loiterer' Chaplains	5 (83.3%)	1 (16.7%)	0 (0%)	6 (100%)
'Helper' Chaplains	6 (66.7%)	3 (33.3%)	0 (0%)	9 (100%)
'Community Builder' Chaplains	0 (0%)	1 (20%)	4 (80%)	5 (100%)
Total	12 (46.2%)	9 (34.6%)	5 (19.2%)	26 (100%)

Chi-square = 21.21 with 6 df; p = 0.0017

Table G.6

Chaplaincy Training received by Chaplain Models:

	Before Appt.	Since Appt.	None	Total
'Host' Chaplains	2 (33.3%)	0 (0%)	4 (66.7%)	6 (100%)
'Loiterer' Chaplains	1 (16.7%)	0 (0%)	5 (83.3%)	6 (100%)
'Helper' Chaplains	5 (55.6%)	0 (0%)	4 (44.4%)	9 (100%)
'Community Builder' Chaplains	1 (20%)	3 (60%)	1 (20%)	5 (100%)
Total	9 (34.6%)	3 (11.5%)	14 (53.8%)	26 (100%)

Chi-square = 16.97 with 6 df; p = 0.0094.

Table G.7

In-service Attended by Chaplain Models:

	In-Service	None	Total
'Host' Chaplains	6 (100%)	0 (0%)	6 (100%)
'Loiterer' Chaplains	6 (100%)	0 (0%)	6 (100%)
'Helper' Chaplains	6 (66.7%)	3 (33.3%)	9 (100%)
'Community Builder' Chaplains	5 (100%)	0 (0%)	5 (100%)
Total	23 (88.5%)	3 (11.5%)	26 (100%)

Chi-square = 6.406 with 6 df; p = 0.0935

Table G.8

Chaplain Models having their own Chaplaincy Rooms:

	Yes	No	Total
'Host' Chaplains	6 (100%)	0 (0%)	6 (100%)
'Loiterer' Chaplains	2 (33.3%)	4 (66.7%)	6 (100%)
'Helper' Chaplains	6 (66.7%)	3 (33.3%)	9 (100%)
'Community Builder' Chaplains	4 (80%)	1 (20%)	5 (100%)
Total	18 (30.8%)	8 (69.2%)	26 (100%)

Chi-square = 6.596 with 3 df; p = 0.0859

Appendix H

The Objectives of School Chaplaincy

as enunciated by the different chaplain models:

Table H.1

Question **22a:** The pastoral care of young people, in partnership with parents and staff, in a Christian context, i.e. to accommodate young people's needs, especially their spiritual and emotional needs:

	No	Undecided	Yes	Total
'Host' Chaplain	0 (0%)	0 (0%)	6 (100%)	6 (100%)
'Loiterer' Chaplain	0 (0%)	2 (33.3%)	4 (66.7%)	6 (100%)
'Helper' Chaplain	0 (0%)	4 (44.4%)	5 (55.6%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	1 (20%)	4 (80%)	5 (100%)
Total	0 (0%)	7 (26.9%)	19 (73.1%)	26 (100%)

Table H.2

Question **22b:** The pastoral care of staff, i.e. to work with staff in order to meet the needs of both teachers and students in a Catholic context:

	No	Undecided	Yes	Total
'Host' Chaplain	2 (33.3%)	3 (50%)	1 (16.7%)	6 (100%)
'Loiterer' Chaplain	1 (16.7%)	4 (66.7%)	1 (16.7%)	6 (100%)
'Helper' Chaplain	0 (0%)	1 (11.1%)	8 (88.9%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	3 (60%)	2 (40%)	5 (100%)
Total	3 (11.5%)	11 (42.3%)	12 (46.2%)	26 (100%)

Chi-square = 13.45 with 6 df; p = 0.0364

Table H.3

Question **22c:** To be "the acceptable face of the Roman Catholic Church" in the school:

	No	Undecided	Yes	Total
'Host' Chaplain	3 (50%)	1 (16.7%)	2 (33.3%)	6 (100%)
'Loiterer' Chaplain	0 (0%)	0 (0%)	6 (100%)	6 (100%)
'Helper' Chaplain	4 (44.4%)	0 (0%)	5 (55.6%)	9 (100%)
'Community Builder' Chaplain	2 (40%)	0 (0%)	3 (60%)	5 (100%)
Total	9 (34.6%)	1 (33.85%)	16 (61.5%)	26 (100%)

Chi-square = 8.386 with 6 df; p = 0.2112.

Table H.4

Question **22d:** To promote and foster the Catholic ethos of the school:

	No	Undecided	Yes	Total
'Host' Chaplain	0 (0%)	2 (33.3%)	4 (66.6%)	6 (100%)
'Loiterer' Chaplain	0 (0%)	2 (33.3%)	4 (66.6%)	6 (100%)
'Helper' Chaplain	3 (33.3%)	1 (11.1%)	5 (55.6%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	3 (11.5%)	5 (19.2%)	18 (69.2%)	26 (100%)

Chi-square = 9.116 with 6 df; p = 0.1672

The Functions of School Chaplaincy

as enunciated by the different chaplain models:

Table H.5

Question **23a: (for priests only)** My function as school chaplain is to celebrate Mass daily in the school:

	No	Undecided	Yes	Total
'Host' Chaplain	3	1	0	4
'Loiterer' Chaplain	2	0	3	5
'Helper' Chaplain	2	0	1	3
'Community Builder' Chaplain	0	0	3	3
Total	6	2	7	15

Table H.6

Question **23b: (for priests only)** My function as school chaplain is to celebrate Mass periodically in the school:

	No	Undecided	Yes	Total
'Host' Chaplain	0	0	4	4
'Loiterer' Chaplain	3	1	1	5
'Helper' Chaplain	1	0	2	3
'Community Builder' Chaplain	2	1	0	3
Total	6	3	6	15

Table H.7

Question **23c: (for priests only)** My function as school chaplain is to provide the sacrament or reconciliation for staff and students:

	No	Undecided	Yes	Total
'Host' Chaplain	0	1	3	4
'Loiterer' Chaplain	0	0	5	5
'Helper' Chaplain	0	1	2	3
'Community Builder' Chaplain	0	0	3	3
Total	0	2	13	15

(Questions 23d to 23s - answered by **all** chaplains)

Table H.8

Question **23d:** My function as school chaplain is to arrange for the provision of the sacrament of reconciliation for members of staff and students:

	No	Undecided	Yes	Total
'Host' Chaplain	0 (0%)	1 (16.7%)	5 (83.3%)	6 (100%)
'Loiterer' Chaplain	0 (0%)	1 (16.7%)	5 (83.3%)	6 (100%)
'Helper' Chaplain	1 (11.1%)	1 (11.1%)	7 (77.8%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	1 (3.85%)	3 (11.5%)	22 (84.6%)	26 (100%)

Chi-square = 2.933 with 6 df; p = 0.8173

Table H.9

Question **23e:** My function as school chaplain is to pay special visits to RE classes:

	No	Undecided	Yes	Total
'Host' Chaplain	3 (50%)	1 (16.7%)	2 (33.3%)	6 (100%)
'Loiterer' Chaplain	1 (16.7%)	4 (66.7%)	1 (16.7%)	6 (100%)
'Helper' Chaplain	0 (0%)	1 (11.1%)	8 (88.9%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	1 (20%)	4 (80%)	5 (100%)
Total	4 (15.4%)	7 (26.9%)	15 (57.7%)	26 (100%)

Chi-square = 15.83 with 6 df; p = 0.0147

Table H.10

Question **23f:** My function as school chaplain is to be a resource person for catechists and RE teachers in theological matters:

	No	Undecided	Yes	Total
'Host' Chaplain	3 (50%)	1 (16.7%)	2 (33.3%)	6 (100%)
'Loiterer' Chaplain	3 (50%)	2 (33.3%)	1 (16.7%)	6 (100%)
'Helper' Chaplain	0 (0%)	1 (11.1%)	8 (88.9%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	6 (23.1%)	4 (15.4%)	16 (61.5%)	26 (100%)

Chi-square = 14.7 with 6 df; p = 0,0278

Table H.11

Question **23g:** My function as school chaplain is to give guidance in the preparation of liturgical celebrations – sacramental and non-sacramental:

	No	Undecided	Yes	Total
'Host' Chaplain	0 (0%)	4 (66.6%)	2 (33.3%)	6 (100%)
'Loiterer' Chaplain	0 (0%)	0 (0%)	6 (100%)	6 (100%)
'Helper' Chaplain	0 (0%)	2 (0%)	7 (0%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	0 (0%)	6 (23.1%)	20 (76.9%)	26 (100%)

Table H.12

Question **23h:** My function as school chaplain is to promote and maintain a high profile for the spiritual life of the school:

	No	Undecided	Yes	Total
'Host' Chaplain	1 (16.7%)	1 (16.7%)	4 (66.7%)	6 (100%)
'Loiterer' Chaplain	1 (16.7%)	0 (0%)	5 (83.3%)	6 (100%)
'Helper' Chaplain	0 (0%)	1 (11.1%)	8 (88.9%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	2 (7.69%)	2 (7.69%)	22 (84.6%)	26 (100%)

Table H.13

Question **23i:** My function as school chaplain is to provide suitable resources for prayer services and liturgies for students:

	No	Undecided	Yes	Total
'Host' Chaplain	0 (0%)	1 (16.7%)	5 (83.3%)	6 (100%)
'Loiterer' Chaplain	0 (0%)	2 (33.3%)	4 (66.7%)	6 (100%)
'Helper' Chaplain	0 (0%)	0 (0%)	9 (100%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	0 (0%)	3 (11.5%)	23 (88.5%)	26 (100%)

Table H.14

Question **23j:** My function as school chaplain is to organise retreats for students:

	No	Undecided	Yes	Total
'Host' Chaplain	1 (16.7%)	2 (33.3%)	3 (50%)	6 (100%)
'Loiterer' Chaplain	1 (16.7%)	1 (16.7%)	4 (66.7%)	6 (100%)
'Helper' Chaplain	1 (11.1%)	0 (0%)	8 (88.9%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	05 (100%)	5 (100%)
Total	3 (11.5%)	3 (11.5%)	20 (76.9%)	26 (100%)

Chi-square = 6.235 with 6 df; p = 0.3974

Table H.15

Question **23k:** My function as school chaplain is to develop and encourage pastoral care programmes in the school:

	No	Undecided	Yes	Total
'Host' Chaplain	0 (0%)	2 (33.3%)	4 (66.7%)	6 (100%)
'Loiterer' Chaplain	1 (16.7%)	1 (16.7%)	4 (66.7%)	6 (100%)
'Helper' Chaplain	1 (11.1%)	1 (11.1%)	7 (77.8%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	2 (7.69%)	4 (15.4%)	20 (76.9%)	26 (100%)

Chi-square = 4.261 with 6 df; p = 0.6414

Table H.16

Question **23l:** My function as school chaplain is to visit the staff room and meet teachers:

	No	Undecided	Yes	Total
'Host' Chaplain	3 (50%)	1 (16.7%)	2 (33.3%)	6 (100%)
'Loiterer' Chaplain	2 (33.3%)	1 (16.7%)	3 (50%)	6 (100%)
'Helper' Chaplain	0 (0%)	0 (0%)	9 (100%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	5 (19.2%)	2 (7.69%)	19 (73.1%)	26 (100%)

Chi-square = 11.72 With 6 df; p = 0.0684

Table H.17

Question **23m:** My function as school chaplain is to develop links with the local parish and the wider community:

	No	Undecided	Yes	Total
'Host' Chaplain	4 (66.7%)	2 (33.3%)	0 (0%)	6 (100%)
'Loiterer' Chaplain	3 (50%)	2 (33.3%)	1 (16.7%)	6 (100%)
'Helper' Chaplain	4 (44.1%)	3 (33.3%)	2 (22.2%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	11 (42.3%)	7 (26.9%)	8 (30.8%)	26 (100%)

Chi-square = 14.95 with 6 df; p = 0.0206

Table H.18

Question **23n:** My function as school chaplain is to counsel students:

	No	Undecided	Yes	Total
'Host' Chaplain	0 (0%)	0 (0%)	6 (100%)	6 (100%)
'Loiterer' Chaplain	0 (0%)	1 (16.7%)	5 (83.3%)	6 (100%)
'Helper' Chaplain	6 (66.7%)	1 (11.1%)	2 (22.2%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	1 (20%)	4 (80%)	5 (100%)
Total	6 (23.1%)	3 (11.5%)	17 (65.4%)	26 (100%)

Chi-square = 16.6 with 6 df; p = 0.0109

Table H.19

Question **23o:** My function as school chaplain is to help students receive appropriate counselling when necessary:

	No	Undecided	Yes	Total
'Host' Chaplain	0 (0%)	1 (16.7%)	5 (83.3%)	6 (100%)
'Loiterer' Chaplain	0 (0%)	0 (0%)	6 (100%)	6 (100%)
'Helper' Chaplain	0 (0%)	0 (0%)	9 (100%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	0 (0%)	1 (3.85%)	25 (96.2%)	26 (100%)

Table H.20

Question **23p:** My function as school chaplain is to be aware of and meet the needs of students in times of bereavement and other personal and family difficulties:

	No	Undecided	Yes	Total
'Host' Chaplain	0 (0%)	0 (0%)	6 (100%)	6 (100%)
'Loiterer' Chaplain	0 (0%)	0 (0%)	6 (100%)	6 (100%)
'Helper' Chaplain	0 (0%)	0 (0%)	9 (100%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	0 (0%)	0 (0%)	26 (100%)	26 (100%)

Table H.21

Question **23q:** My function as school chaplain is to visit students at home or in hospital when appropriate:

	No	Undecided	Yes	Total
'Host' Chaplain	3 (50%)	1 (16.7%)	2 (33.3%)	6 (100%)
'Loiterer' Chaplain	0 (0%)	1 (16.7%)	5 (83.3%)	6 (100%)
'Helper' Chaplain	5 (55.6%)	2 (22.2%)	2 (22.2%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	8 (30.8%)	4 (15.4%)	14 (53.8%)	26 (100%)

Chi-square = 12.05 with 6 df; p = 0.0610

Table H.22

Question **23r:** My function as school chaplain is to give support to charity fund raising by students, e.g. Concern fast etc.:

	No	Undecided	Yes	Total
'Host' Chaplain	2 (33.3%)	1 (16.7%)	3 (50%)	6 (100%)
'Loiterer' Chaplain	0 (0%)	0 (0%)	6 (100%)	6 (100%)
'Helper' Chaplain	3 (33.3%)	1 (11.1%)	5 (55.6%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	2 (40%)	3 (60%)	5 (100%)
Total	5 (19.2%)	4 (15.4%)	17 (65.4%)	26 (100%)

Chi-square = 8.144 with 6 df; p = 0.0.2277

Table H.23

Question **23s:** My function as school chaplain is to attend school functions, e.g. musicals, sports' days etc.:

	No	Undecided	Yes	Total
'Host' Chaplain	4 (66.7%)	0 (0%)	2 (33.3%)	6 (100%)
'Loiterer' Chaplain	0 (0%)	0 (0%)	6 (100%)	6 (100%)
'Helper' Chaplain	1 (11.1%)	1 (11.1%)	7 (77.8%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	1 (20%)	4 (80%)	5 (100%)
Total	5 (19.2%)	2 (7.69%)	19 (73.1%)	26 (100%)

Chi-square = 13.44 with 6 df; p = 0.0365

Chaplains' Responses from Staff and Students

as enunciated by the different chaplain models:

Table H.24

Question **24a:** I perceive that the response of students and staff to my work as school chaplain to be that Mass, when celebrated in school, is well attended by staff and students:

	No	Undecided	Yes	Total
'Host' Chaplain	2 (33.3%)	3 (50%)	1 (16.7%)	6 (100%)
'Loiterer' Chaplain	1 (16.7%)	1 (16.7%)	4 (66.7%)	6 (100%)
'Helper' Chaplain	3 (33.3%)	2 (22.2%)	4 (44.4%)	9 (100%)
'Community Builder' Chaplain	1 (20%)	0 (0%)	4 (80%)	5 (100%)
Total	7 (26.9%)	6 (23.1%)	13 (50%)	26 (100%)

Chi-square = 6.323 with 6 df; p = 0.3880

Table H.25

Question **24b:** I perceive that the response of students and staff to my work as school chaplain to be that attendance at the sacrament of reconciliation is poor:

	No	Undecided	Yes	Total
'Host' Chaplain	3 (50%)	0 (0%)	3 (50%)	6 (100%)
'Loiterer' Chaplain	2 (33.3%)	0 (0%)	4 (66.7%)	6 (100%)
'Helper' Chaplain	5 (55.6%)	1 (11.1%)	3 (33.3%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	1 (20%)	4 (80%)	5 (100%)
Total	10 (38.5%)	2 (7.59%)	14 (53.8%)	26 (100%)

Chi-square = 6.438 with 6 df; p = 0.3759

Table H.26

Question **24c:** I perceive that the response of students and staff to my work as school chaplain to be that student participation in liturgies in school is enthusiastic:

	No	Undecided	Yes	Total
'Host' Chaplain	2 (33.3%)	1 (16.7%)	3 (50%)	6 (100%)
'Loiterer' Chaplain	1 (16.7%)	3 (50%)	2 (33.3%)	6 (100%)
'Helper' Chaplain	3 (33.3%)	1 (11.1%)	5 (55.6%)	9 (100%)
'Community Builder' Chaplain	1 (20%)	0 (0%)	4 (80%)	5 (100%)
Total	7 (26.9%)	5 (19.2%)	14 (53.8%)	26 (100%)

Chi-square = 5.922 with 6 df; p = 0.432

Table H.27

Question **24d:** I perceive that the response of students and staff to my work as school chaplain to be that there is good attendance by students at liturgies and prayer services in school:

	No	Undecided	Yes	Total
'Host' Chaplain	3 (50%)	2 (33.3%)	1 (16.7%)	6 (100%)
'Loiterer' Chaplain	2 (33.3%)	1 (16.7%)	3 (50%)	6 (100%)
'Helper' Chaplain	1 (11.1%)	1 (11.1%)	7 (77.8%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	2 (40%)	3 (60%)	5 (100%)
Total	6 (23.1%)	6 (23.1%)	14 (53.8%)	26 (100%)

Chi-square = 7.979 with 6 df; p = 0.2397

Table H.28

Question **24e:** I perceive that the response of students and staff to my work as school chaplain to be that student participation in liturgies in school is enthusiastic:

	No	Undecided	Yes	Total
'Host' Chaplain	1 (16.7%)	2 (33.3%)	3 (50%)	6 (100%)
'Loiterer' Chaplain	0 (0%)	0 (0%)	6 (100%)	6 (100%)
'Helper' Chaplain	2 (22.2%)	2 (22.2%)	5 (55.6%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	2 (40%)	3 (60%)	5 (100%)
Total	3 (11.5%)	6 (23.1%)	17 (65.4%)	26 (100%)

Chi-square = 6.05 with 6 df; p = 0.4176

Table H.29

Question **24f:** I perceive that the response of students and staff to my work as school chaplain to be that teacher participation in liturgies in school is enthusiastic:

	No	Undecided	Yes	Total
'Host' Chaplain	3 (50%)	1 (16.7%)	2 (33.3%)	6 (100%)
'Loiterer' Chaplain	5 (83.3%)	0 (0%)	1 (16.7%)	6 (100%)
'Helper' Chaplain	0 (0%)	2 (22.2%)	7 (77.8%)	9 (100%)
'Community Builder' Chaplain	1 (20%)	2 (40%)	2 (40%)	5 (100%)
Total	9 (34.6%)	5 (19.2%)	12 (46.2%)	26 (100%)

Chi-square = 13.62 with 6 df; p = 0.0342

Table H.30

Question **24g:** I perceive that the response of students and staff to my work as school chaplain to be that members of staff discuss their problems with me:

	No	Undecided	Yes	Total
'Host' Chaplain	0 (0%)	0 (0%)	6 (100%)	6 (100%)
'Loiterer' Chaplain	3 (50%)	2 (33.3%)	1 (16.7%)	6 (100%)
'Helper' Chaplain	2 (22.2%)	2 (22.2%)	5 (55.6%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	1 (20%)	4 (80%)	5 (100%)
Total	5 (19.2%)	5 (19.2%)	16 (61.5%)	26 (100%)

Chi-square = 10.66 with 6 df; p = 0.0993

Table H.31

Question **24h:** I perceive that the response of students and staff to my work as school chaplain to be that individual students discuss their problems with me:

	No	Undecided	Yes	Total
'Host' Chaplain	0 (0%)	0 (0%)	6 (100%)	6 (100%)
'Loiterer' Chaplain	0 (0%)	1 (16.7%)	5 (83.3%)	6 (100%)
'Helper' Chaplain	3 (33.3%)	2 (22.2%)	4 (44.4%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	2 (40%)	3 (60%)	5 (100%)
Total	3 (11.5%)	5 (19.2%)	18 (69.2%)	26 (100%)

Chi-square = 9.858 with 6 df; p = 0.1308

Table H.32

Question **24i:** I perceive that the response of students and staff to my work as school chaplain to be that individual students return to me to discuss progress in solving their difficulties:

	No	Undecided	Yes	Total
'Host' Chaplain	0 (0%)	0 (0%)	6 (100%)	6 (100%)
'Loiterer' Chaplain	0 (0%)	1 (16.7%)	5 (83.3%)	6 (100%)
'Helper' Chaplain	3 (33.3%)	2 (22.2%)	4 (44.4%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	2 (40%)	3 (60%)	5 (100%)
Total	3 (11.5%)	5 (19.2%)	18 (69.2%)	26 (100%)

Chi-square = 9.858 with 6 df; p = 0.1308

Table H.33

Question **24j:** I perceive that the response of students and staff to my work as school chaplain to be that students sometimes ask me to pray with them:

	No	Undecided	Yes	Total
'Host' Chaplain	0 (0%)	0 (0%)	6 (100%)	6 (100%)
'Loiterer' Chaplain	4 (66.7%)	0 (0%)	2 (33.3%)	6 (100%)
'Helper' Chaplain	6 (66.7%)	1 (11.1%)	2 (22.2%)	9 (100%)
'Community Builder' Chaplain	1 (20%)	2 (40%)	2 (40%)	5 (100%)
Total	11 (42.3%)	3 (11.5%)	12 (46.2%)	26 (100%)

Chi-square = 15.27 with 6 df; p = 0.0183

Table H.34

Question **24k:** I perceive that the response of students and staff to my work as school chaplain to be that the principal is enthusiastic about my work:

	No	Undecided	Yes	Total
'Host' Chaplain	3 (50%)	2 (33.3%)	1 (16.7%)	6 (100%)
'Loiterer' Chaplain	3 (50%)	1 (16.7%)	2 (33.3%)	6 (100%)
'Helper' Chaplain	0 (0%)	0 (0%)	9 (100%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	6 (23.1%)	3 (11.5%)	17 (65.4%)	26 (100%)

Chi-square = 16.91 with 6 df; p = 0.0096

Table H.35

Question **24l:** I perceive that the response of students and staff to my work as school chaplain to be that pastoral care measures or structures initiated by me are welcomed by teachers:

	No	Undecided	Yes	Total
'Host' Chaplain	3 (50%)	2 (33.3%)	1 (16.7%)	6 (100%)
'Loiterer' Chaplain	2 (33.3%)	2 (33.3%)	2 (33.3%)	6 (100%)
'Helper' Chaplain	2 (22.2%)	0 (0%)	7 (77.8%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	7 (26.9%)	4 (15.4%)	15 (57.7%)	26 (100%)

Chi-square = 11.91 with 6 df; p = 0.0639

Table H.36

Question **24m:** I perceive that the response of students and staff to my work as school chaplain to be that pastoral care structures initiated by me are subsequently taken up and run by other staff members:

	No	Undecided	Yes	Total
'Host' Chaplain	3 (50%)	2 (33.3%)	1 (16.7%)	6 (100%)
'Loiterer' Chaplain	4 (66.7%)	1 (16.7%)	1 (16.7%)	6 (100%)
'Helper' Chaplain	5 (55.6%)	0 (0%)	4 (44.4%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	12 (46.2%)	3 (11.5%)	11 (42.3%)	26 (100%)

Chi-square = 13.08 with 6 df; p = 0.0418

Table H.37

Question **24n:** I perceive that the response of students and staff to my work as school chaplain to be that pastoral care activities initiated by me are pursued with enthusiasm by students:

	No	Undecided	Yes	Total
'Host' Chaplain	2 (33.3%)	1 (16.7%)	3 (50%)	6 (100%)
'Loiterer' Chaplain	0 (0%)	0 (0%)	6 (100%)	6 (100%)
'Helper' Chaplain	3 (33.3%)	1 (11.1%)	5 (55.6%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	5 (19.2%)	2 (7.69%)	19 (73.1%)	26 (100%)

Chi-square = 7.184 with 6 df; p = 0.3041

Chaplains' Sense of Belonging and Influence in the School

as enunciated by the different chaplain models:

Table H.38

Question **25a:** My sense of belonging and my sense of influence in the school are that I am a member of staff:

	No	Undecided	Yes	Total
'Host' Chaplain	0 (0%)	0 (0%)	6 (100%)	6 (100%)
'Loiterer' Chaplain	2 (33.3%)	1 (16.7%)	3 (50%)	6 (100%)
'Helper' Chaplain	0 (0%)	0 (0%)	9 (100%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	2 (7.69%)	1 (3.85%)	23 (88.5%)	26 (100%)

Chi-square = 11.3 with 6 df; $p = 0.0794$

Table H.39

Question **25b:** My sense of belonging and my sense of influence in the school are that I have a constant presence in the school:

	No	Undecided	Yes	Total
'Host' Chaplain	0 (0%)	0 (0%)	6 (100%)	6 (100%)
'Loiterer' Chaplain	2 (33.3%)	0 (0%)	4 (66.7%)	6 (100%)
'Helper' Chaplain	0 (0%)	0 (0%)	9 (100%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	2 (7.69%)	0 (0%)	24 (92.3%)	26 (100%)

Table H.40

Question **25c:** My sense of belonging and my sense of influence in the school are that I have special training in youth ministry:

	No	Undecided	Yes	Total
'Host' Chaplain	3 (50%)	1 (16.7%)	2 (33.3%)	6 (100%)
'Loiterer' Chaplain	0 (0%)	0 (0%)	6 (100%)	6 (100%)
'Helper' Chaplain	3 (33.3%)	2 (22.2%)	4 (44.4%)	9 (100%)
'Community Builder' Chaplain	1 (20%)	0 (0%)	4 (80%)	5 (100%)
Total	7 (26.9%)	3 (1.5%)	16 (61.5%)	26 (100%)

Chi-square = 8.247 with 6 df; p = 0.2206.

Table H.41

Question **25d:** My sense of belonging and my sense of influence in the school are that I am engaged in parish work outside the school:

	No	Undecided	Yes	Total
'Host' Chaplain	5 (83.3%)	1 (16.7%)	0 (0%)	6 (100%)
'Loiterer' Chaplain	3 (50%)	2 (33.3%)	1 (16.7%)	6 (100%)
'Helper' Chaplain	7 (77.8%)	2 (22.2%)	0 (0%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	15 (57.7%)	5 (19.2%)	6 (23.1%)	26 (100%)

Chi-square = 22.29 with 6 df; p = 0.0011

Table H.42

Question **25e:** My sense of belonging and my sense of influence in the school are that I have a good knowledge of the school:

	No	Undecided	Yes	Total
'Host' Chaplain	0 (0%)	0 (0%)	6 (100%)	6 (100%)
'Loiterer' Chaplain	0 (0%)	0 (0%)	6 (100%)	6 (100%)
'Helper' Chaplain	1 (11.1%)	0 (0%)	8 (88.9%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	1 (3.85%)	0 (0%)	25 (96.2%)	26 (100%)

Table H.43

Question **25f:** My sense of belonging and my sense of influence in the school are that I have frequent contact with the principal:

	No	Undecided	Yes	Total
'Host' Chaplain	3 (50%)	1 (16.7%)	2 (33.3%)	6 (100%)
'Loiterer' Chaplain	1 (16.7%)	2 (33.3%)	3 (50%)	6 (100%)
'Helper' Chaplain	0 (0%)	0 (0%)	9 (100%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	4 (15.4%)	3 (11.5%)	19 (73.1%)	26 (100%)

Chi-square = 10.54 with 6 df; $p = 0.1035$

Table H.44

Question **25g:** My sense of belonging and my sense of influence in the school are that I have my own designated (physical) area in the school:

	No	Yes	Total
'Host' Chaplain	0 (0%)	6 (100%)	6 (100%)
'Loiterer' Chaplain	4 (66.7%)	2 (33.3%)	6 (100%)
'Helper' Chaplain	3 (33.3%)	6 (66.7%)	9 (100%)
'Community Builder' Chaplain	1 (20%)	4 (80%)	5 (100%)
Total	8 (30.8%)	18 (69.2%)	26 (100%)

Chi-square = 6.596 with 6 df; p = 0.0859

Table H.45

Question **25h:** My sense of belonging and my sense of influence in the school are that I am familiar with the timetable:

	No	Undecided	Yes	Total
'Host' Chaplain	4 (66.7%)	0 (0%)	2 (33.3%)	6 (100%)
'Loiterer' Chaplain	1 (16.7%)	4 (66.7%)	1 (16.7%)	6 (100%)
'Helper' Chaplain	0 (0%)	1 (11.1%)	8 (88.9%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	5 (19.25%)	5 (19.25%)	16 (61.5%)	26 (100%)

Chi-square = 24.21with 6 df; p = 0.0005

Table H.46

Question **25i:** My sense of belonging and my sense of influence in the school are that I have a central role in the pastoral care structure of the school:

	No	Undecided	Yes	Total
'Host' Chaplain	2 (33.3%)	3 (50%)	1 (16.7%)	6 (100%)
'Loiterer' Chaplain	3 (50%)	2 (33.3%)	1 (16.7%)	6 (100%)
'Helper' Chaplain	0 (0%)	0 (0%)	9 (100%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	5 (19.25%)	5 (19.25%)	16 (61.5%)	26 (100%)

Chi-square = 19.82 with 6 df; p = 0.003

Table H.47

Question **25j:** My sense of belonging and my sense of influence in the school are that I work closely with the career guidance teacher:

	No	Undecided	Yes	Total
'Host' Chaplain	3 (50%)	1 (16.7%)	2 (33.3%)	6 (100%)
'Loiterer' Chaplain	4 (66.7%)	0 (0%)	2 (33.3%)	6 (100%)
'Helper' Chaplain	2 (22.2%)	0 (0%)	7 (77.8%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	9 (34.6%)	1 (3.85%)	16 (61.5%)	26 (100%)

Chi-square = 10.79 with 6 df; p = 0.095

Table H.48

Question **25k:** My sense of belonging and my sense of influence in the school are that I have daily contact with the RE (religious education) team:

	No	Undecided	Yes	Total
'Host' Chaplain	3 (50%)	2 (33.3%)	1 (16.7%)	6 (100%)
'Loiterer' Chaplain	1 (16.7%)	5 (83.3%)	0 (0%)	6 (100%)
'Helper' Chaplain	0 (0%)	0 (0%)	9 (100%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	4 (15.4%)	7 (26.9%)	15 (57.7%)	26 (100%)

Chi-square = 27.34 with 6 df; p = 0.0001

Table H.49

Question **25l:** My sense of belonging and my sense of influence in the school are that I can organise liturgies and prayer services in the school:

	No	Undecided	Yes	Total
'Host' Chaplain	0 (0%)	4 (66.7%)	2 (33.3%)	6 (100%)
'Loiterer' Chaplain	2 (33.3%)	0 (0%)	4 (66,7%)	6 (100%)
'Helper' Chaplain	1 (11.1%)	0 (0%)	8 (88.9%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	3 (11.5%)	4 (15.4%)	19 (73.1%)	26 (100%)

Chi-square = 19.21 with 6 df; p = 0.0038

Table H.50

Question **25m:** My sense of belonging and my sense of influence in the school are that I am frequently accessible to the staff:

	No	Undecided	Yes	Total
'Host' Chaplain	0 (0%)	0 (0%)	6 (100%)	6 (100%)
'Loiterer' Chaplain	1 (16.7%)	3 (50%)	2 (33.3%)	6 (100%)
'Helper' Chaplain	0 (0%)	0 (0%)	9 (100%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	1 (3.85%)	3 (11.5%)	22 (84.6%)	26 (100%)

Chi-square = 15.76 with 6 df; p = 0.0151

Table H.51

Question **25n:** My sense of belonging and my sense of influence in the school are that I know the staff very well:

	No	Undecided	Yes	Total
'Host' Chaplain	2 (33.3%)	2 (33.3%)	2 (33.3%)	6 (100%)
'Loiterer' Chaplain	2 (33.3%)	3 (50%)	1 (16.7%)	6 (100%)
'Helper' Chaplain	1 (11.1%)	1 (11.1%)	7 (77.8%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	5 (19.2%)	6 (23.1%)	15 (57.7%)	26 (100%)

Chi-square = 10.93 with 6 df; p = 0.0906

Table H.52

Question **25o:** My sense of belonging and my sense of influence in the school are that I attend staff meetings:

	No	Undecided	Yes	Total
'Host' Chaplain	5 (83.3%)	0 (0%)	1 (16.7%)	6 (100%)
'Loiterer' Chaplain	4 (66.7%)	0 (0%)	2 (33.3%)	6 (100%)
'Helper' Chaplain	0 (0%)	0 (0%)	9 (100%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	9 (34.6%)	0 (0%)	17 (65.4%)	26 (100%)

Table H.53

Question **25p:** My sense of belonging and my sense of influence in the school are that I can influence decision making at staff level:

	No	Undecided	Yes	Total
'Host' Chaplain	5 (83.3%)	0 (0%)	1 (16.7%)	6 (100%)
'Loiterer' Chaplain	4 (66.7%)	1 (16.7%)	1 (16.7%)	6 (100%)
'Helper' Chaplain	3 (33.3%)	0 (0%)	6 (66.7%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	12 (46.2%)	1 (3.85%)	13 (50%)	26 (100%)

Chi-square = 13.95 with 6 df; $p = 0.0299$

Table H.54

Question **25q:** My sense of belonging and my sense of influence in the school are that I know the students very well:

	No	Undecided	Yes	Total
'Host' Chaplain	2 (33.3%)	2 (33.3%)	2 (33.3%)	6 (100%)
'Loiterer' Chaplain	1 (16.7%)	0 (0%)	5 (83.3%)	6 (100%)
'Helper' Chaplain	1 (11.1%)	2 (22.2%)	6 (66.7%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	4 (15.4%)	4 (15.4%)	18 (69.2%)	26 (100%)

Chi-square = 7.343 with 6 df; p = 0.2903

Table H.55

Question **25r:** My sense of belonging and my sense of influence in the school are that I am easily accessible to students:

	No	Undecided	Yes	Total
'Host' Chaplain	0 (0%)	0 (0%)	6 (100%)	6 (100%)
'Loiterer' Chaplain	0 (0%)	0 (0%)	6 (100%)	6 (100%)
'Helper' Chaplain	0 (0%)	5 (55.6%)	4 (44.4%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	0 (0%)	5 (19.2%)	21 (80.8%)	26 (100%)

Chi-square = with 6 df; p = 0.

Table H.56

Question **25s:** My sense of belonging and my sense of influence in the school are that I counsel students:

	No	Undecided	Yes	Total
'Host' Chaplain	0 (0%)	0 (0%)	6 (100%)	6 (100%)
'Loiterer' Chaplain	1 (16.7%)	1 (16.7%)	4 (66.7%)	6 (100%)
'Helper' Chaplain	5 (55.6%)	3 (33.3%)	1 (11.1%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	6 (23.1%)	4 (15.4%)	16 (061.5%)	26 (100%)

Chi-square = 16.73 with 6 df; p = 0.0103

Table H.57

Question **25t:** My sense of belonging and my sense of influence in the school are that I have access to student records:

	No	Undecided	Yes	Total
'Host' Chaplain	4 (66.7%)	1 (16.7%)	1 (16.7%)	6 (100%)
'Loiterer' Chaplain	5 (83.3%)	0 (0%)	1 (16.7%)	6 (100%)
'Helper' Chaplain	3 (33.3%)	0 (0%)	6 (66.7%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	1 (20%)	4 (80%)	5 (100%)
Total	12 (46.4%)	2 (7.69%)	13 (50%)	26 (100%)

Chi-square = 9.803 with 6 df; p = 0.0606

Table H.58

Question **25u:** My sense of belonging and my sense of influence in the school are that I attend parent teacher meetings:

	No	Undecided	Yes	Total
'Host' Chaplain	4 (66.7%)	1 (16.7%)	1 (16.7%)	6 (100%)
'Loiterer' Chaplain	3 (50%)	0 (0%)	3 (50%)	6 (100%)
'Helper' Chaplain	1 (11.1%)	2 (22.2%)	6 (66.7%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	8 (30.8%)	3 (11.5%)	15 (57.7%)	26 (100%)

Chi-square = 11.69 with 6 df; p = 0.0693

Table H.59

Question **25v:** My sense of belonging and my sense of influence in the school are that I can easily contact parents in connection with school matters:

	No	Undecided	Yes	Total
'Host' Chaplain	0 (0%)	1 (16.7%)	5 (83.3%)	6 (100%)
'Loiterer' Chaplain	0 (0%)	0 (0%)	6 (100%)	6 (100%)
'Helper' Chaplain	0 (0%)	0 (0%)	9 (100%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	1 (20%)	4 (80%)	5 (100%)
Total	0 (0%)	2 (7.69%)	24 (092.3%)	26 (100%)

Areas of Stress

as enunciated by the different chaplain models:

Table H.60

Question **28a:** Unable to plan one's work:

	No	Undecided	Yes	Total
'Host' Chaplain	1 (16.7%)	1 (16.7%)	4 (66.7%)	6 (100%)
'Loiterer' Chaplain	4 (66.7%)	1 (16.7%)	1 (16.7%)	6 (100%)
'Helper' Chaplain	3 (33.3%)	0 (0%)	6 (66.7%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	1 (20%)	4 (80%)	5 (100%)
Total	8 (30.8%)	3 (11.5%)	15 (57.7%)	26 (100%)

Table H.61

Question **28b:** Indifference of staff members towards one's role as chaplain:

	No	Undecided	Yes	Total
'Host' Chaplain	3 (50%)	2 (33.3%)	1 (16.7%)	6 (100%)
'Loiterer' Chaplain	3 (50%)	1 (16.7%)	2 (33.3%)	6 (100%)
'Helper' Chaplain	4 (44.4%)	1 (11.1%)	4 (44.4%)	9 (100%)
'Community Builder' Chaplain	2 (40%)	2 (40%)	1 (20%)	5 (100%)
Total	12 (46.2%)	6 (23.1%)	8 (30.8%)	26 (100%)

Table H.62

Question **28c:** Hostility of staff members to one's role as chaplain:

	No	Undecided	Yes	Total
'Host' Chaplain	4 (66.7%)	2 (33.3%)	0 (0%)	6 (100%)
'Loiterer' Chaplain	6 (100%)	0 (0%)	0 (0%)	6 (100%)
'Helper' Chaplain	7 (77.8%)	0 (%)	2 (22.2%)	9 (100%)
'Community Builder' Chaplain	3 (60%)	1 (20%)	1 (20%)	5 (100%)
Total	20 (76.9%)	3 (11.5%)	3 (11.5%)	26 (100%)

Table H.63

Question **28d:** Lack of vision on behalf of some of the teaching staff:

	No	Undecided	Yes	Total
'Host' Chaplain	4 (66.7%)	2 (33.3%)	0 (0%)	6 (100%)
'Loiterer' Chaplain	3 (50%)	0 (0%)	3 (50%)	6 (100%)
'Helper' Chaplain	6 (66.7%)	0 (0%)	3 (33.3%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	13 (50%)	2 (7.69%)	11 (42.3%)	26 (100%)

Chi-square = 16.73with 6 df; p = 0.0103

Table H.64

Question **28e:** Isolation and lack of support:

	No	Undecided	Yes	Total
'Host' Chaplain	2 (33.3%)	1 (16.7%)	3 (50%)	6 (100%)
'Loiterer' Chaplain	0 (0%)	1 (16.7%)	5 (83.3%)	6 (100%)
'Helper' Chaplain	6 (66.7%)	1 (16.7%)	2 (22.2%)	9 (100%)
'Community Builder' Chaplain	3 (60%)	2 (40%)	0 (0%)	5 (100%)
Total	11 (42.3%)	5 (19.2%)	10 (38.5%)	26 (100%)

Chi-square = 11.64 with 6 df; p = 0.0704

Table H.65

Question **28f:** The recent scandals relating to clergy and religious personnel:

	No	Undecided	Yes	Total
'Host' Chaplain	4 (66.6%)	0 (0%)	2 (33.3%)	6 (100%)
'Loiterer' Chaplain	0 (0%)	0 (0%)	6 (100%)	6 (100%)
'Helper' Chaplain	5 (55.6%)	0 (0%)	4 (44.4%)	9 (100%)
'Community Builder' Chaplain	3 (60%)	1 (20%)	1 (20%)	5 (100%)
Total	12 (46.2%)	1 (3.85%)	13 (50%)	26 (100%)

Chi-square = 12.19 with 6 df; p = 0.0580

Table H.66

Question **28g:** Lack of official recognition for one's role at school, e.g. from the Department of Education:

	No	Undecided	Yes	Total
'Host' Chaplain	2 (33.3%)	2 (33.3%)	2 (33.3%)	6 (100%)
'Loiterer' Chaplain	3 (50%)	0 (0%)	3 (50%)	6 (100%)
'Helper' Chaplain	0 (0%)	2 (22.2%)	7 (77.8%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	5 (19.2%)	4 (15.4%)	17 (65.4%)	26 (100%)

Chi-square 11.78 = with 6 df; p = 0.0671

Table H.67

Question **28h:** Discrimination between chaplains in community schools and secondary schools:

	No	Undecided	Yes	Total
'Host' Chaplain	0 (0%)	1 (16.7%)	5 (83.3%)	6 (100%)
'Loiterer' Chaplain	0 (0%)	0 (0%)	6 (100%)	6 (100%)
'Helper' Chaplain	1 (11.1%)	0 (0%)	8 (88.9%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	0 (0%)	5 (100%)	5 (100%)
Total	1 (3.85%)	1 (3.85%)	24 (92.3%)	26 (100%)

Table H.68

Question **28i:** Lack of official recognition on the time-table, i.e. 'borrowing' time from teachers and from other areas on the time-table:

	No	Undecided	Yes	Total
'Host' Chaplain	3 (50%)	0 (0%)	3 (50%)	6 (100%)
'Loiterer' Chaplain	4 (66.7%)	0 (0%)	2 (33.3%)	6 (100%)
'Helper' Chaplain	6 (66.7%)	1 (11.1%)	2 (22.2%)	9 (100%)
'Community Builder' Chaplain	0 0%)	0 (0%)	5 (100%)	5 (100%)
Total	13 (50%)	1 (3.85%)	12 (46.2%)	26 (100%)

Chi-square = 9.713 with 6 df; p = 0.1373

Table H.69

Question **28j:** The excessive care which one needs when talking to young people, especially when on a one-to-one basis with them:

	No	Undecided	Yes	Total
'Host' Chaplain	5 (83.3%)	1 (16.7%)	0 (0%)	6 (100%)
'Loiterer' Chaplain	0 (0%)	0 (0%)	6 (100%)	6 (100%)
'Helper' Chaplain	2 (22.2%)	1 (11.1%)	6 (66.7%)	9 (100%)
'Community Builder' Chaplain	0 (0%)	1 (20%)	4 (80%)	5 (100%)
Total	7 (26.9%)	3 (11.5%)	16 (61.5%)	26 (100%)

Chi-square = 16.72 with 6 df; p = 0.0104

Appendix I

Table I.1

The Objectives of Chaplain Models

Question 22 -	Host-Chaplain	Loiterer-Chaplain	Helper-Chaplain	Comm. Builder-Chaplain
a)	☆	•	•	•
b)			☆	
c)		☆	•	•
d)	•	•	•	☆

☆ Strongly emphasised
• Emphasised

Table I.2

Objectives Denied by Chaplain Models

Question 22 -	Host-Chaplain	Loiterer-Chaplain	Helper-Chaplain	Comm. Builder-Chaplain
a)				
b)	•	•		•
c)	•			
d)				

☆ Strongly emphasised
• Emphasised

Table I.3

The Stated Functions of Chaplain Models

Question 23 -	Host-Chaplain	Loiterer-Chaplain	Helper-Chaplain	Comm. Builder-Chaplain
a)		•		☆
b)	☆		•	
c)	•	☆	•	☆
d)	•	•	•	☆
e)			•	•
f)			•	☆
g)		☆	•	☆
h)	•	•	•	☆
i)	•	•	☆	☆
j)		•	•	☆
k)	•	•	•	☆
l)			☆	☆
m)				☆
n)	☆	•		•
o)	•	☆	☆	☆
p)	☆	☆	☆	☆
q)		•		☆
r)		☆	•	•
s)		☆	•	•

☆ Strongly emphasised

• Emphasised

Table I.4

Functions Denied by Chaplain Models

Question 23 -	Host-Chaplain	Loiterer-Chaplain	Helper-Chaplain	Comm. Builder-Chaplain
a)	•		•	
b)		•		
c)				
d)				
e)	•	•		
f)	•	•		
g)	•			
h)				
i)				
j)				
k)				
l)	•	•		
m)		•	•	
n)			•	
o)				
p)				
q)	•		•	
r)				
s)	•			

☆ Strongly emphasised
• Emphasised

Table I.5

The Responses of Staff and Students to the Work of Chaplain Models

Question 24 -	Host-Chaplain	Loiterer-Chaplain	Helper-Chaplain	Comm. Builder-Chaplain
a)		•		•
b)			•	
c)			•	•
d)			•	•
e)		☆		•
f)			•	
g)	☆			•
h)	☆	•		•
i)	☆	•		•
j)	☆			
k)			☆	☆
l)			•	☆
m)				☆
n)		☆	•	☆

☆ Strongly emphasised

• Emphasised

Table I.6

Responses to their Work which Chaplain Models Denied

Question 24 -	Host-Chaplain	Loiterer-Chaplain	Helper-Chaplain	Comm. Builder-Chaplain
a)	•			
b)				
c)		•		
d)	•			
e)				
f)	•	•		•
g)		•		
h)				
i)				•
j)		•	•	
k)	•	•		
l)	•	•		
m)	•	•		
n)				

☆ Strongly emphasised
• Emphasised

Table I.7

The Sense of Belonging and Influence of Chaplain Models in Schools

Question 25 -	Host-Chaplain	Loiterer-Chaplain	Helper-Chaplain	Comm. Builder-Chaplain
a)	☆		☆	☆
b)	☆	•	☆	☆
c)		☆		•
d)				☆
e)	☆	☆	•	☆
f)			☆	☆
g)	☆		•	•
h)			•	☆
i)			☆	☆
j)			•	☆
k)			☆	☆
l)		•	•	☆
m)	☆		☆	☆
n)			☆	☆
o)			☆	☆
p)			•	☆
q)		•	•	☆
r)	☆	☆		☆
s)	☆			☆
t)			•	•
u)			•	☆
v)	•	☆		•

☆ Strongly emphasised

• Emphasised

Table I.8

Sense of Belonging and Influence in Schools Denied by Models

Question 25 -	Host-Chaplain	Loiterer-Chaplain	Helper-Chaplain	Comm. Builder-Chaplain
a)				
b)				
c)	•			
d)	•		•	
e)				
f)	•			
g)		•		
h)	•	•		
i)	•	•		
j)	•	•		
k)	•	•		
l)	•			
m)		•		
n)	•	•		
o)	•	•		
p)	•	•		
q)	•			
r)				
s)			•	
t)	•	•		
u)	•			
v)				

☆ Strongly emphasised

• Emphasised

Table I.9

Main Areas Causing Stress to Chaplain Models

Question 28 -	Host-Chaplain	Loiterer-Chaplain	Helper-Chaplain	Comm. Builder-Chaplain
a)	•		•	•
b)				
c)				
d)				☆
e)		•		
f)		☆		
g)			•	☆
h)	•	☆	•	☆
i)				☆
j)		☆	•	•

☆ Strongly emphasised
• Emphasised

Table I.10

Areas of Stress Denied by Chaplain Models

Question 28 -	Host-Chaplain	Loiterer-Chaplain	Helper-Chaplain	Comm. Builder-Chaplain
a)		•		
b)	•	•		•
c)	☆	☆	•	•
d)	☆			
e)			•	☆
f)	•			•
g)	•			
h)				
i)		•	•	
j)	☆			

☆ Strongly emphasised

• Emphasised

Appendix J

Peer Ministry Training Programme

What is it?

Peer ministry is a student experience designed to build Christian leadership skills and enhance personal and spiritual awareness among the school community of .....School. Through training and development, peer ministers can meet their own needs while, at the same time, giving service to others.

Director of the programme: [Chaplain' name]

Who is eligible?

Any student who will be in fourth, fifth or sixth year in the 19.. /19.. academic year (next year) and who has

- a desire to grow and help others to grow;
- an openess to looking at his or her interaction with others;

a willingness to commit himself or herself to attending all training sessions provided.

What does training involve?

1. A one day orientation workshop - on Saturday, ... [date];
2. A four day leadership workshop - on August, ... [dates];

Group skills training sessions - five two-hour evening sessions on September ..... [dates] and October ..... [dates];

1. Helping skills training sessions - to take place during the first term.
2. Personal growth groups - monthly two-hour sessions throughout the year for the support and development of peer ministers.

What services do peer ministers provide?

1. Induction Programme for First years - leadership and role-modelling for first years in the following:
   - small groups that meet once a week during first term;
   - second-hand book sale for first years;
   - First year orientation day;
   - First year day trip.

   The programme with first years is intended to help them to adjust to life in secondary school, to offer them an open atmosphere in which values and attitudes can be discussed, and to aid their personal, emotional and spiritual growth.
2. School-wide programme:- participation in leading retreats, classroom presentations and special projects geared towards parents and students.
3. Community outreach:- peer ministers' expertise exercised in parish and other community programmes
4. Leadership in school based projects for organisations such as Amnesty International, Trocaire, Concern, etc.

What are the personal benefits for peer ministers?

Peer ministry

- enhances personal, emotional and spiritual awareness;
- provides training in the use of helping skills; and
- fosters the development of positive interpersonal relationships between young people and adults.

Student Number Limitation:

Limited to 25 students.

How can you become a peer minister?

Application and selection process:

1. *Application:* An application form can be obtained at the main office or from the chaplains' room. Return completed form by Friday, April ... [date];
2. *Reference:* Reference from 2 teachers required.
3. *Interview:* Applicants will be interviewed during the Month of May, 19... A schedule of interviews will be posted on Notice Board no. 2 (outside the chaplain's room) from the end of April.
4. *Selection:* Selection of peer ministers will be based on the application form, reference, interview and the need to have a variety of peer ministers who will represent the whole student body.
5. *Notification:* New peer ministers will be notified during the last week of May.

Overview of the Peer Ministry Programme In Saint .....'s Secondary School.

Time Scale	Task
April - May	**Selection of the Peer Ministers:** Explanation, recruitment, applications, interviews, examination of references and selection of the new peer ministers.
Late May	**Meeting with the new peer ministers:** An organisational meeting to give information regarding workshops.
August	**Orientation Workshop:** A one-day formative experience in which members of the group are familiarised with each other, with their instructors and with their common purpose.
Late August	**Training Team Workshop:** An intense four-day experience in which the peer ministers get a chance to be part of a directed small group and deal with personal issues relating to self, others and God.
Early September	**First year induction day:** A day on which the peer ministers meet first year pupils, answer questions and help them become familiar with the school buildings, find their lockers, various classrooms, specialist areas, labs etc.
Early September	**First year orientation day:** A day on which peer ministers give the first years a talk on the school year, sports, tours, societies, the function of the chaplaincy and general activities throughout the academic year.
September-October	**Group Skills Training:** Two hour sessions for five weeks in which the small groups formed at the August leadership workshops, meet with their adult leaders to develop group process skills and discuss personal growth.
September-January	**Helping Skills Training:** Six two-hour session on selected evenings learning counselling skills, organising and planning events and discussing the affective side of being a leader.
September-January	**First year pupil groups:** Small groups of first years led by peer ministers that meet during one class period each week to help first years adjust to a new school environment.
October	**First Year Day:** A day on which the first years classes compete in various events – debates, indoor and outdoor sports, treasure hunt, table quiz etc. Peer ministers serve as team captains, giving the first year pupils a chance to get to know each other informally.
Continual	**Christian service projects:** Various projects within and outside the school, in which peer ministers serve in leadership capacities, for example, faith friends programme, the parish outreach programme, Amnesty International, Trocaire etc.
Continual	**Personal Growth groups:** The groups formed at the August leadership workshops, which continue meeting after the Group Skills sessions have ended thorugh the school year, for the support of peer ministers and continued encouragement in personal growth.

Application Form for Peer Ministry In Saint .....'s Secondary School

Fill this form in BLOCK CAPITALS please:

Name: _____ Year: _____ Class: _____

Why do you want to be a Peer Minister? _____

What can you offer this programme? _____

Have you done work of this kind of work before? If so, describe it: _____

What are your hobbies and interests? _____

On the time-table below, fill in any free period you have during the week:

Period	Monday	Tuesday	Wednesday	Thursday	Friday
1					
2					
3					
4					
5					
6					
7					
8					
9					

Signed: _____

Date: _____

Reference for Peer Ministry Applicant
Saint .....'s Secondary School

RE: ..... (Student Applicant)

TO: ..... (Teacher)

FROM: ..... (Chaplain)

DATE: .....

RE: Peer ministry for the academic year 19.. to 19..

A reference from each of two teachers is required as part of the application procedure for next year's Peer Ministry Training Programme.

I would be most appreciative if you would take some time to evaluate the student candidate whose name appears above.

Please state your comments under the following headings which are the suggested criteria for the qualities sought after in applicants:

1. Ability to communicate with others:

2. Leadership potential:

3. Relative level of maturity:

4. Character:

5. Involvement in extracurricular activities:

Please return the completed form to me by Fri. May.... 19..

Signed: ..... (Teacher)

Teacher Recommendation Sheet

Saint .....'s Secondary School

RE: Student Applicants for Peer Ministry
for the academic year 19.. to 19..

TO: ..... (Teacher)

FROM: ..... (Chaplain)

DATE: .....

Part of the application and selection procedure for next year's Peer Ministry Training Programme is to elicit the recommendations of teachers. I would be most appreciative if you would take some time to evaluate the student candidate whose name appears above, indicating whether you would recommend, would not recommend or do not know the student candidate.

The following criteria are suggested in order to determine the qualities that are sought for in peer ministry:

1. ability to communicate with others;
2. leadership potential;
3. relative level of maturity;
4. character;
5. involvement with extracurricular activities in Saint .....'s School.

Please return the completed form to me by Fri. May.... 19..

Teacher Recommendation for Peer Ministry

Please place a tick in the appropriate box:
R = Recommend; **NR** = Do not recommend; **DK** = Don't know.

Student's Name			
1. (Name of Applicant)			
2. (Name of Applicant)			
3. (Name of Applicant)			
4. (Name of Applicant)			
5. (Name of Applicant)			
6. (Name of Applicant)			
7. (Name of Applicant)			
8. (Name of Applicant)			

Signed: ..... (Teacher)

Summary Evaluation Sheet for the Selection of Peer Ministers in Saint .....'s Secondary School

%R = Percentage of teachers recommending;
%NR = Percentage of teachers not recommending;
%NK = Percentage of teachers not knowing the applicant;
I = Total points on Interview;
✓ = Student is accepted as a peer minister;
x = Student is not accepted as a peer minister.

Sample table of how applicants are marked:

Name of Student	%R	%NR	%NK	I	✓ = Accept	X = Reject
(Name)	55	6	39	14	✓	
(Name)	34	15	51	16		x
(Name)	22	28	50	8		x
(Name)	46	7	47	10	✓	
(Name)	38	15	47	17		x
(Name)	78	1	21	18	✓	

Criteria for Using Summary Evaluation Sheet and Selection of Peer Ministers:

The following criteria are the guidelines for using the summary evaluation sheet and selecting the final list of peer ministers in Saint .....'s School.

1. For each candidate the percentage of teachers who recommend or do not recommend the student is calculated. These percentages, along with the total points from the applicant's interview are entered in the appropriate boxes on the sheet.
2. Students who receive a "R" response from at least 25% of the teachers are considered for acceptance.
3. Those students who received a "NR" response from at least 10% of the teachers are rejected.
4. For students who fall into neither of these two categories, their application statements, interview scores, and recommendations from teachers are individually considered, along with the amount of time they can commit to the peer ministry programme.

In addition to the above criteria, that of "representativeness" is important. Both students and teachers are informed that peer ministers will be drawn from a cross section of the school population ,allowing for a variety of interests and personality types - bright, average and weak students, students from different socio-economic backgrounds, athletic, musical etc. students.

Suggestions for Interviewing Applicants for Peer Ministry in Saint .....'s Secondary School

- Interviews can be one-to-one or in small groups. Group interviews allow the interviewer to note how applicants relate with each other.
- The peer ministry programme is described at the beginning of the interview.
- The workshop dates are also given at the beginning.
- Interviews are unstructured allowing applicants to answer questions as they wish.
- Notes are taken during the interview.
- Applicants are thanked at the end and they are told what the next steps in the selection procedure will be.

Possible Questions for the Interviews:
(Not all of these questions would be asked at the same interview - only a selected three or four of them would be asked at any one interview)

1. What approach would you take in helping someone who has a probllem to discuss?
2. What do you think can be done to improve the atmosphere in our school?
3. How do you think the peer ministry programme can be useful in the school?
4. What areas do you think would be important to talk about with the first year students?
5. What one characteristic of your personality do you think will be helpful to you in your role as peer minister?
6. What do you want to get out of the experience of being a peer minister?
7. What would you like to learn about yourself in the next year?
8. What do you want to get out of life?
9. Explain how your personality is reflrcted through your hobbies and interests?
10. Why did you apply for the peer ministry programme?

Interview Evaluation Form for Peer Ministry

Saint .....'s Secondary School

Student's Name: _____

(negative) 0 1 2 3 4 5 (positive)

_____ Open and communicative

_____ Willing to talk about self

_____ Sensitive

_____ Self-confident without arrogance

_____ Respectful of others' feelings and opinions

_____ Positive in responding

Total Points: _____
(max. - 30)

Comments: _____

_____

_____

_____

[Letter to parents of successful applicants to peer ministry]

Saint ……..'s Secondary School

May, ……19..

Dear Mr. & Mrs. ……,

Your son/daughter, …… , has recently been admitted to the peer ministry programme in Saint ……..'s Secondary School. He/she was chosen from among many students, based on a personal interview, teacher references and teacher recommendations. This programme is an exceptional opportunity for personal growth, both spiritual and emotional, and for service to one's fellow students.

Enclosed is a leaflet explaining the goals and requirements of the peer ministry programme. One requirement is that your son/daughter participate in a retreat programme and/or classroom presentations at least once each term. This poses the possibility of missing classes for one day in the term and going to a nearby retreat house as a team member for a one day retreat programme.

If you are agreeable to having your son/daughter participate in this programme, please sign the form below, detach it and return it to me by May ….. I look forward to your reply.

Yours sincerely,

……
(School Chaplain)

- -

I am willing to give my son/daughter, …… , permission to participate in the Student Ministry Programme at Saint ……..'s Secondary School.
I understand the requirements of the programme as described to me by letter and enclosed leaflet.

_____ _____

(Date) (Signature of parent or guardian)

[Letter of Congratulations to New Peer Ministers]

Saint .....'s Secondary School

... May 19..

Dear ..... (Student's Name),

Congratulations! You have successfully gone through the application process and have been selected as a peer minister for the school year 19.. - 19..

.

I am pleased that you have taken the initiative to involve yourself in the programme that proposes to further develop your personal and spiritual growth, leadership skills and service-orientated awareness.

Because of the serious nature of this programme, namely, your personal growth and the growth of those you will serve, I intend to work with you using the most highly respected materials that are available today.

With a view to preparing for the year ahead, I have arranged for your participation in the August workshop, which will take place in the school on ..... (date). It will start at 10 a.m. and finish at 4 p.m. Bring a packed lunch.

I look forward to seeing you at the workshop and to working with you throughout all of next year.

Yours sincerely,

.....

School chaplain.

[Letter of regret to unsuccessful applicants]

Saint .....'s Secondary School

May, ...19..

Dear ..... (student's name),

Thank you for applying for the Peer Ministry Programme in our school and for being part of the interview process. As you know, there is room for only a limited number of students on the programme and I am sorry to let you know that you are not among those selected this year.

Your interest in student ministry is an indication that you are a generous, service-oriented young person. I would like to encourage you to look into other programmes in which your desire to serve can be expressed, both here at school and in the community. May you have a good year in school.

Again, thank you.

Yours sincerely,

.....
(School Chaplain)