# Weaving a Cloak of Local Colour: a Pastoral Reflection on Clinical Pastoral Education in Aotearoa/New Zealand

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# Abstract

Clinical Pastoral Education (CPE) is a process of teaching and learning pastoral ministry. It began in America in the mid-1920s. The historical roots establish the pedagogy of the process, and point to the enthusiasm with which this method of teaching and learning has been embraced by participants. Through this enthusiasm, CPE has spread internationally and has been enculturated and contextualised in many countries around the world.

A handful of people in Aotearoa / New Zealand (A/NZ) were influenced by early pioneers of the process – those who travelled from A/NZ to America as well as those who travelled from America to A/NZ – who spread their enthusiasm for this action-reflection method of teaching and learning. Since the 1960s, CPE has, in some way, been part of the fabric of ecumenical pastoral ministry training in A/NZ. The fragile beginning of CPE in A/NZ rests on the shoulders of a few committed people, pioneers of the past and current visionaries, focused on growing theology as well as pastoral skills.

Many of the local pioneers of CPE have made a significant contribution to the body of pastoral theology that underpins thinking and training in areas of pastoral ministry and counselling / psychotherapy training. There are, however, some changes and challenges ahead for both CPE and ministry education / formation which makes this study germane at this time.

This thesis has woven together four threads of the story of CPE:

- the historical roots of CPE specifically as they point to pedagogy – *establishing the warp of the loom*
- the narrative of some of the early pioneers of the programme in A/NZ – *the colours of the weft emerge*
- enculturation and contextualisation of CPE in A/NZ - *weaving a cloth of local colour*
- the contribution that CPE has made and is making to pastoral ministry in A/NZ – *cutting the garment to suit the cloth*

# Introduction

## What is CPE?

CPE focuses on experience-based theological education that occurs within a supervised small group (usually no more than six students per group) over a discrete time frame. Students contract to undertake clinical experience in a ministry setting of their choice for a specified number of hours each week. CPE courses are 400 hours duration and are referred to as 'units' of CPE. These 'units' may occur as full-time or part-time. A full-time unit comprises 20 hours per week of clinical pastoral experience and 20 hours per week of facilitated group work, personal supervision and self-directed study for 11 weeks. A part-time unit may have the hours spread over, for example, 17 weeks – possibly coinciding with a university semester.[1] Alongside the clinical work, the students attend group-supervision with their peers and personal-supervision, both models of supervision facilitated by a trained and accredited[2] supervisor. A statement by the New Zealand Association of Clinical Pastoral Education (NZACPE) describes CPE thus:

> CPE fosters experienced-based theological education, combining the practice of pastoral care with qualified supervision and peer group reflection. It is grounded in a person-centred approach to pastoral ministry.[3]

Students are supported to develop individual and group goals to ensure that they find both safety and challenge within their peer-group. A corner-stone of the CPE process is the writing up and presentation of case studies (verbatim) for discussion, reflection and critique within the peer-group and personal supervision.

These verbatim

> direct students towards first-hand living source materials – men and women actually in crisis – rather than towards second-hand statements in text books.[4]

[1] A break down of course components can be found in Appendix 1.
[2] Supervisors are accredited by the New Zealand Association for Clinical Pastoral Education.
[3] NZACPE information handout – no author ascribed; see Appendix 1.
[4] NZACPE information handout.

Each CPE group is unique. The life stories of the individuals within the group, and their individual and group goals, influence the 'curriculum' for that particular group. The following learning objectives, however, are common to all groups, in an effort to ensure the consistency of the programme:

**CPE enables the students to:**

- Demonstrate critical awareness of how they themselves and their beliefs affect their functioning in ministry
- Develop an appreciation of how their attitudes, values and assumptions inform their ministry
- Demonstrate pastoral skills in a variety of pastoral situations
- Identify their own learning processes and the personal dynamics that effect their learning
- Utilise experiential learning, particularly reflection-upon-action and reflection-in-action as a means of enhancing their ongoing learning
- Demonstrate their ability to utilise supervision for their own learning and support
- Demonstrate their appreciation of a peer group for learning and support
- Develop the critical ability to reflect theologically upon issues that arise in the process of pastoral care
- Understand and appreciate the relationship of ministry alongside other helping professions
- Demonstrate an integrated understanding of their role and function in ministry as a profession[5]

This method of 'teaching' and preparing people for both lay and ordained ministry occurs in various regions of A/NZ throughout each year. In the Auckland region alone, there may be as many as six programmes annually, offering places for 36 students. These students are drawn from various Christian denominations[6], various cultures and backgrounds and undertake the 'clinical' component of their experience in many different settings. Some are preparing for ordination and professional ministry. Many are enhancing their ministry skills to continue vital lay ministry and continuing ordained ministry in their communities.

[5] These objectives are taken from an as yet unpublished application from NZACPE to the New Zealand Qualifications Authority (NZQA) seeking course approval. They have been developed by the NZACPE executive in consultation with supervisors (2002)

[6] According to the Secretary of CPE-Auckland, there has, to date, been only one enquiry from a non-Christian to undertake CPE in A/NZ. This is not the case in America where many people of other faiths, working in chaplaincy, undertake CPE. Cross-cultural, interfaith CPE, is further mentioned by Noel Brown in Chapter 3 and by Herbert Anderson in Chapter 2.

In June of 1990, The Australia and New Zealand Association for Clinical Pastoral Education[7] (ANZACPE) was formed. According to their publicity information, there are six member associations within this grouping:

> Each association is autonomous with its own administrative structures for Accreditation of CPE Supervisors and Registration of centres where CPE can be conducted. However the Standards for Clinical Supervisor Level II have been established across the various associations and equivalency is recognised. Members of ANZACPE meet annually for a conference and for the conduct of Review committees for Level II.

Ongoing evaluation and assessment has kept the CPE process alive and dynamic over a long period. This potential for adaptation and ongoing development in response to context without loss of the central shared vision is what attracts me to CPE and as a result of my experience and my reading, I am convinced of its relevance as an adjunct to any ministry formation process. The emphasis on action-reflection methodology within the CPE process encourages contextual evaluation and, while individual growth is perhaps a primary concern, the assessment of how people function within a group is inevitable. The process is relational and offers a venue for exploring relationships across the strands of culture, race, gender, theology and role.[8]

The development of CPE into the context of A/NZ is fascinating. The story rests on the shoulders of a handful of people who saw a need, searched a framework and grew a method that continues to provide theological education and practical skills. But the story of CPE begins in another place, with a different group of people, no less committed, no less fascinating. As one reads the history of CPE, paying close attention to the early leaders, (in effect, meeting them as 'living human documents'[9]) the pedagogy that is still intrinsic within CPE emerges. It is through the telling of the story that insights into the pedagogy and philosophy of CPE emerge – this history is, in effect, a case study of a case study methodology.

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[7] The story of how this association came about is amplified in Chapter 3.

[8] In the second CPE I undertook, there were two women and four men. Two people were from strongly patriarchal denominations. One person identified as gay amongst three people who considered this abhorrent to God. We were from four different cultures. The melting pot was hot at times but our 'cooking' together wrought change within us all – changes of attitude, values, *imago dei* and a sense of community. We learned.

[9] Anton T. Boisen, *The Exploration of the Inner World* (New York: Willett, Clark & Company, 1936), 185.

# Chapter One

## Rationale

This thesis has as its main aim, the study of the history and development of Clinical Pastoral Education (CPE) in the Aotearoa / New Zealand (A/NZ) context. Material for this thesis has been collected from people involved in the establishment and maintenance of CPE in New Zealand and from documentation of meetings and conferences held since CPE was established in A/NZ. The collection and exploration of data had three foci and these have produced three associated questions:

- To present a chronology of the development of CPE in A/NZ – ***how did the process come to and develop in this land?***
- To present some reflection as to the contextualisation of an originally American process into an A/NZ context – ***how has the process been shaped or required shaping to meet local and cultural needs?***
- To present some reflection on current thinking about pastoral care teaching in A/NZ and to wonder – ***how has the CPE process influenced thinking and presentation of pastoral care teaching?***

Telling the history of any organisation carries both risk and benefit. The benefit, in this instance, is an opportunity to reflect on the contribution that NZACPE has made to the development of ministry and, in particular, chaplaincy in A/NZ. It is also an opportunity to reflect on change and challenge and to notice how NZACPE has worked to contextualise and enculturate the CPE process in A/NZ. The major risk is that some important stories – both favourable and unfavourable – may remain untold due to the focus of the questions and the size of the sample of subjects interviewed for this study.

The subjects who have been interviewed are all adults and are not in a dependent relationship with the interviewer. The subjects are people who have been involved in the development of CPE, most of whom have trained as CPE supervisors. Many of the supervisors who have been interviewed are priests, ministers, chaplains, counsellors and therapists.

NZACPE have kept records of meetings dating back to the early 1970s. They have

made these records available to me for the purpose of this thesis. I have read through the minutes of some of the very early planning meetings as well as through more recent material. I have identified eight key people from this data who have been part of the story of development and who have been involved in the ongoing maintenance of CPE. A précis of my thesis proposal was read at the annual meeting of CPE supervisors in 2001 and there was unanimous agreement by all of the people present to the principle of the project. This group has been kept informed as to the progress of the project.

As this thesis has progressed, I have become increasingly aware of the lack of resources required to explore some of the areas originally anticipated in my thesis proposal. The story of the birth and growth of CPE in A/NZ is imbedded in the minds and memories of people who have been involved with CPE in some way – as supervisors, students, or church officials recommending the programme to their ministry candidates. There are no doubt denominational stories, stories from the various providers of theological education, and stories from centres around A/NZ that remain untold due to the size and scope of this research. However, this thesis attempts to gather at least some of the threads that form the fabric of CPE and offers a sincere effort to trace the journey from America in the mid 1950s, to the development and contribution of CPE to the present day. It has been impossible to discuss the development and contribution without exploring the history and acknowledging the pioneers of the CPE process both in America and in A/NZ. It has been through these stories that the pedagogy and methodology that drives CPE have emerged. The methods used to reflect upon the original theses have influenced the outcome of this reflection.

## Methodology

The aim of this research is two-fold. Firstly, there is a desire to tell the story of CPE in A/NZ as seen through the eyes of the people who have initiated and grown the programme in this land. The second aim is to reflect on the contextualisation and influence of CPE in pastoral ministry training in A/NZ.

In 1991, a definitive article appeared in the *Journal of Supervision and Training in Ministry* in which Noel Brown[10], one of the early supervisors of NZACPE outlined the history until that point.[11] David Stark, representing Australia and A/NZ at an International Conference of pastoral counsellors and supervisors in Ghana in 1999, briefly outlined a combined history of CPE in Australia and New Zealand until that point.[12] Other than these two articles, there is no formal history of CPE in A/NZ in existence.

The project began with the sorting of a large box of letters, memoranda and meeting notes collected by various supervisors since the mid 1970s. Minutes of Annual Meetings of Supervisors from around the country have been carefully filed since 1978. This material, along with a data-base detailing the training history of each CPE supervisor who has worked in A/NZ, was provided for the purpose of this research. This training history of all accredited CPE supervisors in A/NZ is contained in Appendix 2.

A handful of people who saw the potential of CPE for the A/NZ context, carry the story, struggle, process, development and ongoing vision of CPE. There have been twenty-one CPE supervisors fully accredited by NZACPE and currently, six of these supervisors are supervising CPE courses in A/NZ. While it was not possible to interview all of these people for this thesis, NZACPE, via their Annual General Meeting in 2002, suggested eight people for interview. Criteria for selection were decided as follows:

- A denominational spread
- A gender spread
- At least two people involved in the original establishment of CPE groups and the CPE network
- One or two people involved in formal and/or seminary based theological education

[10] This article is more fully discussed in Chapter Three.
[11] W. Noel Brown, "C.P.E. In New Zealand: A Review of Some New Directions," *Journal of Supervision and Training in Ministry* 13 (1991): 128.
[12] David Stark, "The Process of Formation of the Australia & New Zealand Association for Clinical Pastoral Education," *Ministry, Society and Theology* 14, no. 1 (2000): 88

Many of the initiators of CPE in A/NZ are reaching retirement age and it is important to tell their story before the history of the programme is lost. This project was proposed in 2001. Interviews were undertaken between 2002-2003. Since then, three supervisors have died: the Rev Gordon Hambly, Ms Diana Goss and the Rev Paul Morreau. Their contribution to this research and to CPE in A/NZ has been invaluable.

Because of the paucity of recorded history, and thus analysis and critique of the CPE-A/NZ process, this research relies heavily on the first-person stories of some of the people who initiated, developed and now, maintain CPE in A/NZ.

Becker suggests that

> …while life history is not conventional social science 'data' it offers a first-person account and a faithful rendering of the subject's experience and interpretation of the world he [sic] lives in.[13]

Thus, by inviting 8 supervisors to '*tell YOUR particular story of CPE'*, we are afforded a glimpse of various fragments of a mosaic[14] that, when pieced together, provide insight into the journey required to shift CPE from its American birthplace to A/NZ. This method of inviting a story has enabled "an opportunity to assemble tangible information that have not previously been documented."[15]

[13] Howard S. Becker, "The Life History and the Scientific Mosaic," in *Qualitative Research Methods*, ed. Darin Weinberg (Massachusetts: Blackwell Publisher, 2002), 79.

[14] Becker suggests that "each piece added to a mosaic adds a little to our understanding of the total picture … No one piece has any great job to do; if we do not have its contribution, there are still other ways to come to an understanding of the whole". (2002:80-81)

[15] Elaine Rabbitt, *Oral History, the Insider Becomes an Outsider: Using a Qualitative Approach in a Doctoral Study by Distance Education* [http://www.aare,edu.au/conf03nc/ra030042pdf] (2003 [cited 4th June, 2004 2004]).

It has been germane to remember that each person interviewed has brought their unique bias to the telling of their story of CPE.[16] All of the people interviewed had some difficulty accurately remembering dates for particular events.[17] According to Rabbitt, "the narrator's story, their version of 'truth' differs from other eye-witness and first-person accounts."[18] This is ascribed to nostalgia, deterioration of memory or the interviewee telling the interviewer what they assume the interviewer wants to hear. In an attempt to counter at least some aspects of potential bias, each subject was invited to consider the following questions and these formed the basis of the interview process:

- How did the process of CPE come to and develop in this land?
- How has the process been shaped or required shaping to met local and cultural needs?
- How do YOU believe the CPE process has influenced thinking and presentation of pastoral care in the local context
- In telling the story of CPE at this time, what do YOU think MOST ESSENTIALLY needs to be included and WHY?

In spite of the fact that each interviewee had received these questions in advance, the interviews were fairly unstructured and conversational, focused on what the story-tellers wanted to tell of their story of CPE.

While NZACPE does not have an accurate record of the number of students who have undertaken CPE since it began in 1969, Auckland figures are available from 1980. Between 1980 - 1989, 239 students undertook CPE in Auckland. During the years 1990 – 2001, 517 students undertook CPE. Thus, a total of 756 students in the Auckland region alone participated in a CPE course in the past 21 years.

As I reflected on the number of people in ministry - lay and ordained, culturally and ecumenically diverse, dispersed throughout ministry units nationally - who have been influenced by CPE, I became increasingly committed to the exploration of CPE's roots and fruition in A/NZ. Links between CPE and Lifeline, Presbyterian Support Services, Christian counselling centres and psychotherapy training also emerged during the

[16] Ian Hodder, "The Interpretation of Documents and Material Culture," in *Handbook of Qualitative Research*, ed. Norman K. Denzin and Yvonna S. Lincoln (Thousand Oaks, California: SAGE Publications, 1994), 393.
[17] This was particularly evident in trying to accurately date the meeting called to establish CPE-Auckland. Gordon Hambly, Evan Sherrard and Harold Pidwell were unable to accurately date this event.

interviews and this further motivated the desire to at least begin the process of recording the contribution of CPE to the fabric of ministry and social service.

With the exception of one subject, the interviewees were chosen from a list of candidates identified by NZACPE. Diana Goss, Gordon Hambly, Noel Brown and Evan Sherrard were prime candidates through whom to explore the links with CPE America, where they had gained experience and qualification. Boyd Glassey had undertaken CPE in A/NZ and in Australia and, at the time of interview was Chairperson of NZACPE. While Joan Dallaway had completed one unit of CPE in Australia, most of her training, experience and accreditation was obtained locally. Storm Swain was the most recently accredited supervisor in A/NZ at the time of her interview. Harold Pidwell, the one interviewee who is not an accredited CPE supervisor, was invited to reflect on the place of CPE in the academic arena because of his involvement at Carey Baptist College, Auckland Consortium of Theological Education (ACTE) and the Melbourne College of Divinity (MCD)[19].

One interview (Harold Pidwell) occurred in my office at St John's – Trinity Theological College. Joan Dallaway, Noel Browne and Storm Swain were interviewed in our home. Gordon Hambly, Diana Goss, Evan Sherrard and Boyd Glassey were interviewed in their own homes. The venue of the interview does not appear to have influenced the information gathered in any way. Each interviewee had prior notice of the questions for discussion prior to the interview, all signed a formal consent form and all were willing to have their interview tapes made available as oral history for NZACPE.

The geographic location of the interviewees influenced the timing of the interviews. Only Gordon Hambly and Evan Sherrard were resident in Auckland at the time of the interviews. I travelled to Wellington to interview both Diana Goss and Boyd Glassey. Joan Dallaway and Storm Swain made themselves available for interview during visits to Auckland from Taupo and Dunedin respectively. After initial contact with Noel Brown in America and Harold Pidwell in Melbourne, I was able to arrange interviews

[18] Rabbitt, *Oral History, the Insider Becomes an Outsider: Using a Qualitative Approach in a Doctoral Study by Distance Education* ([cited).

[19] There was a close relationship between MCD and ACTE – for a period of 10 years, the degree obtained through ACTE was conferred by MCD.

during planned visits to Auckland. This meant that there were gaps of some months between interviews.

Interviews were conversational in an effort to explore beyond a chronological history. In attempting to build a multi-dimensional picture of CPE that would show history, development and contribution, it was important to explore the "*becauses*" that have brought about the continuing evolution of the CPE programme.[20] Some of the questions addressed to the later interviewees were influenced by reflection on early interviews as gaps were discovered and connections were made between various stories. While initially concerned about this, I now believe that this has been a strength of the process. Janice Morse[21] suggests that audio-taped conversations and written anecdotes (which have formed the basis for this research) enable the interviewer to ask 'meaning' questions, thus eliciting the essence of the person's experience. She propounds that beginning with a 'conversation' enables the direction of the study to emerge more freely from the subjects rather than remain the domain of the interviewer.[22] Through my conversations with eight people intimately connected with CPE, I have sought to "weave a text that re-creates for the reader the real world that was studied." [23]

## Gaze:

According to Silverman,[24] both *culture* and *context* have the potential to 'sensitise' the researcher to interview material. Simplistically, it has been important to consider the context and culture of the interviewee when inviting comments about 'contextualisation' of the CPE process and to recognise that the contexts of both the interviewee and interviewer have influenced data collection and analysis. In order to tell the story of CPE, it has been important to locate myself within the story.

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[20] Buechner, F. *Telling Secrets – a memoir* 1991, San Francisco: Harper p. 2 This is a phrase borrowed from Frederick Buechner who suggests that the plot of one's life is infinitely more interesting than the chronology. The plot offers us the reasons **why** our life takes a particular path **… because** of this, I did that, and so on.

[21] Janice Morse, "Designing Funded Qualitative Research," in *Handbook of Qualitative Research*, ed. Norman K. Denzin and Yvonna S. Lincoln (Thousand Oaks, California: SAGE Publications, 1994), 224.

[22] Ibid., 229.

[23] Norman K. Denzin, "The Art and Politics of Interpretation," in *Handbook of Qualitative Research*, ed. Norman K. Denzin and Yvonna. S Lincoln (Thousand Oaks, California: SAGE Publication, 1994), 507.

[24] David Silverman, *Interpreting Qualitative Data: Methods for Analysing Talk, Text and Interaction* (London: Sage, 1993), 6-8.

Nancy Scheper-Hughes offers this insight:

> We cannot rid ourselves of the cultural self we bring with us into the field any more than we can disown the eyes, ears and skin through which we take in our intuitive perceptions about the new and strange world we have entered.[25]

I bring a cultural bias to CPE in that it has been an important component of my own ministry journey as a *pakeha*[26] ordained woman who has spent the previous five years working primarily in a theological college focused on ministry formation. I believe that my position as a person focused on practical theology within the academic environment of a theological college influenced not only my questions but also my analysis of the data collected. The changes that have occurred in theological education in Auckland over the past four years have also impacted on this thesis. The cessation of the Auckland Consortium of Theological Education (ACTE) and the development of the School of Theology at the University of Auckland has resulted in curriculum change. CPE is currently in the process of seeking course approval through the New Zealand Qualification Authority (NZQA) so that it can re-gain status as a core component of preparation for ministry as well as continuing to be available to lay and ordained people actively engaged in ministry. I am aware, too, that as an educated *pakeha* woman, I have brought a limited gaze to this exploration and I perceive the area of 'enculturation' as much more complex than that of context. This complexity is further addressed in Chapters 4 and 5.

I have participated in CPE on two occasions, supervised by one of the people I have interviewed. In my role as Director of Field Education (1999-2004), I was actively involved in encouraging and supporting students in ministry training at St John's Theological College in partnership with Trinity Methodist Theological College. It was clear when I began work in the Field Education Programme that my predecessors had been influenced by CPE in that the programme is based on action-reflection, requires theological reflection and encourages students to complete verbatim. The primary focus of the Field Education Programme continues to be developing the students' increased

[25] Scherper-Hughes, *Death without Weeping: The Violence of Everyday Life in Brazil* (Berkley: University of California Press, 1992), 28.
[26] Ryan's Dictionary of Modern Maori defines *pakeha* as non-Maori, Caucasian. The word is commonly used to include all races other than Maori and Polynesian in Aotearoa / New Zealand.

self-awareness, not only of their skills, responses and behaviour, but also of their theology and *imago dei*.

Currently, as I have begun work in an urban parish, I have been invited to supervise students undertaking both CPE and Field Education Programmes. This ongoing proximity to students undertaking 'clinical' practice in the midst of their academic learning has heightened my curiosity as to how and why CPE remains an important component of preparation for ministry in many instances.

There is another way in which CPE impacts on my current life and work. I *liv*e with CPE, in that I am married to a CPE supervisor, John McAlpine. He undertakes two CPE programmes each year, the group component of which occurs in our home. Thus, I have needed to approach the subject fully aware of my insider status.

According to Rabbitt, this insider status has placed me as researcher in a position as "situated knower"[27] where I am known by the interviewees who are aware that I hold something of the story they will share. Thus, because many of the interviewees knew me personally or at least knew of me, they all approached the interviews as more of a conversation. A positive attribute of this insider status has meant that during the interview process, because I already know something of the CPE story, I have been able to ask connecting questions and to notice links between seemingly disparate pieces of information. It has also been possible to check facts about dates and numbers because John McAlpine has been Secretary to NZACPE since 1988 and has maintained records on the organisation's behalf.

As an 'insider', however, I have had to remain open to my positive bias towards CPE and to ensure that I have not avoided asking questions that may open a negative response. In re-listening to the interview tapes, I am aware that I have missed some nuances that would have enabled deeper conversation around particular topics and events and attribute this to a familiarity with both the topic and the interviewee. In exploring what it means to approach a topic as an 'insider', however, I have been reassured by Denzin's comment that "in the social sciences there is only interpretation.

Nothing speaks for itself."[28] In my efforts to 'make sense' of the stories gleaned from the interviewees, interpretation has inevitably occurred.

Because CPE is an action-reflection method of educating, relying heavily on case-study reflection, I approached this research committed to applying an action-reflection method to the 'case study' of CPE. In this instance, the interview has been the 'action' while the transcription and writing up has offered an opportunity for 'reflection'. The subjects interviewed have all contributed vital data to the case under scrutiny. Robert Stake, drawing on the work of Robert Yin, offers a useful schema for researchers to apply to case study:

- Conceptualisation of the object of the study
- Selecting themes or issues for emphasis
- Observing patterns that contribute to the identification of issues
- Applying multiple perceptions in order to verify an observation
- Establishing alternative assumptions or interpretations
- Developing assertions or generalisations of the case.[29]

Writing and submitting the research proposal for this study was an effort to 'conceptualise' CPE as the object of study. Exploring how CPE spread from America to A/NZ, and the subsequent contextualisation and enculturation were obvious themes for emphasis. However, as I have explored the early beginnings of CPE in America and A/NZ, patterns pointing to the pedagogical underpinnings of CPE, relevant to CPE's contribution to pastoral ministry and ministry formation, have occurred. Attempting to look beyond my bias as an insider and 'situated knower' has challenged me to approach the collected data from a variety of perspectives and, through this, I have made observations about CPE that I could not have foreseen. And, while I have not evaluated CPE as a method of teaching and learning, I am able to generalise that for the people interviewed, this has been a life-changing, life-enhancing process.

Associated with the desire to accurately reflect CPE methodology throughout this study, I have, where possible, linked the story with theorists associated with CPE. For example, most of the articles used to explore pedagogy, contextualisation and

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[27] Rabbitt, *Oral History, the Insider Becomes an Outsider: Using a Qualitative Approach in a Doctoral Study by Distance Education* ([cited).
[28] Denzin, "The Art and Politics of Interpretation," 500.
[29] Robert E. Stake, "Case Studies," in *Handbook of Qualitative Research*, ed. Norman K. Denzin and Yvonna. S Lincoln (Thousand Oaks, California: SAGE Publications, 1994), 243-5.

enculturation are from the *Journal of Supervision and Training in Ministry* which is supported by the North Central Region of ACPE[30] and *Ministry Society and Theology*, sponsored by, among others, the Association for Supervised Pastoral Education in Australasia. I have returned to the texts of Richard Cabot, Russell Dicks and Anton Boisen and I have read what historians have written about CPE. (Asquith, 1992, and Hall, 1992) Where possible, I have used educational theorists referred to by CPE writers, viz: John Dewey and Malcolm Knowles and, when exploring enculturation and contextualisation, I have used articles written by people critiquing CPE rather than education per se. Because this research has been qualitative, rather than quantitative and has relied on the phenomenology of the encounter, I have used *The Handbook of Qualitative Research* (Denzin and Lincoln, 1994) as a guideline for the approach I have taken.

[30] Published in cooperation with the Journal of Pastoral Care, the official journal of ACPE, America.

# Chapter Two

## Early Beginnings: The Warp of the Loom

According to pastoral historian, Charles Hall, CPE emerged as a method of teaching pastoral skills in the early part of the twentieth century in America. It evolved as a response to people in ministry recognising their need for clinical as well as academic preparation for day to day ministry. Hall suggests that prior to the birth of CPE, "pre-twentieth century pastoral care was long on giving advice"[31] and relied on the theological assumptions and experiences of the pastor. One outspoken critic of this method of providing pastoral care was Harry Emerson Fosdick, a prominent and outstanding preacher in New York. He decried the fact that:

> People came to Church on Sunday with every kind of personal difficulty and problem flesh is heir to … … A sermon was meant to meet such needs; it should be a personal counselling session on a group scale.[32]

While he had trained prior to the onset of CPE, Fosdick recognised the need for pastoral counselling skills in his ministry practice and he was outspoken as to the lack of these skills being offered during theological training. Fosdick's experience of ministry challenged him to see the need for pastors to work towards "an integration of the intellectual and emotional in the lives of their parishioners."[33] Fosdick's insights challenged existing theological education in which "classes in practical application for preaching, pastoral care, and administration were non-existent in the seminary curriculum." [34] However, by the early twentieth century, there was a change in theological education. E. Brookes Holifield suggests that, in spite of seminaries "dividing their curricula into 'practical' and 'classical' branches"…"revisions … .failed to transform the ministry". [35]

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[31] Charles E. Hall, "Head and Heart: The Story of the Clinical Pastoral Education Movement," (1992): 1.
[32] H. E. Fosdick, *The Living of These Days, an Autobiography* (New York: Harper & Brothers, 1956), 94.
[33] Hall, "Head and Heart: The Story of the Clinical Pastoral Education Movement," 2.
[34] Ibid., 2.
[35] E. Brookes Holifield, "Ethical Assumptions of Clinical Pastoral Education," *Theology Today* 36, no. No. 1 (1979): 34.

This lack of practical preparation was at that stage, also being noticed within the disciplines of Law and Medicine. Harvard Law School had "decided that improved pedagogy demanded an abandonment of lectures and the substitution of case studies."[36] Harvard introduced a case study method in 1870 and, in 1910, medical training was altered to include "internship to provide a clinical approach to the understanding of medical theory."[37] One of the founders of medical internship was Richard Cabot, Professor of Clinical Medicine at Harvard Medical School. He had returned from World War 1 "with a concern for the larger problems of humanity"[38] and had sought a partnership between medicine and ministry. Cabot published an article entitled "A Plea for a Clinical Year in the Course of Theological Study" in 1925.[39] He collaborated with Russell Dicks to produce the classic book on chaplaincy: *The Art of Ministering to the Sick* in 1936.

Anton Boisen is credited as "the founder of CPE".[40] Boisen's personal experience of mental illness while working as a minister in both Presbyterian and Congregational Churches challenged the belief that

> some forms of mental illness serve a curative, problem-solving function for the individual. As such, he believed that these forms of mental illness have a religious dimension which is worthy of study by persons interested in the spiritual life.[41]

This group of people, Fosdick, Cabot, Dicks and Boisen, were pivotal in the ensuing development of CPE – a means of educating people for ministry that addressed the issues they were highlighting. In discovering the stories of the founders and reviewing the early history of CPE the pedagogy that continues to underpin CPE today emerged. [42]

In 1920, a few years after Boisen completed his theological studies, his family committed him to a mental hospital. He had begun his theological study in 1908 and

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[36] Ibid., 34.
[37] Hall, "Head and Heart: The Story of the Clinical Pastoral Education Movement.", 2.
[38] Glenn H. Jr. Asquith, *Visions from a Little Known Country: A Boisen Reader*, ed. Glenn H. Jr. Asquith (U.S.A.: Journal of Pastoral Care Publications Inc, 1992), 7.
[39] Cabot, R. C. "A Plea for a Clinical Year in the Course of Theological Study," *Survey Graphic* September, 1925; reprinted in Cabot's *Borderline of Ethics* (New York: Harper & Row, 1926).
[40] Asquith, *Visions from a Little Known Country: A Boisen Reader*, 1.
[41] Ibid., 1.
[42] this comment is amplified in Chapter 4.

had had "a mediocre career in several small pastorates in the Congregational Church".[43] During this period of hospitalisation, his own experience caused him to recognise that the doctors who treated him "were not fitted to deal with religious problems … if they succeed in their aims, the patient is shorn of the faith in which lies his hope of cure."[44] In attempting to address this issue, Boisen came into contact with Richard Cabot, who was teaching a course on case study method at Harvard Medical School. Cabot's organic approach to learning remains a cornerstone for CPE today. Cabot believed that all humanity has a growing edge:

> A soul like a muscle grows from a frontier which registers the point reached thus far on its march into the unknown. Not many years ago it was discovered that we can cultivate a bit of human muscle or kidney outside the body and watch the detail of its growth. The tissue puts out new columns of cells like the rows of bricks added as we build a brick wall. Thus, in a week's time a fragment the size of one's little fingernail lengthens itself a fraction of an inch. The growing edge, jagged and irregular, is the surface out of which the new cells sprout."[45]

Using this model of human tissue where growth occurs only at the jagged edge, Cabot argued: "Holes in a student's knowledge cannot be filled satisfactorily unless we go to a student's growing edge."[46] Cabot was committed to what he called 'clinical theology', which he described as "theology brought to the bedside, to the bereaved, to the dying, to the invalid, to the aged and to the delinquent."[47]

Boisen and Cabot worked together to develop a process model of learning aimed at enabling the ongoing theological development of the students. Hall suggests that Boisen "seemed to believe that clinical experience might not confirm accepted theological beliefs but help discover new theological truths."[48] Boisen had a deep commitment to ensure that people's experience of God, in whatever life situations they were facing, was recognised as contributing to ongoing theological thinking. He appears to be suggesting that we learn about ourselves and God, and ourselves in relation to God,

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[43] Asquith, *Visions from a Little Known Country: A Boisen Reader*, 5.
[44] Anton T. Boisen, "Out of the Depths: An Autobiographical Study of Mental Disorder and Religious Experience," (1960): 102.
[45] Richard and Dicks Cabot, Russel, *The Art of Ministering to the Sick* (New York: Macmillan, 1944), 14.
[46] Ibid., 15.
[47] Richard and Dicks Cabot, Russel, "Clinical Training and the Earhart Foundation," *Andover Newton Theological School Bulletin* (1935): 3-4.
[48] Hall, "Head and Heart: The Story of the Clinical Pastoral Education Movement," 10.

from the lived stories of others. Those lived stories provide a case-study medium through which the pastoral student can develop new solutions to problems, new understandings of God and greater insight of self and others.

Boisen encouraged clinical practice in order to live theology rather than study it. Hall suggests that

> Boisen was . . . ahead of his time in attempting to integrate the intellectual and emotional aspects of life through the use of an empirical approach to study the psychology of religious experience.[49]

Hall reflects that Boisen was influenced by the thinking of William James, Sigmund Freud and John Dewey, all of who were influential in education design in America during this period.

> James stressed the unity of the mind and body and believed that feelings tend to be more important than thoughts. He believed in an empirical approach to the study of religious experience in all its varieties.[50]

Dewey stressed that 'how to think was as important as what to think'[51] and this commitment to the process of learning influenced Boisen's approach to theological education. 'Trusting the process' remains a foundation stone of CPE and signifies the shift from an accumulation-of-fact approach to education towards an integrated, process driven model.[52]

Another foundation stone of CPE emerges from Boisen's belief that in working with 'living human documents' the students would gain understanding of others, of themselves and of God.[53] The phrase 'living human documents' appears to be Boisen's code for the practice of "first-hand study of human experience".[54] Pastoral writer, Charles Gerkin offers the insight that

[49] Ibid.: 11.
[50] Ibid.: 3.
[51] Ibid., 3.
[52] Ibid., 3.
[53] Ibid.: 10 f.
[54] Ibid., 1.

> Boisen wanted to read those human documents with the same reverence, respect and depth with which one using modern hermeneutical method reads biblical texts.[55]

Boisen's own opinion as to the relevance of 'living human documents' in the study of theology is explained thus:

> . . . religious experience can and should be studied before it has gathered dust on library shelves, and the living human documents are the primary sources for the understanding of human nature.
>
> . . . Theology may be regarded as the co-operative attempt to organise and test religious experience by scrutinising religious beliefs and inquiring into the meaning and the consequences of these beliefs. It is assumed in this definition that man [sic] is a social being and that religious experience is the sense of fellowship raised to the level of the universal and abiding together with the resulting feelings, attitudes and actions. Religion is thus concerned with biological fact which is operative in the lives of all men whether they recognise it or not.[56]

Boisen "placed secondary importance on skill and practice and primary importance on identity, knowledge and understanding".[57] He believed that:

> the theological training of the future will be a continuous affair, with the parish as the laboratory, and the person in difficulty as the main concern, and the seminary as the clearing-house of information and the supervisor of methods. The attention will be shifted from the past to the present, from books to the raw material of life.[58]

An important aspect of the CPE experience is the small learning group who gather together to share experience and discovery. Richard Cabot and Anton Boisen relied on the interface of theory and practice in small group discussion where the presence of God was discussed and connections were made with both scripture and social history. Boisen describes his study of theology and humanity thus:

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[55] Charles V. Gerkin, *The Living Human Document: Re-Visioning Pastoral Counseling in a Hermeneutical Mode* (Nashville: Abingdon Press, 1984), 39.
[56] Asquith, *Visions from a Little Known Country: A Boisen Reader*, 77.This initially appeared as an article entitled 'Co-operative Inquiry in Religion' in *Religious Education*, September-October,1945, which I have been unable to source.
[57] Ibid., 231.
[58] Anton T. Boisen, "The Challenge to Our Seminaries," *Christian Work* 120, no. 4 (1926): 11-12.

> . . . I have sought to begin not with the ready-made formulations contained in books but with the living human documents and with actual social conditions in all their complexity.[59]

In a letter setting out the necessity of clinical experience for theological students, Cabot wrote:

> . . . with the experience of the hospital, the asylum, the almshouse, held in common memory by students and teachers who have faced them together, the lecture, the sermon, the prayer will be enormously enhanced in educative power.[60]

While Boisen's approach to CPE included case study preparation, Russell Dicks developed the verbatim report that could be used when students did not have long-term access to the people with whom they were working. Boisen appreciated verbatim as contributing to the student's learning, but he was concerned with the overbalancing of CPE towards 'technique' rather than towards 'understanding'. While Boisen used verbatim during CPE, he remained convinced that students needed to be engaged in serious theological reflection and that case-study method contributed to this reflection.[61]

One of the early pioneers of CPE in America who has strong connections with A/NZ is Seward Hiltner. Hiltner was one of Boisen's first CPE students, undertaking a programme at Elgin State Hospital in 1932. Hall suggests that

> Seward Hiltner may have done more to spread intellectual understanding of pastoral care, pastoral theology, pastoral psychology, and clinical pastoral education than any other one person.[62]

Hiltner was active in promoting, and in critiquing, CPE. Early in his career as an educator he wrote:

> In the early days of clinical pastoral training … there were long discussions on understanding vs method. Most of us held out for understanding on the grounds that method would naturally follow if we had that, but others promoted methods on the conviction that we needed a new practice but there was no need to change our theory. Of recent years I have come to believe both groups asked the wrong question. A counselor who knew method but not psychological dynamics would be a dangerous

[59] Boisen, *The Exploration of the Inner World*, 185.
[60] Hall, "Head and Heart: The Story of the Clinical Pastoral Education Movement," 6.
[61] Asquith, *Visions from a Little Known Country: A Boisen Reader*, 235.
[62] Hall, "Head and Heart: The Story of the Clinical Pastoral Education Movement," 29.

> machine. He needs a basic approach, not just in his head, but in the total attitude he has toward his parishioners. On the other hand, the bland assumption that proper method follows as the night the day if we but understand dynamics, is disproved by the alarmingly large number of counselors who know what makes people the way they are but can find only coercive or moralistic or diverting or generalising methods for trying to help them. Clinical training, like practical theology, has to relate theory and practice, objective understanding of what makes people tick and at the same time what happens and can happen in relationship between counselor and the person. Practical theology has its theoretical side, else it could not apply its resources to the aid of real people. But its theoretical insights are meaningless unless that application itself is studied and evaluated. Clinical pastoral training properly includes both.[63]

Hiltner became embroiled in the argument between the "New England" group, committed to maintaining CPE as integral to theological education, and the "New York" group – wanting administrative control of CPE via a 'Council for Clinical Training'.[64] The argument between 'education' and 'training' that underpinned the split between these two groups continued for many years.[65] However, E. Brooks Holifield suggests that "any number of issues divided the two groups. Some of the leaders, marked by strong personalities, simply disliked each other"[66] thus implying that divisions between the groups were based on more than mere differences of opinion about educational pedagogy.

In his history of the CPE movement, Charles Hall grounds the initial split 'between head and heart' during the 1930s and describes the New England group as 'conservative' and the New York group as 'radical'. He explains these terms thus:

> . . . *Conservative* means a belief in conserving or preserving past and present values, beliefs and methods. It means a belief in gradual change, seeking to integrate the new with the old without altering basic values. . . .*Radical* means going to the root of a problem or situation, seeking abrupt and far-reaching changes, often rejecting past or current values, beliefs, and

[63] S. Hiltner, *Pastoral Counseling* (Nashville: Abingdon, 1949), 244. as quoted by Hall: p30
[64] Hall describes this argument as 'between head and heart'. Both groups were committed to quality, integrated pastoral theology but each had a slightly different emphasis. The New York group had a stronger emphasis on the psychoanalytical approach while the New England group appeared to focus on the practice of pastoral skills. (see Hall: 1995; 40 – 45)
[65] I believe that this argument continues today and will refer to this arguement again in Chapter 5.
[66] Holifield, "Ethical Assumptions of Clinical Pastoral Education," 35-36.

> methods, seeking to reorganise the total situation, making fundamental changes.[67]

Hall acknowledges that each of these characteristics – both conservative and radical – were present as tendencies in the various individuals charged with developing CPE. However, he describes Cabot as "living by theological beliefs which he seemed to think were absolute"[68] while Boisen wanted to "shift the priority in theological education from the classroom and theological books … to a study of religious experience, some of which took the form of mental illness."[69]

According to Holifield, these profound differences in opinion led to differing emphases. Cabot appeared to be occupied with ensuring that students could

> 'listen' to the unspoken words beneath the spoken words and thereby … discern the 'growing edge' of the soul. … Implicit in Cabot's vision was an ethical and theological vocabulary that defined the self with metaphors of purpose, rationality, order, effort, will, freedom and cumulative experience.[70]

Boisen, on the other hand, was occupied with "a study of sin and salvation"[71] exploring the torment of the 'self', influenced by the work of depth psychologists and providing metaphors of "struggle, conflict, impulse, non-rational feeling and inner chaos."[72]

By 1944, the focus of the New England providers of CPE was on the pastoral role and, while there was some emphasis on the relationship between the student and patient, the primary desired outcome was to improve pastoral 'skills'. Perhaps because of the personalities of people like Cabot, a musician, and Dicks, a poet, however, the emphasis on integrating intellect and emotion was not entirely lost in spite of the focus on skill development.[73] According to Hall, the early New York group "often referred to the pastor as 'the physician of the soul', in contrast to the New England group's designation of the pastor as the 'shepherd of the soul."[74] One important insight that Hall offers

[67] Hall, "Head and Heart: The Story of the Clinical Pastoral Education Movement," 35 .
[68] Ibid., 35.
[69] Ibid., 35.
[70] Holifield, "Ethical Assumptions of Clinical Pastoral Education," 36.
[71] Ibid., 36.
[72] Ibid., 36.
[73] Hall, "Head and Heart: The Story of the Clinical Pastoral Education Movement," 42.
[74] Ibid.: 43.

regarding the radical nature of the New York group has some significance for subsequent happenings for CPE in A/NZ.

> The New York group . . . [believed] that a person's emotions were crucial in determining the intellectual concepts they chose. . . . A number of supervisors changed vocation and became psychologists or, as ministers, put psychological understanding above theological understanding.[75]

Holifield, in comparing the New England group with the New York group, invites a serious exploration of the ethical motivation of each group. While Hall's history identifies the split between the two groups to be as a result of personality difference, theological and psychological emphasis and educational pedagogy, Holifield adds the dimension of ethics. He links the founders of CPE with the "progressive reformers" of the late nineteenth century:

> Within the churches they preached a social gospel, a call to service to the outcast. But in working for the reformation of the professions, the progressives also exalted the values of competence and efficiency. Most of them came from professional classes, and they wanted to ensure their own continued high standing in the social order.[76]

Holified argues that both the New England group and, though perhaps less obviously, the New York group, were engaged in a desire for moral, social and theological reform and he thus labels both groups as 'progressive reformers':

> The two perspectives have never faded away or merged together in the clinical movement, even though the two groups were beginning to co-operate and even move towards union by the early forties. The debates over 'shepherding' and 'healing', or over 'subjective' and 'objective' criteria of evaluation, or over relationships with the clinical movements within Southern Baptist and Lutheran churches always bore the residues of the earlier cleavage. The work of Carroll Wise and of Seward Hiltner established theoretical bridges between the two traditions. Hiltner's appropriation of ideas from both psychodynamic and phenomenological psychologies drew together an interest in unconscious conflict, on the one hand, and a confidence in the self's inherent capacities for moving ahead, on the other. But some of the older issues persisted. Indeed some of the ethical questions seem now to be emerging again in the modern pastoral counselling movements that came

[75] Ibid.It is interesting to notice how many of the people interviewed in A/NZ who trained as CPE supervisors have gone on to establish social service agencies and counseling training programmes, or have become counselling training providers.
[76] Holifield, "Ethical Assumptions of Clinical Pastoral Education," 33.

> out of clinical pastoral education. We are still children of the progressives.[77]

Hiltner, along with others in the New York group, developed standards of accreditation so that CPE, albeit independent from the theological schools and academic circuit, would be able to stand firmly within the educational arena.

Rivalry between the New England Institute of Pastoral Care and the Council for Clinical Training continued for some years and included the almost concurrent publication of two important journals. *The Journal of Clinical Pastoral Work*, from New York, and T*he Journal of Pastoral Care,* from New England, were both launched in 1947. During the 1950s, Hiltner became a member of the "Committee of Twelve", a body established to promote dialogue and relationship between the Institute of Pastoral Care, the Council for Clinical Training and the Association of Seminary Professors in the Practical Field. The aim of the Committee was to promote standards of training for both students and supervisors and to ensure that CPE remained related in some way to seminary curricula. Through the work and promotion of the Committee of Twelve (who had formed an Advisory Committee), unification of the various groups offering CPE eventually occurred in 1967 with the creation of the Association for Clinical Pastoral Education (ACPE).

During a visit to A/NZ in 1973, Jim Gibbons, "a chaplain from Chicago, representing the American Council for CPE"[78] spoke about the international development of CPE, 'something which his Association was happy to observe but did not cause".[79] By this time, Gibbons believed that there were

> . . . some 400 active supervisors and something between 200 and 300 accredited programmes and over 100 seminaries linked with this association. Medical centres, training centres, but more latterly there is an emphasis on parish-based programmes and there are also some community centre programmes.
> . . . . Jim was able to explain that the best CPE development was in the Netherlands among Catholics. . . . West Germany has a number of training centres . . . . there are centres in Switzerland,

[77] Ibid.: 44.
[78] unnamed, "Notes of the Clinical Pastoral Education Conference" (paper presented at the Clinical Pastoral Education Conference, Porirual Hospital, Wellington, 24th May, 1973 1973). Gibbons is described further as "Chairman of its National Certification and Accreditation Committee".
[79] ibid. p. 1.

> Norway, Africa, South America, Hong Kong, The Philippines and Fiji.[80]

From the beginning, CPE has been an ecumenical enterprise. Even in A/NZ, most CPE groups have representatives from a broad range of denominations. Throughout its history, CPE has involved both supervisors and students from most Protestant religions. Boisen was always committed to dialogue between religious denominations. In 1940, he wrote an essay on "Divided Protestantism" for the *Journal of Religion* in which he challenged all of the religious educators in the Protestant Churches in his geographical region to participate in CPE. His challenge, clearly articulated in the following statement, provides a framework for the ongoing commitment to ecumenism:

> …it still remains to be seen what will happen when the servants of the church begin to apply the methods of co-operative enquiry to the problems of living men [sic], seeking not only to help but to understand. It seems not too much to hope that as they learn to ask the significant questions and to verify and re-verify the answers there may come new insights regarding the end and meaning of life and the way to individual and social salvation. Among the fields which need to be explored there seems to be none of greater importance than that inner realm of aspiration and conflict out of which the mystical cults arise.[81]

Boisen's broad understanding of the importance of religion – whatever that religion – is best summed up in the following:

> The function of Christian worship is to help men [sic] to face their actual problems and difficulties in the light of the Christian faith and to find insight and courage to deal with them constructively.[82]

Hall affirms the commitment to ecumenism with the following statement:

> From the beginning of CPE in 1925 it was assumed that CPE programmes should include students from various religious traditions. CPE facilitated dialogue between conceptual theology and religious experience. The goal of CPE was never to achieve a specific theological position but to facilitate students in finding congruence between their concepts and their experience, congruence between their beliefs and their emotions and behaviour. It was always assumed that exploring differences as

[80] Ibid. p. 2.
[81] Anton T. Boisen, "Divided Protestantism in a Midwest County: A Study in the Natural History of Organised Religion," *Journal of Religion* (1940).as quoted in *Vision from a Little Known Country: a Boisen Reader* edited by Glenn A. Asquith Jr. 1992, USA: Journal of Pastoral Care Publications Ltd. p. 48.
[82] Boisen, "Out of the Depths: An Autobiographical Study of Mental Disorder and Religious Experience," 50-51.

> well as similarities would assist students in forming their own personal and professional identity.[83]

Following the establishment of the ACPE in 1967, the decision was made to be 'inclusive'. This included offering varied levels of membership to a wide range of people ranging from 'clinical' membership for accredited supervisors to 'interested supporter' membership to people within the helping professions or students who had undertaken one CPE. Not long after the establishment of ACPE, the Catholic Church in the United States took the initiative to participate fully in all aspects of CPE. Hall attributes this "participation in what had previously been a Protestant movement to Vatican II which stimulated an ecumenical dialogue".[84]

This ecumenical commitment has been broadened over the years so that by 1991, there was at least one accredited CPE supervisor who was Jewish.[85] In a recent article in the *Journal of Pastoral Care*, writer Herbert Anderson reflects on the decision of ACPE to replace the words 'pastoral care' with 'spiritual care' to more accurately reflect what he describes as "a monumental spiritual revolution in this society."[86] He acknowledges that:

> The Association of Professional Chaplains and the Association of Clinical Pastoral Education have more and more non-Christian members, including Jews, Muslims, Buddhists and Sikhs. In a pluralistic religious context, 'pastoral' is regarded as a Christian-specific term. … The religious diversity of chaplains and patients does require a more inclusive metaphor than pastoral care.[87]

What Anderson highlights in his thoughtful article is the ongoing need for theological reflection and discussion. He graphically illustrates how, more than 75 years after Boisen's and Cabot's first journey into the field of pastoral care, their commitment to 'education' that included theological growth and development, is still at the very heart of CPE. The question at the heart of Anderson's article is 'where is God in this?' – and this question is as important for Buddhists, Muslims and Sikhs as it is for Christians. Barbara Troxell, a CPE supervisor and spiritual director, suggests that

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[83] Hall, "Head and Heart: The Story of the Clinical Pastoral Education Movement," 172.
[84] Ibid., 172.
[85] Ibid., 189.
[86] Herbert Anderson, "Editorial: Spiritual Care: The Power of an Adjective," *The Journal of Pastoral Care* 55, no. 3 (2001): 233.
[87] Ibid.: 234.

> Theological reflection is often the most difficult area for theological students. They work well on self-awareness. They know that growth in ministry competence is essential … Most seminarians expect to grow in deeper Christian commitment … But I find that we must very intentionally facilitate theological reflection on the practice of ministry and encourage students in the importance of such reflection.[88]

While both Boisen and Cabot were intimately involved in the establishment, development and maintenance of an adequate hospital chaplaincy and saw the programme of CPE as, in part, more adequately preparing seminarians for chaplaincy, this was never the only task of CPE. Boisen himself did not advocate that the hospitals and institutions were the only place for people to gain 'clinical' skills and education for ministry:

> The clinical approach is by no means the only one which provides an opportunity for the empirical study of religious experience. The rural parish, where everybody knows everybody else, the urban parish in its reflection of the pressures of city life, contact with service men [sic] seeking to adjust themselves to military discipline or to the horrors of battle, mingling with people of other cultures, these and many other areas of experience furnish their own unique advantages.[89]

Through the work of Boisen and Cabot, CPE became a respected method of preparing students for ministry that has continued for more than 75 years. And, according to Charles Hall, this method has gained respect as it has reached ever-widening horizons:

> When ACPE was formed, theological professors and CPE supervisors continued the process of spending a sabbatical teaching pastoral care in another country or giving a CPE-like experience to theological students and pastors. For example, Paul Johnson visited Japan; Merle Jordan, the Philippines; Arthur Becher, South America; Howard Clinebell, India; Edward Mahnke, Germany and Taiwan; William Currens, Liberia; Lawrence Holst, Tanzania; Chester Rabet, Keith Keidel, and Homer Jernigan, Singapore.[90]

[88] Barbara B. Troxell, "Mutuality and Dialogue in Pastoral Supervision," *Journal of Supervision and Training in Ministry* 20 (2000): 202.
[89] as quoted in Asquith , 1992:77
[90] Hall, "Head and Heart: The Story of the Clinical Pastoral Education Movement," 192.

Hall describes the spread of CPE internationally as initially being through the students who visited America and undertook CPE and then returned to their homelands inspired by their experience. He states:

> The ACPE had certified supervisors from Australia and New Zealand and had accredited centres in those countries and in Singapore. A larger number of students began coming to the United States for CPE from Europe, Asia and Africa. ACPE was becoming an international organisation…. The developments in other countries were moving so rapidly that ACPE began to question whether it should or could provide an umbrella organisation for all overseas CPE. … It was doubtful if ACPE were capable of evaluating CPE programs in other cultures. ACPE thought it wise for persons in each country to adapt CPE principles and methods to the needs of people in those countries.[91]

Hall ends his reflection on the widening horizons of CPE thus:

> The core meaning of the CPE movement has found a wider expression throughout the world. The significance of the conceptual, pastoral skill approach and the emotional, experiential approach to pastoral formation and pastoral care and counseling continues in importance. The holistic approach of dialogue between systematic theology and current clinical experience, the necessity of ministers listening to their own emotions and learning from religious experience, the application of theology to pastoral practice, and a clinical theological inquiry have received world-wide acceptance. … The creative tension between head and heart is expressed in many ways, some giving priority to theoretical, conceptual application in pastoral care and some giving priority to experiential emotional learning with conceptualisation of that learning. Cultural expressions of this tension differ.[92]

As Hall describes, the spread of CPE occurred in A/NZ, in part through people travelling to America to experience CPE and, subsequently, through people engaged in the contextualisation and enculturation envisaged by ACPE. These pioneers in the ongoing development of pastoral care in A/NZ are the weft with which the cloth of local colour began to be woven.

[91] Ibid.: 193.
[92] Ibid.: 207.

# Chapter Three

## Unravelling the threads of connection - the weft on the loom

Reading Charles Hall's account of the journey towards unification of the CPE movement is like reading an honour roll of pastoral care writers. People of the calibre of Charles Gerkin, Granger Westberg, Seward Hiltner, Wayne E. Oates, and Charles E. Hall, made an enormous contribution to the body of writing that continues to underpin pastoral theology programmes. Their influence as thinkers and developers of psychodynamic, systemic, theologically based pastoral care is irrefutable. Unravelling the threads of connection between these thinkers and the establishment of CPE in A/NZ has been an interesting process. There are a few 'names' that stand out in the honour roll that are of particular significance, none more so than that of Seward Hiltner.

Hiltner's visit to A/NZ appears to have coincided with the release of a report on ministry training undertaken in Christchurch with the co-operation of the National Council of Churches. Richard Thompson, author of the report, remembers it thus:

> In 1957 . . . in conjunction with the National Council of Churches, the views of ordained ministers of religion in Christchurch were surveyed to ascertain their feelings about the adequacy of their theological training in the light of their post-ordination experience. The survey report revealed some serious deficiencies and dilemmas. This was not surprising. But what intrigued Seward Hiltner, a pioneer in pastoral counselling at the Princeton Theological Seminary who was visiting New Zealand at the time, was the way the picture of the New Zealand situation so closely resembled that of American seminaries described a generation earlier …[93]

One survey question in the report addressed the issue of feelings of frustration and disillusionment expressed by clergy. 52% of the 88 ministers surveyed acknowledged these feelings – and, of these, about half experienced the feelings within the first two years of ministry.[94] About a third of the respondents felt:

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[93] Richard Thompson, "Caution - Good Works Ahead: The Problem of Doing Good," in *He Pounamu Korero, Politics Policy & Practice: Essays in Honour of Bill Wilmott*, ed. Rosemary Du Plessis and Geoff Fougere (Christchurch: Sociology Department, Canterbury University, 1998), 16-17.
[94] Richard H.T. Thompson, *Training for the Ministry* (Christchurch: Presbyterian Bookroom, 1957).

> … that it would have helped them if they had received training in such things as pastoral care, devotional techniques and prayer or administration of a parish, or if they had had a period of probation under a good man [sic] in an established parish.[95]

Both ministers and laity were committed to more practical experience during training for ministry that in some way mirrored what Thompson terms "the parish situation".[96] It is relevant to this thesis that the table used by Thompson to detail this outcome uses the word 'clinical' in relation to hospital and prison pastoral work.[97] Thompson identifies a Methodist Minister wondering:

> if there could be some provision for post-graduate courses in such subjects as Pastoral Counselling in its broadest sense, it would help me more than 'Schools of Theology' handling Systematic Theology and Biblical Theology etc.[98]

While it is speculation to connect Hiltner's visit in 1958 with the findings of this report, it is important to consider that it is into this milieu of dissatisfaction and reflection that he arrived. Hiltner's passion to include CPE in ministry training was, in part, responsible for his link with A/NZ. According to Ian Breward:

> in 1958-59, students had a taste of American expertise, when Professor Seward Hiltner, an authority on Pastoral Counselling, was awarded a Fulbright Fellowship and lectured in Auckland and Dunedin. Students were quite taken aback by the difference in teaching style. Hiltner asked them what topics they wanted to discuss! Even more important, he helped to persuade Senatus[99] that clinical pastoral training had something to offer.[100]

The Rev Don Glenny, a young Presbyterian minister at the time of Hiltner's visit, remembers attending a workshop with him in the Waikato.

> The value for me was twofold. He put me in touch with a world of ideas that I didn't know much about. I was young, not much more than 31 … he put me in touch with a thought world I didn't know about, not even through my reading and he put me in touch with the literature emerging about CPE. The combination of learning in the process of doing that he offered is hard to beat. And what he offered was not only for a handful of

[95] Ibid., 19.
[96] Ibid., 40.
[97] Ibid., 40.
[98] Ibid., 42.
[99] According to The Rev Evan Sherrard, "the Senatus" was the governing body of the Knox Theological Hall, and was comprised of faculty, board of Governors and some Presbytery advisors. (Conversation, 13.10.02)
[100] Ian Breward, *Grace and Truth* (Dunedin: Theological Education Committee of the Presbyterian Church of New Zealand, 1975), 71.

> experts. In fact it was essential for parish ministers. It offered new tools for parish ministry.[101]

Glenny described, also, his response to a second visit by Hiltner:

> As I remember, the predominant image that emerged from his discussion was the Biblical image of the Shepherd. It was my first experience of an image taken from the Bible and used in a clinical pastoral way. This experience began a personal process of pastoral education which has never ceased.[102]

Diana Goss also remembers the workshops held by Hiltner. She was working as a Parish Assistant in the Wellington area when she attended a seminar with Hiltner. She remembers:

> It absolutely blew my mind. I'd worked by that time for about ten years in a parish and thought all you needed was love and good sense and it suddenly hit me that probably there were things that I could actually learn.[103]

According to Colin Brown, "The National Council of Churches played a key role" in promoting dialogue between the staffs of the various theological colleges in A/NZ. In 1959, following the establishment of a Clinical Pastoral Committee[104] to investigate pastoral training, a course based on the work of Hiltner and the CPE movement was offered by Presbyterian minister, Ian Wilson. This course, which was to prove the forerunner of CPE as it now exists, was described in the National Council of Church's newsletter thus:

> The Clinical Training Committee of the N.C.C. has prepared a short course for six theological students in clinical pastoral training. They are to do theoretical and practical work under the direction of the hospital chaplains in Christchurch. This is a first beginning in New Zealand to provide some real preparation for those students for the ministry who wish to specialise in pastoral ministries in hospitals, prisons and other institutions. (N.C.C. Church and Community, 1959:5)

Wilson, while not trained or accredited as a CPE supervisor, had a deep commitment to practical theology. Nurse-educator, Isabelle Sherrard, remembers his lecture to first year

[101] The Rev Don Glenny is now retired and living in Auckland. He continues to frequent the Kinder Library at St John's / Trinity Theological College. He gave me this information about Hiltner during a telephone conversation (11.10.02)
[102] telephone conversation (11.10.02)
[103] Diana Goss, "Interview," ed. Jenny Harrison (Wellington: 2002), 3.
[104] This committee was formed following a conference organised by the National Council of Churches: 1958 Ecumenical Conference on Theological Education.

student nurses at Christchurch Hospital with the phrase: "he understood the human race". Her ideas of hospital chaplaincy were informed by Wilson's model of sitting alongside people "really listening to them."[105] Prior to commencing work as part-time lecturer at Knox College, alongside his chaplaincy work at Dunedin Hospital, Wilson travelled to Europe and America to explore ways of offering practical theological training and education effectively. He is remembered as:

> …a most sensitive pastor and teacher who had experienced serious illness himself. … More than any other person he pioneered hospital chaplaincy in New Zealand along lines which are now almost universally accepted. Co-operation with the nursing and medical professions never weakened his concern for patients, and he could be very firm with the authorities where he felt standards of care could be improved.[106]

In 1963, a second chaplain was appointed to support practical ministry education in both the hospital and seminary setting. This was the Rev Herb Hillebrand. Evan Sherrard described Hillebrand as having been: "quite in the thick of CPE in the United States. He was sort of not the first generation but is very close to the second generation"[107] of CPE trained supervisors. Hillebrand, like Hiltner, had enormous influence on the establishment CPE in A/NZ through his time at Knox College and within the hospital setting.

Hillebrand remained in New Zealand until 1967 – a family letter from the Hillebrands to the Rev Don Shaw[108] describes a journey home to Ann Arbor Michigan after "four Christmases in New Zealand."[109] Perhaps because of the time he spent in A/NZ, Hillebrand became an important contact for people from A/NZ who were travelling to America to undertake CPE and CPE Supervision training. Hillebrand's letters to the Shaw family during the period 1967-1970 mention contact with Ian Breward, Evan Sherrard, and Diana Goss, all of whom form part of the honour guard of local chaplaincy and CPE pioneers. Ann Arbor, where Hillebrand was then based as chaplain

[105] Conversation with Isabelle Sherrard: (13.10.02)
[106] Breward, *Grace and Truth*, 73.
[107] Evan Sherrard, "Interview," ed. Jenny Harrison (Auckland: 2002), 11.
[108] The Rev Don Shaw was Hospital Chaplain in Christchurch from 1961-1968. (Information obtained from the Presbyterian Archive Website)
[109] letter dated April 5th 1968 contained in a file gifted to NZACPE by the late Rev Dr Don Shaw.

and CPE supervisor, became a popular place of study for some New Zealanders seeking training.[110]

By 1967, CPE was being offered by Roy Bradley at Austin Hospital in Melbourne and two early pioneers of CPE in A/NZ, the Rev Winton Davies and the Rev Jeremy Shaw, were amongst the participants in that first group. CPE students and supervisors from A/NZ have forged strong relationships with these near neighbours. David Stark, in attempting to explore the links between CPE in Australia and A/NZ, acknowledges that in both countries there has been a strong link with hospital and prison chaplaincy. He observes, however, that the development of CPE in Australia has been strongly tied to the "federal political structure" [111] It is Stark's observation that this has resulted in parochial attitudes that have been somewhat defensive and non-collaborative.[112]

In spite of what Stark perceives as a lack of local Australian unity, there have been moves of collaboration between Australia and A/NZ since 1984. That year, a meeting was held that included people from A/NZ at which it was mooted that there was a need for an organisation to which all supervisors could belong. Through this ongoing co-operation, standards of practice and procedures for accreditation were developed. By 1989 the draft constitution for ANZACPE was produced for presentation at their 1990 conference. Stark highlights that an ongoing conversation ensued about differing cultural needs for CPE in A/NZ because:

> New Zealand espouses a bicultural and bilingual commitment, and a sharing of power with indigenous people, in a renewed focus on the Treaty of Waitangi.[113]

Through the encouragement of Hiltner and Hillebrand and the many students they influenced, some people took the risk to travel to the United States and to Australia to undertake formal CPE training and to gain accreditation as supervisors. The stories of the local pioneers resonate with the stories of the early beginnings of CPE in America. The local story of CPE is one of commitment to education, of a strong desire for grounded, contextualised, enculturated theology and of a lack of ownership and support

[110] The Rev Evan Sherrard was one of these.
[111] Stark, "The Process of Formation of the Australia & New Zealand Association for Clinical Pastoral Education," 92.
[112] Ibid.: 92-93.
[113] Ibid.: 94.

for the CPE process by the academy, by churches and by theological colleges and seminaries. The local history chronicled in this chapter is in no way exhaustive and there are many other unnamed pioneers responsible for CPE in A/NZ. I have attempted to obtain a representative sample of those influenced by the first wave of CPE contact as well as some locally and more recently trained supervisors. There are many people who remain unnamed in this survey who need to be acknowledged as influential in the story of CPE in A/ NZ.

There are no accurate national records detailing how many people have undertaken CPE in A/NZ until the 1990s[114]. There are no records of how many people have completed CPE units in other countries. There are, however, accurate records regarding those pioneer New Zealanders who have trained and been accredited as CPE supervisors either in America and in A/NZ.[115] For the purpose of this thesis, I have invited eight people who were part of the history to 'tell their story' of CPE in A/NZ. They are part of the weft from which the local story of CPE can be woven.

# Inspiration into Action

## Diana Goss

Diana Goss's mind-blowing experience of Hiltner during her time as a Lay Assistant at the Parish of St Peter's, Wellington, set her on a journey of 'firsts'. Diana had a Masters degree in English from Wellington University and also, an LTh which she had undertaken extramurally. Her desire to 'minister' began at an early age:

> What I'd planned to do was to work in the local children's home in Karori because it looked so dreary that I thought that it might be nice to make the children's lives a little more exciting. But my mother died and so I was the only child and I felt that I needed to stay home with my father. And so I went to work in St Peter's Parish in Wellington and the idea was for a year and then we'd look at it and then, about 10 years later we decided that we hadn't looked at it.[116]

[114] See Appendix 2.
[115] See Appendix 3.
[116] Goss, "Interview," 14.

Diana had studied Hebrew with a local vicar in Wellington (unnamed in the interview) and had studied Greek. She had a desire to offer ministry and admits

> I had this time in the parish and then I did a travelling job for the Council of Christian Education which was in schools and then I had a year in Wellington Hospital while the Chaplain was away and the local clergy came to do the sacraments but I did the rest. I wanted to be a priest at that time but of course there was nothing at all but by the time women were ordained I really didn't want to, there was plenty to do. I realised that I wasn't really a priest. I felt I was a pastor and I used to enjoy preaching but I wasn't particularly good at taking services.[117]

She remembers:

> It was very interesting when I met the CPE man[118] who came to New Zealand after Hiltner and I talked with him about going to the States. He said "why do you want to do this training?" and it was in my kitchen … and I was dishing up the chops and I suddenly thought: I've really got go be careful what I say because nobody has ever listened to me like this before.[119]

This careful listening resulted in Diana applying for a Fulbright scholarship which was initially turned down. She received a scholarship for travel and fees:

> from this training house in New York … so that got me there and they paid the fees for me to go to Union Seminary and to live at their house. When that was decided, I went to the Fulbright people and said, look it's okay I don't need that and they said "Oh a theological student? We'd be interested in this".[120]

Diana travelled to America in 1961 and trained initially at Union Seminary and then undertook training at various CPE centres in Kansas.[121] Diana remembered her initial training at Union Seminary thus:

> I learned to write verbatim but it was the most traumatic time I've ever had in all my life, just trying to keep up with the study at Union Seminary, they were all so bright. I thought I was quite bright until I got there.[122]

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[117] Ibid., 10.
[118] While I am unable to validate this, I believe that Diana Goss may have been referring to Herbert Hillebrand who was in Dunedin for three years.
[119] Goss, "Interview," 9.
[120] Ibid., 13.
[121] The training details of all of the interviewees and all of the NZACPE supervisors are attached as Appendix 3.
[122] Goss, "Interview.", 13.

In spite of this 'traumatic time', Diana received what "was called a BD in those days"[123]. She was often the only woman in her CPE groups and, while there were two women[124] who were CPE Supervisors at that stage in the United States, Diana became the first lay woman to be accredited as a CPE supervisor from Union Seminary.

> … and when I came up for certification as it was called, I wasn't really eligible because you had to be ordained and I said: 'well, I'd like to go through the hoops so that I can prove to myself that I can do it and if you don't put me on the official list that's alright' and they said okay, and of course, they said 'you'll be back next year won't you?' and I said 'yes, of course I will'. So it was very unusual in those days for women. There was only, there was one woman in one group that I was in. Apart from that it was all men.[125]

After her return to Wellington in 1966-7[126] and her appointment as hospital chaplain, Diana offered her first CPE at Wellington Hospital in 1969, thus being the first person to offer CPE in A/NZ. While Diana was also the first Lay person to receive full accreditation as a hospital chaplain in A/NZ, this was not achieved without some difficulty.

> … … I was very annoyed when I came back because I was made the assistant to the chaplain and he was somebody who had no experience of hospitals or anything like that. I went to see the Bishop and you know, complained like anything. Anyhow, it turned out marvellously because he helped me fight my battles and he was an old established senior respected fellow.[127]

While Diana was unable to remember the name of this Bishop, she recalls that he was Chairman of the Chaplaincy Council and

> … … he was buddies with all of them because he was the same generation and he said, 'we know that the Bishops are behind us but they are a hell of a long way behind'.[128]

In a letter dated August 8th 1968, Herb Hillebrand, writing to Don Shaw, wonders thus:

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[123] Ibid., 2.
[124] Names are not remembered or mentioned and I have been unable to glean who these women might be.
[125] Goss, "Interview.", 13.
[126] There is some disagreement about this date. At the time of interview, Diana stated 1966 but Herb Hillebrand's letter to Don Shaw, quoted below, suggests 1967.
[127] Goss, "Interview," 4.
[128] Ibid., 4.

> Had a letter from Ian Wilson yesterday. He is leaving Dunedin … … … Ian's job is now being advertised. He said that Boyd Glassey wanted Diana Goss to apply. She is an Anglican woman from Wellington who is US accredited in CPE and returned to New Zealand in July, 1967. (personal letter to Don Shaw in NZACPE archive.)

This letter seems to affirm Diana's status as a skilled lay woman being considered for a senior position at a theological college in a time when such positions were hardly the norm for women, especially lay women. In spite of being diagnosed with multiple sclerosis during her time in America, Diana remained in Wellington and went on to offer about 40 CPE courses between 1969 and 1985, mainly at Porirua Hospital. Near the end of our interview, the following conversation occurred:

> Jenny: **.. so it sounds as though CPE has had a very important place, not only in your development as a person but in your ministry and your work … and that's a brief summing up of what has been a lifetime contribution.**
>
> **Diana:** Well, it was interesting … I don't know why I was seeing this as quite important talking to you this morning and then I realised well it was really the biggest part of my working life and so I have got quite a lot invested in that.[129]

Diana died in Porirua in 2003 having invested much of herself into the fabric of CPE in A/NZ. Much of the primary documentation that has enabled me to piece together this history is gleaned from material collected by Diana who had hoped, herself, to write a history of CPE in A/NZ.

## Gordon Hambly

Gordon Hambly has a similar story of inspiration into action. Gordon trained at the Baptist Theological College in Auckland. During his studies he had attended training with D.O. Williams, who offered

> action-reflection, writing down pastoral encounters, experiences, events, conversations and sharing those in a way that they could be critiqued and evaluated and learned from. That was his method.[130]

[129] Ibid., 12.
[130] Gordon Hambly, "Interview," ed. Jenny Harrison (2002), 1.

Gordon recalls a colleague, Graeme Brogdon, at Carey Baptist College who went to America for a fourth year of study, writing letters about CPE: "to talk about the impact of that course on his life and experience and it was particularly in the area of his self awareness".[131] Gordon's own quest to grow his self-awareness was further inspired by the lectures of D.O Williams:

> D.O. Williams was, I am sure, to more than one generation of theological students, the father of the counselling movement in New Zealand. He was not only a theologian and a follower, a close follower of people like … Carl Rogers. He'd actually done courses with Carl Rogers, but he had related that counselling psychology training and awareness with the whole process of theologically thinking and evaluating and integrating … …there was no pastoral speciality and our practical training was to go to him. [132]

In his own words, Gordon "never at that stage anticipated being anything other than a parish minister"[133] and he served for nine years in two Baptist churches, Otumoetai and Otara. Gordon's first experience of counselling training occurred when he undertook marriage counselling training "initiated and paid for by the justice department" [134] and which, again, was influenced by the work of D.O. Williams.

Gordon's dream of CPE training, however, was not extinguished and in 1967 Gordon went to America on an immigration visa.

> I had applied for and was accepted to a Baptist Seminary in California. It was the only one offering any kind of scholarship money for the first year and they actually granted a credit for some BD work I had done through Melbourne[135] and enabled me to complete what then became, in the year that I was there, a Masters, an MTh a MDiv in one year. But it also meant that I could do some focused counselling training as part of that degree.[136]

[131] Ibid., 1.
[132] Gordon Hambley, "Interview," ed. Jenny Harrison (2002)., 1.
[133] Ibid., 1.
[134] Ibid., 2.
[135] I assume that this refers to MCD.
[136] Hambley, "Interview," 2.

After completing the degree work in California, Gordon applied for various CPE programmes and eventually decided on St Luke's Hospital in Houston, Texas. This placement provided a training stipend that was "about equivalent, in fact, I think it was more than I was earning as a Baptist Minister full time in New Zealand"[137] which enabled Gordon and his family to live comfortably in Houston. He undertook five CPE units[138] while he was there until a setback in that his quest for supervisory training was turned down. Gordon remembers:

> … so there was no future for me there and I was a bit impatient to get going … so I served another term as a staff chaplain in the hospital so I was getting some income while I pursued other options and then was eventually accepted up to Baltimore … under the supervision of Jarvis Macmillan….. It was at the end of that period that I applied to the regional committee of Clinical Pastoral Education National Organisation for Acting Supervisor status and received that in about November of 1970.[139]

While in Baltimore, Gordon enjoyed a period of development encouraged by his supervisor, Jarvis MacMillan. He was able to further develop his interest in family counselling, begun with a thesis during his degree undertaken in Baltimore. Gordon returned to A/NZ in early 1971, accredited as a provisional CPE trainer, "with that certificate but really no guaranteed context in which to use it".[140]

A context emerged when D.O. Williams received a grant from the World Council of Churches that "he was prepared to put in my direction"[141] enabling Gordon to be involved in providing training and supervision within the Lifeline context. This grant (remembered by Gordon as being about $1500) enabled him to work part-time in the parish and part-time at Lifeline and to "explore this whole area of supervision"[142] Gordon offered his first CPE in the Lifeline rooms in 1972.

During the mid-seventies, Gordon established a relationship and working partnership with Dr John Sturt, a medical missionary recently returned to New Zealand. Gordon describes the relationship thus:

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[137] Ibid., 2.
[138] The term 'quarter' is used by ACPE to describe a unit of CPE – 400 hours of study, reflection and supervised practice.
[139] Hambley, "Interview," 3.
[140] Ibid., 3.
[141] Ibid., 3.
[142] Ibid., 3.

> … he began Lifeline in the Islands but his background was as a medical missionary, a doctor, and mine was through theological training but he was always an articulate theological thinking individual. He was always asking questions behind the illness or the condition that bordered on CPE-type questions and we were involved together in the Christian Care Centre in Mount Eden. … and for a number of years I was on the staff there.[143]

In 1980, Gordon applied to the newly formed NZACPE for full accreditation as a CPE supervisor. A committee of about 15-20 people, convened by Evan Sherrard, and including some of Gordon's colleagues who had returned to A/NZ after CPE training in the USA, gathered for Gordon's presentation. He remembers that some way into the presentation he realised that the process was more difficult than he'd imagined and, at the end, he received a split vote.

> **Gordon:**… I got a 50/50 split vote and I never imagined something like that would happen until Evan said "well, there's only one thing for it. You have the casting vote".
> Jenny**: I hope you voted yes.**
> **Gordon:** And that was brilliant … because I suddenly saw that's what I hadn't been doing, mainly, claiming for myself.[144]

As he described the development of CPE in A/NZ, Gordon identified a strong link between the development of hospital chaplaincy and CPE. Gordon reminisced that early models of training for hospital chaplaincy were based on the CPE model and introduced by people who had experienced or completed CPE overseas. Gordon, like others interviewed, valued the contribution of both Ian Wilson and D.O. Williams in the establishment of chaplaincy – and for their part in developing the education required for this specialised ministry. In 1994, Gordon produced a paper describing the early history of New Zealand hospital chaplaincy in which he states: "I could not separate the intricate involvement between hospital chaplaincy and CPE in New Zealand from the early 1970s.[145]

[143] Ibid., 5.
[144] Ibid., 15.
[145] Gordon Hambly, "An Early History of New Zealand Hospital Chaplaincy," in *CPE-NZ Archive Material* (Auckland: 1994), 1.A draft of this paper was found in a box of material stored by Diana Goss for the purpose of writing a history of CPE. Gordon remembered writing the draft and the material contained in it formed the basis of David Starke's article quoted earlier.

He described two major factors that he believed contributed to this inextricable linkage. The first was the agreement on 6th March 1972, between the Government and the National Council of Churches and the Roman Catholic Church to share the cost of funding hospital chaplaincy. This important historic event is recorded on the Interchurch Council for Hospital Chaplaincy (ICHC) web-site thus:

> The Cabinet decision involved for the Government:
>
> ⇨ Agreeing to increase full-time chaplains from 40 to 55 by 1975
>
> ⇨ Providing funding on a formula starting from 33% in 1973 to 50%-50% cost share with churches from 1st April, 1975
>
> ⇨ Requiring the formation of the Interchurch Advisory Council on Hospital Chaplaincy (ICHC) made up of 'major churches and the Department of Health' to 'regularise and fund professional pastoral care' in public hospitals for 'adherents of all belief systems'.[146]

The second factor stems from Gordon's personal association with hospital chaplaincy which began in 1971 shortly after his return to A/NZ. In the draft of his article "An Early History of New Zealand Hospital Chaplaincy" he recalls:

> Partly resulting from my written request to both the American Association of Clinical Pastoral Education and the Interchurch Advisory Council on NZ Hospital Chaplaincy to have Auckland's Lifeline and Interchurch Counselling Centre recognised as an accredited training centre for me to offer Clinical Pastoral Education courses, Chaplain Jim Gibbons, from Chicago, was sent to New Zealand in mid-1973. He was at that stage, Chairman of ACPE's National Certification and Accreditation Committee (USA).
>
> A letter from Ian Wilson, dated 1st October, 1972 stated, "Your course, together with Diana Goss's in Porirua and Don Shaw's course in Invercargill, will be recognised as meeting the needs of Course B in the Advisory Council's training programme provided that the candidate is working in a hospital setting." Course A was conducted at that stage by Ian Wilson himself and was particularly oriented to the expectations of the Interchurch Advisory Council on Hospital Chaplaincy (IACHC) in relation to standards and accountability to the Churches and the Government.[147]

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[146] information obtained from ICHC website: www.ichc.org.nz on 17.5.04. The website also contains the interesting fact that Government has not met this 50% cost share for some time and, by 1999, the Government share in funding chaplaincy has diminished to 35% in spite of a population increase of over 1.5 million in the same timeframe!

[147] Hambly, "An Early History of New Zealand Hospital Chaplaincy," 2.

The visit by Chaplain Jim Gibbons in 1971[148] was important for CPE in A/NZ. According to Gordon, Gibbons came to "see how CPE was developing in a foreign culture".[149] Gordon describes Gibbons visit thus:

> He spent approximately two weeks in New Zealand and at the same time in Australia and on returning to the United States of America he wrote an eighteen page report on his trip… … making a comparison between chaplaincy development in New Zealand and the United States, Gibbons wrote, 'the most outstanding impression was the stronger presence of the ecclesiastical bodies in chaplaincy development in New Zealand. This was seen first in the fact that until recently the churches were paying all the salaries for chaplains and still pay half. Secondly, and perhaps consequently, the churches are much more involved directly in Standards, Training and Accrediting activities with reference to chaplains than in the United States.[150]

By 1976 "the American Institute was no longer accrediting overseas organisations and supervisory programmes"[151]. Both Gordon and Diana Goss remember that this resulted in an invitation from Archbishop Johnson, who was then "Chairman of the ICHC",[152] to form a consultation to address the need to establish standards, accountability and training in CPE.[153]

Gordon was included in this consultation which resulted in the formation of a steering committee under the convenorship of Evan Sherrard, charged with establishing "… an indigenous agency to set standards and accountability for CPE and other forms of training for Pastoral Ministry".[154] By 1978, this group, established as CAPE (the Churches Association for Pastoral Education) was informed by "significant authorities in several mainline churches that the establishment of a totally new agency would not be supported."[155]

Ten people attended a conference held in July, 1979:

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[148] There is some discrepancy about this date in that Gordon remembers this to have occurred in 1971 while Evan Sherrard remembers it to have been in about 1976.
[149] Hambley, "Interview," 15.
[150] Hambly, "An Early History of New Zealand Hospital Chaplaincy," 2.
[151] Ibid., 2.
[152] ibid p.2.
[153] ibid. p. 2.
[154] Ibid.p.2.
[155] ibid p.2.

> … ten people actively engaged in supervision of pastoral ministry in New Zealand. Present were Derm Buchanan, Jean Cotter, Boyd Glassey, Diana Goss, Joan Dallaway, Don Fergus, Gordon Hambly, Max Shennan and Evan Sherrard. Apologies were received from Terry Creagh … and Don Shaw.[156]

A proposal at this meeting saw the development of the New Zealand Association of Pastoral Care Supervisors which stated:

> It is intended to serve the needs of anyone engaged in the supervision of pastoral care from whatever background and not to be an exclusive club of CPE 'old boys'. In contra-distinction to the historical development of CPE in the USA which had become a body accountable only to its own members, it was further intended to be an organisation accountable both to the Churches and to its members, both of whose interests it was serving.[157]

Gordon remained active in this organisation and in ICHC, offering at least one CPE most years between 1971 and 2001. He was a member of the New Zealand Association of Psychotherapists (NZAP) from 1975-1995, and a member of Lifeline. Knowing that he was facing life-threatening heart surgery, Gordon brought forward the date of our interview and was able to tell his story of CPE a few days before he died.

## Evan Sherrard

Unlike Gordon Hambly and Diana Goss who were so profoundly influenced by Hiltner's and Hillebrand's visits to A/NZ, Evan Sherrard had a much more prosaic reason for undertaking CPE study in North America. He had promised his wife, Isabelle, that when he completed his theological study, he would take her to explore her roots in Ireland. This promise required some considerable negotiation as this was not the norm for Presbyterian students who were completing study at the Theological Hall in Dunedin but who were not yet ordained. According to Evan:

> … half way through '62 I made my intentions known of going to Northern Ireland to the Church who were very cross. … I said, well, if I had been going to Scotland as a lot of my other colleagues planned to do, you wouldn't have squeaked, you would have said 'bravo, go with our blessings'. In fact you might have found me the odd bob or two to help me on my

[156] ibid. p. 3.
[157] ibid. p.3.

way .[158]

Evan's somewhat revolutionary response elicited tacit approval from the Church authorities who suggested that the time in Northern Ireland be 'holiday' and recommended that Evan might find a short study course to justify his trip away. In telling the story of how he chose CPE as that 'short course', Evan acknowledged the profound influence of the Rev Ian Wilson who was at that time, chaplain in Dunedin and teacher of pastoral care at the Theological Hall. Evan describes Wilson "one of my heroes in our Church" thus:

> Now Ian was recognised for his pastoral work in chaplaincy and he gave chaplaincy a new kind of credibility and hitherto it had been like elsewhere in the world. Hitherto, hospital chaplaincy or special chaplaincies were the ground to which you sent the old broken down, alcoholic, the misfit, the person who couldn't do parish work and it was a second-class ministry and for the kind of broken down incompetents. But Ian, who was limited because of his TB and his recovery from that, had made a ministry of chaplaincy that was recognised not as a second-class rundown affair but you know, up with the rest of parish ministry and brought a new credibility in the Presbyterian system … to chaplaincy.[159]

It was through Ian Wilson that Evan made the choice of going to Houston, Texas, to undertake a unit of CPE. He describes his initial impressions:

> We got to Houston, Texas. I was, … what do you call it – a xenophobe, I hated America. My impression of America through films and what have you … it was the last place I wanted to go. …. And, within a few weeks, my poor old brain was blown wide open and all the Presbyterian restraints I'd lived under were smitten and smashed. I didn't know if I was coming or going, or I was up or down but it was one on the most enlivening and wonderful and liberating, emancipatory, educational experiences. I couldn't read enough. I couldn't get enough study. I was eating and drinking it.[160]

As a result of this experience, Evan

> …simply wrote to the church and said 'I have discovered a great treasure and I am going to stay as long as I can to exhaust it, exhaust what I can of it. I'll let you know when I'm coming back.' … So I embarked on the full programme … I took as

[158] Sherrard, "Interview," 3.
[159] Ibid., 3.
[160] Ibid., 5-6.

> much as I could get which was a full 2 years and it was to do a Masters in Theology.[161]

While completing his Masters in Sacred Theology, under the supervision of Granger Westberg, Evan presented a thesis entitled *A New Approach to Theological Education based on Clinical Pastoral Education*. He acknowledges that he had "fond wishes that that might be read and it might be earth shattering and it might do something."[162] He believes that a copy of this thesis is held at Knox Library.

The decision to return home from this mind-blowing experience was once again influenced by Ian Wilson. He had maintained contact with Evan and wrote proposing a new ministry initiative at First Church, Otago. Evan was invited to consider the role of Associate Minister at First Church as it developed an inner city ministry that included a "counselling ministry service to the city".[163] This move resulted in the establishment of a "joint venture ministry" between the First Church of Otago and the Otago Presbyterian Social Services Association. Evan helped design not only the programme but the building, the administration and the support structures required to establish the Cameron Centre in Dunedin. This centre continues to function to this day.[164]

Evan's connection with theological education emerged in 1968-69 when he was invited to attend a special Assembly Committee to review theological education for the Presbyterian Church which Evan remembers thus:

> It was the worst committee meeting, *committee*, I have ever been on. I think it was carefully run but I was kept ruled out of order. That's me 'under discipline' again. … And I used to say to them, until you can define the end goal point of the educational enterprise it is worthless talking about any of this other stuff.[165]

This experience highlighted for Evan that pastoral theology is the "Cinderella of the theological disciplines"[166] and, with the support of Lloyd Geering[167], it was proposed that a Chair of Pastoral Theology be established at the Theological Hall. Shortly after

[161] Ibid., 7-8.
[162] Ibid., 8.
[163] Ibid., 9.
[164] Ibid., 9-10.
[165] Ibid., 13.
[166] Ibid., 15.
[167] Theologian, author and currently Professor of Religious Studies at Victoria University, Wellington.

this appointment to First Church, Otago (1970), after five years back in Dunedin, Evan returned to America to continue doing CPE with Herb Hillebrand at Ann Arbor. While in America on this occasion, Evan received an MA as an educational psychologist.

He returned to A/NZ in 1976 around the time of Chaplain Jim Gibbon's visit at which an independent New Zealand Association was proposed.

> … in 1976, the Americans started to say 'look we are going to cast you guys outside of the United States …. We are going to cast you adrift because we can no longer properly maintain oversight and provide you with supervision and mentoring .. so that we are not going to continue to offer you membership outside of the US'.[168]

At this time, Evan was in Auckland and had been invited by St Luke's Presbyterian Church, Remuera, to establish something along the lines of the Cameron Centre in Auckland. Evan declined citing the presence of the Lifeline inter-church counselling service. Here, he came in contact with Gordon Hambly with whom he agreed

> … to co-operate with, and to work in co-operation but not to compete and not to set up something in opposition. … when all sorts of things changed, especially with the leaving of Don Glenny who went down [to Dunedin] to be the next Professor of Pastoral Care.[169]

It was around this time that Archbishop Johnson sponsored the conference referred to by both Gordon and Diana and well-remembered by Evan, to discuss the possibility of developing "a New Zealand equivalent of ACPE".[170] However, to quote Evan, "we got nowhere!"[171] At this point, a small group of about five people held several meetings at Evan's home where it was decided to "get on with it and form our own [Auckland Group] if we can't form one nationally."[172] This endeavour was assisted by the return to A/NZ of the Rev Noel Brown who, along with Evan, was pivotal in moving the ***idea*** of offering CPE from a well-established and credentialed organisation into a ***reality***.

> …we were sitting around and I think it was Noel who said 'we'll just start the Auckland ACPE Institute, Clinical Pastoral Education, we'll just start it'. … We just started it, and we

[168] Sherrard, "Interview," 18.
[169] Ibid., 22.
[170] Ibid., 22.
[171] Ibid., 22.
[172] Ibid., 23.

> formed it just like that and we didn't have any constitution or anything like that. We shaped it up eventually, of course.[173]

This group eventually formed the Institute for Clinical Pastoral Education (Auckland) in 1980:

> … inaugurated when a group of persons interested in education for ministry came together to launch an organisation which would oversee the development of CPE in New Zealand's largest city. The Guest Speaker was Bishop Paul Reeves, then Anglican Bishop of Auckland. … The inauguration of the Institute brought together former CPE students, the pastoral theology staff of two Auckland seminaries and a number of key church leaders of a number of denominations.[174]

When asked if there was anything vital he wanted recorded about his place in the CPE journey, Evan said this:

> I would like to say that it was a privilege for me to start a Department of Psychotherapy at AUT[175] and see that off the ground and founded. … and Joan [Dallaway] and I were very instrumental in getting the first proposed curriculum together for the training of psychotherapists. It's all based on CPE.[176]

During the interview, Evan described a number of experiences where he had challenged the status quo within his denomination or within the context of his time. He used the phrase 'a bit of a maverick'[177] in the form of a rhetorical question. Evan responded to this word 'maverick' with some liking. As I reflect on this interview, however, it seems to me that Evan was less of a 'lone steer, following his own path', but rather, a visionary who was able to shift himself and others from the ***ideas*** stage of a project through action into concrete ***reality***.

## Noel Brown

Like Evan Sherrard, Noel Brown's move towards CPE began in 1963 at Knox College. At this time:

> all students at Knox had to go down to Dunedin Public Hospital and do hospital visiting on a Tuesday night under the

[173] Ibid., 25.
[174] Brown, "C.P.E. In New Zealand: A Review of Some New Directions," 128.
[175] Auckland Institute of Technology.
[176] Sherrard, "Interview," 27.
[177] Ibid., 21.

> supervision of Ian Wilson. It was in my second year at Knox that the Presbyterian Church of New Zealand brought Herbert Hillebrand to New Zealand as a CPE supervisor … Hillebrand's job was to both do some teaching of practical theology at Knox but also to introduce CPE.[178]

Unlike many of his peers undertaking theological study, Noel's prior training had been in science. Even though

> the authorities really wanted me to do an Arts Degree which is what everybody did and I said, look, I think its important that the church have an understanding about science and what goes on in science. … that leads up to the fact that as part of my interest in science, I was also interested in medicine and the relationship between the mind and the body and the spirit. I probably wouldn't have put it in those words in those days, because those were not words that were used really in those days, but I was always very interested in the linkage between medicine and how people get well and, theologically, the relationship of the miracles to healing so it was an area that I was interested in. [179]

As he neared the end of his training, Noel was aware that he "really didn't want to go into parish ministry. I didn't think that I was ready."[180] With the support of Ian Wilson, Noel was offered one of two places funded by the Presbyterian Social Service Agency (PSSA) in a CPE facilitated by Ian Wilson and Herb Hillebrand. Noel reflects that:

> I never understood why Hillebrand agreed to it because the CPE Standards in the States in those days clearly said that if you have a group, a CPE group, you must have at least three people and it didn't really work very effectively that there were the two of us, and I don't think that either Ian or Herb had sort of, they hadn't sorted out what this programme was going to look like.[181]

While Noel experienced this programme as a "bit loose and it was a bit unsatisfactory"[182] he was increasingly convinced that he wanted to continue in hospital chaplaincy. Supported and encouraged by Wilson and Hillebrand, he applied to "a number of centres"[183] and was accepted into the programme at Dubuque Theological Seminary by mid May, 1965. While it was his intention to return to A/NZ at the end of

[178] W. Noel Brown, "Interview," (2003), 3.
[179] Ibid., 2.
[180] Ibid., 3.
[181] Ibid., 4.
[182] Ibid., 4.
[183] Ibid., 4.

his first CPE, Noel remained in America until January, 1980, returning as a fully accredited CPE supervisor.

Noel's return to A/NZ began with a family holiday in 1978, during which he was approached by the Rev Jim Milne and Evan Sherrard with the invitation to return to A/NZ to get CPE on an "organised footing".[184]

> Evan was committed to a CPE form of learning in a theological educational experiential learning. Jim had been convinced about the importance of it, both from his own experiences and hearing about other people. …He [Evan] talked about his vision for a team of people who had had training overseas and who could do things in human relations and so on. One of the components being CPE and would I come back to try to see if I could organise something.[185]

As his wife was completing a PhD at that time, it was not until January of 1980 that Noel returned to Auckland. His first exposure to CPE in A/NZ as a supervisor, began in February, 1980 where he worked alongside Gordon Hambly and Evan Sherrard to offer CPE to 17 people at Lifeline in Auckland.

Noel began to wonder how to keep records of CPE in A/NZ. He remembers thinking:

> … it was just important that we kept track of who had been through the system because part of my thinking was that if at some point CPE is ever in jeopardy in this country, we probably would be smart to keep track of the people who have benefited from CPE to say: 'Look, can you help us?'.[186]

There was, thus, some urgency to develop some sort of CPE organisation or association. Noel remembers:

> The first issue that really confronted me was the question: how do we organise CPE? How are we going to start? … We called a meeting in St David's Presbyterian Church and to that meeting, we invited everybody in town who was a CPE supervisor. We invited all of the field education people from the various seminaries. We invited all the people who recently had been in CPE. We invited all of the hospital chaplains from the Auckland area. We invited anybody that we thought was a mover or a shaker in their denomination. There were people from the Baptist church, from the … Anglican, from the

[184] Ibid., 6.
[185] Ibid., 6.
[186] Ibid., 7.

> Presbyterian Church. … We invited Sir Paul Reeves to come and be the speaker. …I had written a statement of some sort because we weren't quite sure how to start this organisation. We committed ourselves to the task of nurturing and growing this in the Auckland area. … We all stood and we read this and said it to one another and that was our commitment to start.[187]

In a review of CPE in A/NZ produced for the *Journal of Supervision and Training in Ministry* in 1991, Noel describes his own place in the early history of CPE in A/NZ as commencing soon after the inauguration of the Auckland Institute for CPE:

> I was invited back to New Zealand from the US to co-ordinate the next steps of that development. The vision for the Institute was that:
>
> - it would be ecumenical
> - it would work to foster links between CPE, the organised church and the seminaries
> - it would be under the control of supervisors, and,
> - standards for training, would, in general, match those of other CPE organisations, specifically in the US and in Australia.[188]

As there were supervisors in other parts of the country, Noel recalls that there was some suspicion regarding Auckland's move to establish an organisation. Knox College, having been so pivotal in establishing an interest in CPE, had ceased to offer anything resembling CPE after Hillebrand's return to America. Noel became aware at this time of the need for CPE-Auckland to remain in good working relationship with the seminaries. This was partly influenced by his awareness of the complex relationships between CPE and the seminaries in America.[189]. Thus, from the very beginning it was considered

> … important that we actually keep close working relationships with all of the seminaries. In contrast to what had happened in CPE in the States where CPE had really taken off and gone away from the seminaries for a long period of time, I was really concerned that, in New Zealand, we never do that. And the constitution was written so there would be representatives of the seminaries on the board for the Auckland ACPE group, and that

[187] Ibid., 7.
[188] Brown, "C.P.E. In New Zealand: A Review of Some New Directions," 128-29.
[189] as discussed in Chapter One.

> happened. Terry Creagh[190], for example was a key player in there and Harold Pidwell was another person. [191]

With the support of PSSA, Noel was able to forge a strong relationship with CPE supervisors in Australia. From 1980, he went to the annual meeting of Australian CPE supervisors and through this, the ANZACPE was established in 1990. However, from 1988, an agreement was made that "no person would be fully accredited as a supervisor in either country without appearing before a peer committee from both countries".[192]

Noel, like Gordon Hambly, identifies a strong link between CPE training and hospital chaplaincy and relates this to the fact that, mostly, in America, CPE occurs in institutional placements: "Its [CPE] always been in institutions whether they were hospitals or prisons or mental health centres or retirement homes."[193]

Noel acknowledged that from the beginning, CPE in A/NZ was different. Many students undertake CPE in parish settings, which may, in part, be due to location of the supervisors in A/NZ:

> … early attempts to develop CPE programs in New Zealand hospitals in the 1960s and 1970s died very young. With the exception of one supervisor, all of Auckland's CPE programs have taken place in community settings – in Lifeline (a church-related but community based telephone and crisis counselling agency); the Human Development Team (a group of educator-therapists, most of whom were ordained clergy); the Whyte House (a counselling and educational team sponsored by a Baptist congregation); a Mercy 'convent' (actually the residence of a number of Sisters of Mercy, one of whom is a supervisor); and the basement of my home (it was across the street form New Zealand's Anglican-Methodist seminary). The one exception was a public hospital where one of the chaplains has recently been accredited as a supervisor.[194]

Noel believes that:

> …because programs have not been located in hospital, it has been somewhat easier to 'educate' the church that CPE is not primarily for the development of hospital chaplains, but rather

[190] At this time, Terry Creagh was working at St John's Theological College in Auckland in the Pastoral Care Department and Harold Pidwell was on the staff of the Baptist Theological College.
[191] Brown, "Interview," 8.
[192] Ibid., 9.
[193] Ibid., 9.
[194] Brown, "C.P.E. In New Zealand: A Review of Some New Directions," 131.

> for the development of the people of God in their respective ministries. [195]

When asked what part of the story he held that was pivotal to the history of CPE in A/NZ, Noel offered this:

> I think that the church would be remiss if it didn't recognise that it hasn't been the 'church' meaning the church community that has been responsible for this. From my perspective, in Presbyterian terms, it's been the social service arm of the church who has been responsible for this. They funded it, they funded the original training for me in Dunedin, they encouraged me to go overseas. The other people who had gone overseas all went sort of under their own steam but when they came back, when you look at where they came to, they came not to parishes and not to established churches, they came to PSSA's. Norah Calvert came to the PSSA in Auckland, Evan Sherrard came to the PSSA, I came to the PSSA. Don Shaw came to the PSSA in Invercargill; Gordon Hambly, I can't speak for but again, he wasn't in the established church, he was in Lifeline. So I think that the visionaries for the supporting of this lay in the social service agencies of the churches.[196]

Noel continues to offer leadership in CPE, albeit in America. He is currently on the Standard Committee of ACPE and works as a hospital chaplain in Chicago. He is editor of *Orere-Source*, a regular literature review for people in pastoral ministry.

## Harold Pidwell

Harold Pidwell learned about CPE through what he describes as "a process of osmosis"[197] In 1958, in his first year of study at the Baptist College, he attended lectures given by Seward Hiltner,. Also, at that time, students at the Baptist College were sent to the Methodist College to attend D.O. Williams' lectures. Harold acknowledges that, while these lectures were not CPE, when he heard of CPE through fellow students, Graham Brogdon and Gordon Hambly, he became interested.

[195] Ibid.131.
[196] Brown, "Interview," 11.
[197] Harold Pidwell, "Interview," ed. Jenny Harrison (Auckland: 2002), 1.

After training at the Baptist College, Harold began ministry in Invercargill where he "became involved with chaplaincy needs at the Manapouri Power Project".[198] Chaplaincy highlighted the importance of what he had been taught in Hiltner's and D.O. Williams Practical Theology courses and what he understood of CPE.[199]

During a later ministry in Dunedin, Harold "had a lot of contact with Knox College"[200] but, as his interest was more in Biblical Studies, he undertook further studies in Switzerland. His interest in pastoral theology was activated at this time by a visit from an eminent pastoral theologian from Princeton, William Oglesby. On completion of his study, Harold went to Germany where he became minister of an English-speaking Baptist Church:

> Which was related to the American Army in Germany. The whole thing was at the height of the Vietnam War, the Watergate controversy, Mai Lai massacre and Nixon's resignation and we had people with these incredible needs… huge issues that traditional preaching did not address at all, avoided, if anything. And I was 35 … I was there between 1972-1974. I was 35 and, apart from one man, I was the eldest person in the church and we had these huge needs. I mean, people literally killed each other and their children and it was – and there was no way I was equipped to handle this.[201]

Harold returned to A/NZ in the mid 70s and began teaching part-time at the Baptist College. He worked there full-time from 1976-1991. He was "told I was teaching Pastoral Care"[202] which, at that time, followed the prescription from the MCD Bachelor of Divinity programme. The programme used texts by Clinebell and Hiltner and "derived a lot of its impetus and terminology from the discipline of psychology … Rogerian stuff."[203] Harold made contact with Terry Creagh, then Anglican vicar of Avondale, Evan Sherrard and Gordon Hambly, a group of people who shared his interest in pastoral education.

[198] Ibid., 1.
[199] Ibid., 2.
[200] Ibid., 2.
[201] Ibid., 2.
[202] Ibid., 3.
[203] Ibid., 4.

By this time, Gordon Hambly[204] was offering regular CPE courses in Auckland. Harold recalls that both the Baptist College and St John's Theological College were steering students toward these CPE courses. While unsure of the date, Harold recalls meeting regularly to discuss the formation of CAPE: the Churches Association of Pastoral Education and suggests a date of October, 1974.[205] This association "ran into severe opposition from the Churches."[206] This was partly due to the ecumenical nature of the organisation and also because "it was perceived to be a threat to the authority of the Church hierarchy".[207] Harold described a meeting at one of the Presbyterian churches where "one of the Bishops actually sent someone to wait outside the room to find out what was going on".[208]

The establishment of the group proved hard:

> No one would support it. The Churches wouldn't support it; the Colleges didn't seem terribly interested. … We kept meeting. It must have been 1975 –76, I think when we simply decided that we would not wait for anyone else to authorise what we did, and I'm not sure that it wasn't the 1st of April. My memory is that when we made the decision it was not an inappropriate day to make the decision ….[209]

Harold was invited to be part of the process of accrediting supervisors for work in A/NZ. He acknowledged that Noel Brown's return from America was pivotal in the ongoing development of CPE at this time.[210]

In spite of not having done CPE himself, Harold is a strong advocate of the CPE process. The Field Education programmes he designed at both Baptist College and at MCD were based on the action-reflection methodology central to any CPE programme. He describes how:

> …we moved eventually to a whole process called Readiness for Ministry which was not just a matter of passing exams but which was proving that you had some kind of integrated

[204] Gordon Hambly offered his first CPE in the Lifeline Rooms in 1972.
[205] It is difficult to verify this date. According to an unpublished report by Gordon Hambly, this occurred in 1978,
[206] Pidwell, "Interview," 3.
[207] Ibid., 3.
[208] Ibid., 3.
[209] , 3.Noel Brown gives this date as 1980
[210] Noel Brown's efforts to ground CPE in the seminaries is borne out in Harold Pidwell's involvement in the establishment of CAPE and his participation in the accreditation process.

> theology. … in the early stages, I think the theological colleges put problem students into CPE. It was seen as a therapeutic measure. And so, if you did have someone who was a problem, you gave them a Field Education assignment and insisted they did a CPE and that was how you hoped things would be resolved. It was very unfair on supervisors.[211]

While much of the interview with Harold is more concerned with issues of pedagogy, contextualisation and enculturation of CPE, he made a statement regarding CPE that is germane to this exploration of 'inspiration into action':

> CPE … and when I say CPE, I really include Field Education because I think the model is very similar, I think because it empowers the person, it has always been a threat to many people in the hierarchy. I think that's unfortunate but it has enabled, … people to NOT be the subservient people that the hierarchy would like them to be. And its enabled them to question, I think, some of the framework of traditional theologies and some of the framework or some of the principles of their own ecclesiologies and I think that may be one of the reasons why some of the best people in CPE have actually moved outside the framework of the traditional church and they have found themselves in chaplaincies and in private consultancies and so on. And the church has been left much more bland and mediocre because of that and that's because they were too uncomfortable for the church hierarchy to accommodate.[212]

Harold was included in this interview process because of his contribution to theological education. His commitment to action-reflection methodology enabled the inclusion of CPE as a recognised degree subject in the Theology Degree offered by the MCD[213] and his contribution to the notion of 'Field Education' as an ongoing aspect of theological education and ministry formation cannot be under-estimated. Harold retired as Dean of MCD in 2003.

## Boyd Glassey

Boyd Glassey graduated from Knox College at the end of 1954 to his first ministry posting in Dunedin. He recalls:

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[211] Pidwell, "Interview," 13.
[212] Ibid., 14.
[213] Until 1995, all students in ACTE undertaking Theology Degrees did this through the MCD.

> I thought when I graduated and went out that I was under-prepared for dealing with people. I had a head for historical and theological knowledge and other things and I wasn't totally prepared for dealing with people and being a minister, tended to make me a set piece who would behave in a certain way and do certain things. I found that all rather restricting but I walked into a place that was full of people, so I couldn't avoid them, not if I was going to do my job.[214]

This parish, in a new state housing area, during the height of the church union debate had a roll of 2,500. Boyd acknowledges that "I think it was my pastoral work that helped to make the place go and I don't think it was my preaching!"[215] Reflecting on how he managed this ministry, Boyd recalls the influence of both Sewart Hiltner and Ian Wilson. Ian Wilsons' pastoral teaching at Knox, based on ideas gleaned from CPE in America, had awakened Boyd's awareness of pastoral issues while still a student. However, it was not until 1965 that Boyd applied to attend a three-week course at Dunedin Hospital, run by Herb Hillebrand and Ian Wilson, using CPE methods. This experience changed the direction of Boyd's ministry. He moved to Masterton where he became:

> interested in the people whether they went to church or not. … I picked up with people who were mentally sick, people who were on drugs.… Then a nurse and a doctor and I started a group for people who had mental problems, … we partly copied a thing from Sydney which was trying to apply some of the AA group tactics to mental sickness.[216]

This group brought Boyd to the attention of Don Alley, a chaplain who had undertaken some CPE training in America but "who never went on with it",[217] who recommended that Boyd might be good at chaplaincy at Porirua. The hospital at that stage had 1,600 patients, some of whom were considered criminally insane. Boyd had worked there for about a year when Diana Goss returned from America with her accreditation as a CPE supervisor. He recalls Diana being "busy doing her politics with the Bishop and others trying to get [CPE] started"[218] while he was trying to come to terms with the enormity of the task of chaplaincy. He elected not to do the first CPE that Diana offered in 1969 but, instead, went to Melbourne, Australia. This involved leaving his wife and children

[214] Boyd Glassey, "Interview," ed. Jenny Harrison (2002), 1.
[215] Ibid., 1.
[216] Ibid., 3.
[217] Ibid., 3.
[218] Ibid., 4.

in A/NZ for three months while he worked at Austin Hospital. On his CPE course he met Dean Brookes, an Adelaide Methodist working at Pentrich Prison in Melbourne, with whom Boyd developed a friendship and with whom he arranged to do a job swap at some stage. This occurred in 1975 by which time Boyd had completed two further CPE courses with Diana Goss. This exchange lasted for 12 months during which time Boyd sought 'supervisor-in-training' status.

He returned to A/NZ with supervision status but "I couldn't really use it. I used it with Diana: I did two courses with Diana as an assistant before I left Porirua"[219] to move to a ministry job in a central Christchurch parish. After four years he began work in Addington Prison, initially with some financial support from the parish. After he resigned from parish ministry, he expanded his role of prison chaplain to include Rolleston and Paparoa prisons, where he worked alongside the National Council of Churches chaplain, Don Prince.[220]

While in the prison system, after 1981-1982, Boyd investigated the possibility of offering a CPE course at the prison. This proved a complex and difficult task, made more complex by a theological argument that had arisen between chaplains and prison officers. Eventually, Boyd spent time explaining the rationale of CPE to the various prison superintendents and travelled to Wellington to lobby at government level. He finally received permission to set up and run the only course run at a prison in the year that he retired, 1987. Retirement from chaplaincy did not signal the end of CPE as Boyd continued to offer CPE in both Christchurch and Timaru until 1995-96. He recalls offering about 13 CPE courses in all as well as two or three ongoing 'supervision' groups, based on the principles of CPE, for people in ministry.[221]

When asked if there was anything he felt essential to the telling of the story of CPE, Boyd told this story:

> When I came out of theological course and had done a year in a somewhat difficult parish, I was starting to be hungry for what I really needed and what I really wanted. I mean, a lady cut off all her fingers and ended up in a mental hospital and, you know,

[219] Ibid., 8.
[220] Don Prince is currently hospital chaplain at Christchurch Hospital and is an accredited CPE supervisor.
[221] During my curacy in Christchurch during 1997-1998, I was a member of one of these groups.

> and I thought, 'oh, why did she do that? She had such a delightful little boy who was left behind in this process.' And I really wanted, I not only wanted to be consoling and helpful but I wanted to try and figure out why human nature behaved that way. So I had to start looking at why do I behave this way and it took me a while to get to that point, of course.[222]

Near the end of the interview, Boyd acknowledged the importance of CPE in his life:

> Here I am at 75 talking about this now. I am not sure I would be talking about it, I would probably be dead if I hadn't been doing CPE because I'd not really got out of my strait jacket, you know, and my strait jacket would finally kill me … and here I am thinking these thoughts and still doing a bit of theology to try and keep it straight in my mind. I think it's very exciting and I don't want to drop out of it. Spiritually, I can't.[223]

## Joan Dallaway

Joan Dallaway describes herself as being propelled into CPE after "stepping into the void"[224] in 1971 when she left the teaching profession. She had become increasingly disenchanted by the "negative halo"[225] which surrounded many children in the school system at that time. She felt "increasingly frustrated" and decided "that I wanted to be part of the solution rather than the problem." [226]

She had heard about CPE through her church community at Pakuranga, Auckland "and thought it had something to do with listening".[227] Joan had connected CPE with the work of Lifeline and, it was through Gordon Hambly at Lifeline that she undertook her first course of CPE in 1972 or 1973.[228]

> I was confronted with my vocation, basically that I had avoided since I was 16 and so CPE for me at the time was a revelatory experience. It was a super nova explosion that confronted me with the essence of my being. So CPE was like drinking heady

[222] Glassey, "Interview," 24.
[223] Ibid., 27.
[224] Joan Dallaway, "Interview," ed. Jenny Harrison (Auckland: 2002), 1.
[225] Ibid., 1.
[226] Ibid., 1.
[227] Ibid., 2.
[228] There is some confusion around this date: Gordon Hambly definitely offered his first CPE in 1972 and does not include Joan in the list of participants. Also, in other documentation, Joan recalls 1973 as the year of her first CPE.

> wine. That was a passionate experience, a holistic experience. It was my first experience of being in a community of people where I felt understood and loved. … I learned about pastoral care and the integration of theology and it whetted my appetite for more understanding about theology, more understanding of psychology.[229]

On completion of the course, Joan was keen to offer her new insights and skills to women in her parish community. This was affirmed by Gordon Hambly in spite of the fact that Joan was not a provisional supervisor or even "a trainer in training".[230] Joan describes this time in the history of CPE as being like "building the aeroplane while we were flying it, but it was such an incarnational experience".[231] Joan, and her colleague, Rosemary Neave, were the first two lay women to be employed as pastoral assistants in the Auckland Diocese. By 1974, she was responsible for "running groups and particularly giving women voice".[232] Around this time, Joan met Evan Sherrard who offered her a job at Presbyterian Support.

Joan became deeply immersed in the CPE process, learning experientially, observing and participating in the CPE courses offered by Evan Sherrard, Gordon Hambly and, eventually, Noel Brown. Her vocation as priest continued to surface and she eventually approached the Bishop and was accepted for training for ordination, after a period of study at St John's Theological College.

While at the College, experiencing pastoral care teaching, Joan fully realised her commitment to CPE methodology:

> … tutoring in pastoral care after the experience of CPE was just so dry and not at all what I understood pastoral care to be. It was at that time that I began to be intrigued as to the nature of listening and began to understand that the Hebrew word for *listen* means to empower and that was something that I experienced in the CPE personally, was an empowerment.[233]

This sense of empowerment was accompanied by an increased awareness of boundaries and boundary issues. Joan became aware of the dangerous nature of listening to and 'containing' the stories of people in faith communities. Her role as parish worker

[229] Dallaway, "Interview," 2.
[230] Ibid., 2.
[231] Ibid., 2.
[232] Ibid., 2.

became increasingly complex and she "found myself beginning to be identified as a threat, as an anomaly within the system."[234] She accepted her "growing experience of being a disturber … the one who would say that the emperor had no clothes." [235] When asked if this was similar to what Evan Sherrard had described as 'being a bit of a maverick'[236], Joan responded thus:

> … my awareness was that we became increasingly a threat to the church and I remember Evan trying to relate to the church and keep our affiliation by having a meeting with the Bishops and, you know, the heads. …[237]

Joan recalls that the CPE supervisors had become "almost examining chaplains by default"[238] as students who were found to be difficult during their training were "sent to CPE to be fixed up and then reports went back to church bodies."[239] In spite of this, she recalls that there was little support from the church for the CPE process:

> Bishop Ted Buckle was the person to whom I was accountable and he was quite antagonistic about the formational processes that were going on for me which he said were leading me more and more away from where the church was at. … I remember him saying to me at one point: 'you're going too far away from where the church is at, you're losing your ability to speak to it'.[240]

In spite of this warning, after her ordination, Joan continued to study psychotherapy. She received her full accreditation as a CPE supervisor after a final CPE in Melbourne. This was not without some difficulty as the accreditation had to be a New Zealand / Australian co-operative experience. Joan, along with another woman applying for accreditation at that time, was initially turned down. She recalls sexist remarks[241] which highlighted for her the masculinist nature of CPE at that time. However, in spite of this set-back, Joan received her accreditation (in 1985) and acknowledged:

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[233] Ibid., 4.
[234] Ibid., 4.
[235] Ibid., 4.
[236] Ibid., 4.See also, comment from Harold Pidwell (Footnote 208), in which he, too, sees CPE supervisors as a threat to church hierarchy.
[237] Ibid., 5.
[238] Ibid., 5.
[239] Ibid., 5., 5.
[240] Ibid., 5.
[241] Ibid., 7. Joan recalls a stranger, one of the interviewers saying to her "Oh, you're Joan Dallaway. We knew you'd be attractive by your materials."

> CPE continued to be for me the place where I was most integrated, most whole and the place where I felt most at home working with people, using the experiential learning process.[242]

When asked to reflect on the context of A/NZ at this time and how the culture and context had contributed to the establishment of CPE, Joan responded thus:

> What I believe happened in the 70s was a revolution regarding sexuality. There was the pill, which released women to be expressive of their sexuality and men to take advantage of that. … There was also an emotional release which was not inconsistent by the way it was contained by the charismatic renewal. … the liberation of emotion was okay. It was permitted so CPE was a very full expression of sexuality, emotionality. It was a place where you could go and reveal what had previously been unrevealable. It was suddenly okay rather than obscene to talk about issues of hurt, anger, distress.[243]

Joan made the connection between the establishment of CPE and that of the psycho-therapeutic community. She remembered that Jeremy Shaw, pastoral lecturer at St John's Theological College, had established Shawline Trust as a forerunner to the Centrepoint Community. These were also the days of the Group Life Laboratories: "the 70s were heady times, like the 1920s had been post First World War, so the 1970s seemed to capture something of a new age of liberation." [244] Joan reflected, also, that

> the context of the 70s smashed people's lives. It smashed through boundaries, some of which were sacred boundaries, I think, and the baby went out with the bath-water. We spent the next 20 years reintegrating that and bringing it back so that the CPE processes could consider what we're are on about.[245]

Joan offered many CPE courses before she experienced some difficulty in continuing to offer these in A/NZ. She believes she challenged the very structure of the CPE process when she suggested that:

> …[CPE], is an educational process, it's an integrated process. Where else in our society can we afford the one on one and one on five method of educating? We could do this with one on six, we could do this with one on ten, we could do this with one on twelve… and so I offered a programme and CPE-Auckland stopped it and said it wasn't CPE. ….[246]

[242] Ibid., 6.
[243] Ibid., 8.
[244] Ibid., 8.
[245] Ibid., 9.
[246] Ibid., 9.

While this conflict was taken for discussion to an ANZACPE conference, it was not satisfactorily resolved with Auckland-CPE still believing that to have more than six participants in a course, the course would not comply with the local and international standards for CPE. Joan, however, continues to work as an educator who is constantly and consistently informed by the CPE process:

> so I developed the work with HD&T[247] and then into AUT, but I never stopped using the CPE process whether I work with … a hundred, as I did through the 80s … . I used exactly the same processes of group understanding, of CPE, experiential learning, of holding the moment, …, the whole act was an act of pastoral care, the whole act was the three questions that in that integration I had learned were consistent, that are still consistent for me 30 years later …*Where are you? Will you be whole? What do you want from me?*[248]

When asked to comment on the place of CPE in the current context, Joan wondered if the "chaotic period of history" [249] we are currently experiencing actually expands the need for CPE as an integrative process. She reflected that

> … the story of CPE is the nature of being human. It's illogical. It makes mistakes. It has done great things and disastrous things. It's a living document. … And it's a passionate document. [250]

## Storm Swain

This interview occurred shortly after Storm's full accreditation as a CPE supervisor. She had completed all of her CPE training in A/NZ. She was shortly leaving to begin PhD study in America. Unlike the other interviews, the focus in this instance was on Storm's reflection on contextualisation of CPE in A/NZ.

Storm began by telling her story of attending a CPE conference in Albuquerque in 1998. At the women's breakfast held one morning, the question "who has been doing CPE the longest?" was asked. As women stood, Storm realised the length of involvement in CPE by A/NZ women, foremothers like Diana Goss and Nora Calvert. She was struck that CPE "in New Zealand has developed in a very non-gendered way right from the word

[247] Human Development and Training Institute, based in Auckland.
[248] Dallaway, "Interview," 10.
[249] Ibid., 11.
[250] Ibid., 12.

go" [251] and recognised that these women had been important pioneers of the process in A/NZ.

Storm reflected that, for a time, CPE was:

> …like they say about Christianity in New Zealand, transplanted CPE. It came from people that had done CPE courses overseas and come back to New Zealand and started to develop CPE programmes. And I think that there was a good amount of time where CPE was transplanted from the States and contextualised in the sense that CPE is a process as much as it contains any particular content. But it was the process that was transplanted and things were done in the way they were done in the Sates. … and then it seemed like the longer it was here, and the more it became rooted in this context, there was a feeling that training overseas was not necessarily the best way to develop supervisors and to develop CPE. …[252]

Storm did her first CPE as a participant in 1990-91. She had been working in marketing but felt drawn towards hospital chaplaincy. She entered Knox Theological College as a private student "because I wanted to test my call by jumping in at the deep end and going to theological college".[253] She applied to do a hospital chaplaincy course and was turned down because she was not "a Presbyterian ordinand".[254]

On the advice of Sarah Mitchell, who was then Principal of the United Theological College in Sydney, Storm applied to do CPE. While she appreciated the practical component, she found some aspects of the group work difficult: "it was about owning my own authority, I think".[255]

Her second CPE was with Nora Calvert:

> … with fear and trembling one day I challenged her. I thought she'd said something wrong or done something wrong where I disagreed with her and I expected a really strong reaction. And she just looked at me and said: 'well, it's about time you owned your authority, welcome aboard." I found her very non-defensive.[256]

[251] Storm Swain, "Interview," ed. Jenny Harrison (2002), 1.
[252] Ibid., 1-2.
[253] Ibid., 8.
[254] Ibid., 9.
[255] Ibid., 9.
[256] Ibid., 9.

Storm remembers that one of the resources used in her first CPE was Gerald Egan's book: *The Skilled Helper,* which, while helpful, offers a focus of pastoral counselling rather than of pastoral care. Storm believes that relationship is crucial to CPE with the student as the subject rather than the object in the process:

> I think … supervisors worked in a way that was much more student focused and much more focused on the growth and development of somebody where they were looking at where the edges were for them but not assuming. … [257]
>
> … I think we do learn best on our, on that learning edge, on that growing edge, but we don't need to be pushed over it to learn.[258]

Something she grew to appreciate as a CPE participant and subsequently, as a supervisor, was the use of fiction and film as a focus for personal discovery during the CPE. Storm was influenced in this by Nora Calvert, who used fiction during CPE including books by local authors[259] as resources for contextualisation. Storm is convinced that the group shapes the process of CPE and reflects that the mixed cultural groups experienced by most CPE supervisors in A/NZ hold some specific challenges:

> I found one of the challenges in mixed cultural groups is simply the different ways of communicating. A more informal conversational verbal style amongst *palagi*[260] students and a much more formal address style amongst Pacific Island students in a group and that takes a while for the group to work … There is often some cross-cultural dissonance in that I have often been a younger *palagi* female supervising older Pacific Island men. And in terms of cultural structures of authority, …there's a dissonance between me as a supervisor holding the authority I do and me as a young *palagi* female … [261]

Storm has used story writing and story telling in CPE groups she has supervised. When asked how this impacts on students who are from oral cultures, she said this:

> … there's something about creating a story at the end of it [CPE] that speaks of something quite different and for some students, it often comes from a very deep creative place that they don't know that they have, almost. I guess the other way that I and others have contextualised CPE in New Zealand is to really pick up with a real commitment the bicultural nature of

[257] Ibid., 3-4.
[258] Ibid., 14.
[259] Storm recalls Nora Calvert using Keri Hulme's *The Bone People* and Witi Ihimaera's *Tangi* as two examples of this and Storm used the film *Once Were Warriors* with CPE groups.
[260] Term used by people from the Pacific to identify Europeans.
[261] Swain, "Interview," 5.

> CPE in this country. And that's still an issue in terms of just about all the supervisors, or at least all of the full supervisors are *pakeha*. But of course, a number of the supervisors are committed to being part of a bicultural country and a bicultural church so I found myself gradually moving more and more … so I think the last couple of courses I took, I started with a *powhiri*[262] and ended with a small service of worship or a *poroporoaki*[263]. … I guess that where I am is part of a bicultural church in Aotearoa New Zealand. Whether I have Maori students of the course or not, … I included Maori elements.[264]

Reflecting on how CPE has influenced pastoral ministry in A/NZ, Storm offered this:

> … when I was in the States in 1998, one of the things I went to do in my Master's thesis was to do some writing about supervision and it had been some writing that had been sitting in me for a while, that had come from, you know, little diagrams on serviettes in cafes and impassioned conversations with colleagues. And I went to the States expecting to learn a lot about supervision and to develop all these new skills and understanding and bring them back. … I was quite shocked to find that pastoral supervision in the States is within CPE and for those in training and perhaps for hospital chaplains but is not normative in terms of parochial ministry at all. … … in New Zealand, … many clergy have been through CPE and have come to understand the importance of good, quality pastoral care and good care for carers and I think we're way ahead of the rest of the world in that.[265]

When asked what she believed needed to be included in the telling of the story of CPE at this time, Storm identified the movement out of the hospital into the parish as resulting in a shift in the methodology of CPE:

> … from you only learn best when you are in crisis. I think you do learn when you are in crisis but that was another of Norah Calvert's pearls of wisdom, … I was telling her why I liked CPE … because you learn from experience and she looked at me with her, the way she can look, very direct and clear, and said, 'no, you don't always learn from experience. You often just go on repeating the same mistake'. So I think, really pushing the reflective side of that in a parish . . .seeing the clinical framework in the parish in the true sense of clinical, being at the bedside, but it may be in a different context but that sense of incarnational ministry being present in whatever context you are

[262] A Maori ritual of encounter and welcome.
[263] A Maori ritual of farewell – a closing ceremony.
[264] Swain, "Interview," 12.
[265] Ibid., 8.

> in. And I think that's been able to develop in New Zealand in a different way than it has in other places.[266]

Unlike some of the other interviewees, Storm does not identify with being on the margins of the church. In fact, she acknowledges that "maybe I started as a maverick and I've got closer to the centre!" [267] She describes herself as believing passionately in what she does as an ordained woman, as a CPE supervisor and currently, as a PhD student and parish priest in New York.

[266] Ibid., 14-15.
[267] Ibid., 15.

# Chapter Four

Reflecting on the history of CPE and how this has interwoven with the stories of the local pioneers and participants of CPE, three themes emerge that require further discussion. These are:

- Unravelling the threads of enculturation and contextualisation,
- Sorting the threads of pedagogy,
- Examining how the strands of CPE are connected to pastoral care teaching

## Unravelling the Threads of Enculturation and Contextualisation

All of the interviewees were invited to consider how CPE had been contextualised and enculturated in A/NZ. While individual responses show a commitment to bicultural[268] education in a multi-cultural environment, for most this was a moot question. CPE as a method of educating, relies on group process. Individuals in each group set personal goals and there are collective goals set also. As many groups are at least bicultural, it is envisaged that the cultural needs of each participant will in some way be addressed. Gordon Hambly affirms this thus:

> I think CPE has a framework that is uniquely adaptable to any culture and any context because it essentially focuses on the participants and those participants naturally speak out of the context from which they are coming.[269]

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[268] ***Bicultural*** describes and defines a deep and abiding commitment by most of the Christian Churches leadership in A/NZ to dismantle the effects - and efforts - of colonisation. This is not pious lip-service to equality and integration, but, for example, in the Anglican Church in A/NZ, actual church legislation, under a revised constitution, directed towards honouring the Treaty of Waitangi, signed in 1840 by indigenous Maori and the British Crown. *Te Kaupapa Tikanga Rua: Bicultural Development* The Report of the Bicultural Commission of the Anglican Church on the Treaty of Waitangi (1986) offers a more precise definition of biculturalism thus: Biculturalism is the theory that it is beneficial for two cultures to exist within one nation. Biculturalism is the opposite of assimilation or integratin and may take at least two different forms. Apartheid is a distorted form of biculturalism inconsistent with the Gospel. Biculturalism can also allow for mutual dependence and responsibility, with a maximum level of cultural interaction and sharing. The Treaty laid the foundation for the existence together of two main cultural groups – Maori and *pakeha* – within one nation. Biculturalism is a term that recognises the presence and importance of these two main cultures in New Zealand. However, there are also many other cultures represented in New Zealand and even sub-cultures within each of the two dominant groupings. Because of this, there are those who prefer to speak of New Zealand as a multi-cultural society. While this is legitimate, it can be used to mask the primary reality expressed in the Treaty of Waitangi, and the obligation to live by its principles. “Biculturalism” can also refer to the ability of a person to embrace two cultures and “be at home” in both. Up until recently, biculturalism has been forced on Maori people but not expected of Pakeha people.

[269] Hambley, "Interview," 13.

Gordon, however, acknowledged that there has been criticism by some Maori of CPE as a process. When invited to comment on this, he wondered whether Maori were disadvantaged by processes that were more individual than collective in their design, citing the strong attachment to *whanau, hapu* and *iwi*[270] as indicating a more collective, less individual focus.[271]

Evan Sherrard outlined his commitment to ensuring that he did not "import an American model that would be offensive to New Zealanders"[272] by attempting to present CPE in language and style that was familiar to people in A/NZ. He recalled the involvement of the Presbyterian Church with its Maori Senate as highlighting for him some differences in thinking between Maori and *pakeha*. As he became more committed to biculturalism, Evan became more aware that each group offered him as supervisor an opportunity to explore his innate prejudices:

> I started to realise the way we've taught our history and the way we've been taught, you know, the victor defines how it comes across. … I would say that it was one of the huge things which came slowly for me … I was working in CPE … long before I started to get my Treaty commitments.[273]

Boyd Glassey linked colonial culture, Christian colonialism and the Christendom model as the milieu into which CPE was transplanted. He acknowledged some difficulty meeting the needs of a particular Maori student who he perceived as experimenting with what aspects of CPE could be transferred into a Maori programme. While Boyd commended this occurring, he acknowledged also the discomfort for both he and the student during the course. Perhaps because of this encounter, Boyd was outspoken about ensuring that ongoing discussion ensued at the level of ANZACPE regarding the rights and values of indigenous people undertaking CPE.[274]

In considering contextualisation and enculturation, Joan Dallaway highlighted the societal changes that have occurred in the life of CPE – between the mid Sixties to the present day – and cited feminism and changing attitudes to women as being relevant in this exploration. She identified also that initially:

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[270] These words are used by Maori to describe, respectively, family, clan and tribe.
[271] , 13.
[272] Sherrard, "Interview," 19.
[273] Ibid., 20.

> There was no thought whatsoever of bicultural development and, as an immigrant to New Zealand and as a Welsh person who had experienced being born bicultural and the oppressed and the oppressor I experienced the same happening and was very sensitive to that. Its like there was a dominant and there was a subordinate society in culture and I was one of the subordinate.[275]

Joan expressed a degree of frustration at the shift in the 1980s towards excellence[276] which channelled education into a "linear process that was measurable, quantifiable and financially remunerative".[277] While this coincided with the change to the Constitution of the Anglican Church in A/NZ to a partnership model, she believes that the social history of A/NZ was detrimentally influenced by the focus on individual excellence:

> The uniqueness I think of being a human being is that we need community but we were fostered into being independent, individualistic in a way that denied community. … Now I have a sense that we could, if we work at it, become more honouring of each other and say all of these belong together but we haven't got there yet.[278]

Storm Swain is proactive in ensuring contextualisation. She begins each CPE with a *powhiri* and ends with a *poroporoaki*. She encourages students to read locally written novels and to use local film for the bases of theological reflection. On reflection, Storm, an Anglican, is the only supervisor I interviewed who has trained since the constitutional change in the Anglican church[279] and, while one person is too small a sample from which to extrapolate a conclusion, I am convinced that this has influenced her thinking and behaviour.

During the early discussion of this thesis topic, it was envisaged that Maori would be included in the interview process. As the focus became more defined to be a case study of CPE seen through the eyes of local supervisors, it became obvious that there were no

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[274] This appears in a Minute (dated: 20th February, 1992) of the South Island Institute for Clinical Pastoral Education.
[275] Dallaway, "Interview," 9.
[276] This was era in A/NZ of 'Rogernomics' and "Think Big" and the beginning of The New Zealand Qualifications Authority. This coincided with the change in thinking about mental illness with the publication of the DSM IV.
[277] Dallaway, "Interview," 14.
[278] Ibid., 14.
[279] Constitutional change was as a direct result of the General Synod Report commissioned by the 1984 General Synod charged with establishing a bicultural commission. This report is published as *Te Ripoata a te Komihana mo te Kaupapa Tikanga Rua mo te Tiriti o Waitangi.* (1984: Provincial Secretary of the Church of the Province of New Zealand) The revised constitution came into being in 1992.

eligible subjects for interview. While many Maori and Pacific Island students have completed at least one course of CPE, no student has completed supervisory training.

From this, it would be easy to infer that CPE is NOT culturally sensitive to Maori and Pacific Island students. This would not take into account the context in which training as a supervisor occurs. Many of the early CPE supervisors – some of whom continue to offer supervision currently – trained in America where they were in receipt of a stipend during the training process. In order to train, supervisors undertake a minimum of three CPE courses as students before being accepted as 'supervisors-in-training' and then supervising alongside an accredited supervisor, to achieve supervisor accreditation. Local training is available but often requires the supervisor-in-training to work alongside a supervisor for a considerable time before readiness to supervise can be affirmed[280].

This issue is compounded by the geographical and financial contexts of CPE. The number of CPE courses offered in A/NZ is directly influenced by the proximity of student to supervisor. In Auckland, where there are currently three active supervisors, up to six courses per year *can* be offered. Each course takes no more than six students. None of the denominational churches offer funding towards NZACPE, although some offer scholarships to students wanting to participate in CPE. While CPE is supported and is an accepted component of ministry formation within the degree conferred by Otago University, Auckland University is currently arguing as to its place within the academy. If CPE is not accepted by the University, this effectively disbars students being able to claim student allowance for the course.

Unless students undertaking CPE are sponsored in some way by their sending agency, the cost (currently, $1,600) effectively disables them from participating in more than one CPE. Before beginning training as supervisors students must normally meet the cost of three CPE courses. Whilst training as supervisors they are not normally required to pay the actual course fees. However, they are not normally in receipt of any payment and must be able to give considerable time and focus to their training. For example, they are normally required to attend at least sixteen hours per week of a full-time course.

[280] See Appendix X for accreditation process.

Training supervisors also usually contribute considerable time and energy, mostly unpaid, to the training of supervisors-in-training.

Few people supervising CPE are in receipt of a salary from a church or social agency. Many supervisors are dependent on CPE as their livelihood. This influences the cost of CPE which, in some instances, is subsidised by the CPE supervisor. While most CPE groups are planned around six students, there are times when groups are smaller, thus further reducing the supervisor's potential income from the group. As each full-time CPE course requires a minimum of 20 hours per week per supervisor, and supervisors may not be required to facilitate a unit unless there are sufficient applicants, supervisors are in a precarious working situation unless they are self-supporting or have very flexible employment arrangements and/or working spouses. It is a catch-22 situation that creates anxiety for NZACPE, particularly for the training of CPE supervisors. It is also the lived experience of many of the existing supervisors who have been accredited and/or trained locally. A CPE supervisor who, for example, is a qualified psychotherapist would earn approximately one third of their regular income while supervising a CPE course.

While many of the denominational churches send students to CPE and while it is still an expected part of the ministry formation process for many students attending theological college, there is little, if any, consideration as to the ***how*** of training of people to continue offering the course. There appears to be no awareness of a need for people of other cultures to be supported in some way to achieve supervisor status. In 1999, a Maori chaplain, the Rev Wally Te Ua, worked as an associate alongside a CPE supervisor with the intention of exploring CPE supervision. The group he assisted comprised four Maori males and two *pakeha* females. Unfortunately, his move to Australia for family and work reasons has precluded his inclusion in this research project. While I have been unable to find any written critique of CPE and Maori – or other minority ethnic group – in A/NZ, there are frequent articles regarding cross-cultural supervision in the *Journal of Pastoral Care and Supervision.*

This affirms historian, Charles Hall's observation that CPE has always "struggled to be inclusive of racial/ethnic minorities."[281] Hall describes the ACPE experience where there are relatively few African-American supervisors. He cites Urias Beverley, described by Hall as a "Black CPE supervisor at a Methodist Hospital in Indiana",[282] who suggests that, unless an African-American pastor attends a predominately white seminary, they are unlikely to hear of CPE. However, Beverly acknowledges that CPE has something to offer, particularly to those people wanting to work as chaplains with their particular racial or ethnic group. He links the issues of language, culture and behavioural characteristics and offers the insight that many African-American's have "to learn to speak two languages to operate in a Black and White world. Take away the Black language and one has taken away his [sic] membership in the Black community."[283]

Beverly raises an interesting question for consideration: can CPE conducted in a language that is not the 'first language' of the individual enable that person to reach the possible depths of personal reflection and awareness? Boisen spoke of CPE being a way of bringing heart and mind in contact with the spirit. If one is constantly using 'thought' (or 'taught') language rather than 'heart' language, is a spiritual dissonance created?

While it is simplistic to imagine that a CPE conducted in Maori or Samoan or Tongan would influence the ethnicity of future supervisors, finding ways of enabling a connection with 'heart' language would be a start. In a discussion about cultural issues in supervision, John McAlpine[284] recalls inviting supervisees to say what they needed to say in their own language. In spite of the fact that he was not familiar with the language, John was able to accompany the supervisee from a place of being stuck for words into a position of accessing feelings and inner knowing.

[281] Hall, "Head and Heart: The Story of the Clinical Pastoral Education Movement," 185.
[282] Ibid., 185.
[283] Urias Beverly, "Blacks in Clinical Pastoral Education," *The Journal of Pastoral Care* XXXVI, no. 3 (1982): 205.
[284] Personal communication, February, 2004.

The argument remains, however, that CPE is not useful to all cultures and that this is not necessarily about language. Therese Becker posits the notion of the "invisibility of whiteness".[285] She argues that when 'whiteness' is experienced as norm – by both supervisor and "non-white" supervisee – there is a potential reduction in the efficacy of the encounter. She believes that

> unreflective whiteness intensifies individualism in the supervisory process, making it very difficult for the supervisor to understand the experience and behaviour of the student who is culturally different from the supervisor. [286]

However, she reiterates that the standards of ACPE[287] encourage both supervisor and supervisee, through the process of reflection, including theological reflection, to address issues of attitude, culture, values, and assumptions. Becker acknowledges that CPE "began as a White male Protestant movement, and, while it is now more inclusive, much of that culture still remains."[288]

Becker draws attention to simple differences in communication style as affecting cross-cultural relationships and names trust and a willingness to explore one's own socialisation as being pivotal to 'reflecting' and thus making more overtly visible, one's whiteness. While she values the ACPE Multicultural Taskforce which has been formed to address issues of cultural competency, her focus remains on the fact that, at the time of writing her article, "there are no requirements in supervisory CPE which necessitate the development of multicultural competency skills".[289]

[285] Therese M. Becker, "Individualism and the Invisibility of Monoculturalism/Whiteness: Limits to Effective Clinical Pastoral Education Supervision," *Journal of Supervision and Training in Ministry* 22 (2002): 4.
[286] Ibid., 4.
[287] And, as I have discovered, the Standards of NZACPE.
[288] Becker, "Individualism and the Invisibility of Monoculturalism/Whiteness: Limits to Effective Clinical Pastoral Education Supervision," 6.
[289] Ibid.: 17.

The focus on individualism hinted at by Becker, is at the heart of Edward Wimberly's article regarding the discomfort experienced by some African-American pastors undertaking CPE. He wonders if this discomfort stems from the discordance between their usual "mentor-apprentice" model of learning and the more professional model of supervision for ministry.[290] Wimberly describes the 'mentor-apprentice' model as enabling the pastor to learn from the example of the older mentor using the "mimetic[291] strategies including storytelling, dramatic participation and imitation".[292] He recognises that in this model, there is usually a deference to the older pastor in that, during discussion, "only when the older pastor had finished, did the young raise questions."[293] Wimberly challenges that the mentor-apprentice model is more about world-view than pedagogy. He believes that action-reflection continues to occur in the less formal context of storytelling and metaphor prevalent in this model and that it is essential, when working cross-culturally, for the supervisor to have some understanding of the supervisee's world view. Just as the world-view – and thus, theology – of an African-American might be influenced by themes of slavery and liberation, so too, might these themes be evident in any minority culture or ethnic group.

Martha Randall, too, challenges the role of CPE amongst African-American students. She cites the "atmosphere of intensity, confrontation and conflict that often exists in the CPE process" [294]as threatening to Black students in a "psychic context".[295] Randall became aware of "the ambivalence of the Black student about CPE"[296] where, on the one hand, they value its contribution to their personal development and, on the other, "experience deep pain as they go through the CPE experience."[297] Randall cites trust as a particular quality that differentiates between a positive CPE experience and one that is wounding. If the student trusts the supervisor then a safe climate in which to express feelings may be established. In order to assist group process, Randall recommends that "there is a need to have more than one Black student at a time in a CPE course or more

[290] Edward P. Wimberly, "Indigenous Theological Reflection on Pastoral Supervision: An African-American Perspective," *Journal of Supervision and Training in Ministry* 13, no. 1991 (1991): 180.
[291] Ibid.: 181.Wimberly defines 'mimetic' as "a theory of mimicking or imitating which grows out of the idealistic philosophical tradition."
[292] Ibid.
[293] Ibid., 181.
[294] Martha Randall, "A Study of Black Students' Experiences in Clinical Pastoral Education," *Journal of Supervison and Training in Ministry* 14 (1992): 213.
[295] Ibid., 213.
[296] Ibid.: 221.

than one Black student in a small group."[298] Randall, like Wimberly, identifies the importance of role-models and mentors for students from a minority culture.

One challenge about culture and CPE that sits neatly between Wimberly's desire for same-culture role-models or mentors and Young's observations about bracketing biases comes from John Moody who established CPE training in Hawaii in 1987. Moody observes the tension between "Cultural Homogeniety" and "Cultural Pluralism" which requires supervisor and group members to listen very well to the nuances of conversation so as not to miss the subtleties of cross-cultural interaction.[299] He identifies how cross-cultural values influence interaction between supervisor and student by describing a complex relationship with a Samoan student. This student deferred to Moody whenever an issue arose as it was culturally normative for him to defer to the minister in authority.[300] Moody noticed how inviting an alternative response from the student left the student silent and "unavailable for learning".[301]

Moody highlights a dilemma for cross-cultural supervision that I have observed in my own practice as a field education supervisor. By expecting – or even inviting - an alternative response that was outside the student's cultural experience and comfort zone, the learning opportunity was lost. By NOT inviting an alternative response, the growing edge for that particular student might never be revealed. Moody infers that cross-cultural supervision has the potential to open the learning space for both supervisee and supervisor. In spite of his observations about the complexity of cross-cultural supervision, Moody challenges what he describes as a "fashionable" notion in the United States (and, I suggest, in A/NZ) that "only people of one's own ethnic or racial background are truly qualified to conduct educational programs for that person." [302]

Moody argues that culture, like the very skin that surrounds us,

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[297] Ibid., 121.
[298] Ibid.: 223.
[299] John H. Moody, "A Half-Decade of Learning: Cross-Cultural Ministry Education at Interfaith Ministries of Hawaii," *Journal of Supervision and Training in Ministry* Volume 15 (1994): 27.
[300] Moody's observation is borne out by my own experience of teaching Polynesian students, some of whom defer to authority, role and age within the classroom setting.
[301] Moody, "A Half-Decade of Learning: Cross-Cultural Ministry Education at Interfaith Ministries of Hawaii," 27.
[302] Ibid.: 29.

> is supple, protective, porous and durable [and, while it can be damaged], it remains what it is, and becomes the boundary between the inner body and the external world. As a consequence, it measures and monitors much.[303]

In tackling the thorny issue of whether one is ever able to shift one's cultural paradigm, Moody concludes that it is essential that students experience a cross-cultural milieu. He offers the opinion that students grow as they are enabled to shift from their own limited world-views into an "increasingly pluralistic world"[304] and it is this growth and stretching that prepares them for the ministries to which they are called.

Henry Young claims "intellectual and social roots of cultural normativeness in American society are based on colour" [305] and have been shaped to ensure the cultural stability of the white Anglo-Saxon Protestant majority. He asserts that the biases which emerge from such shaping inevitably affect group process and supervision which are a part of CPE. Young recommends that supervisors need both an awareness of the biases they bring into the supervision process AND a way of 'bracketing the biases' as they engage in a cross-cultural experience in order to remain objective.

While there is some merit in imagining that one can effectively 'bracket' an attitude or value in order to relate more effectively to 'other', I believe that 'bracketing' has the potential to act in the same way as a hyphen. In coming to this opinion, I am influenced by the work of bell hooks and Michelle Fine.[306] For Fine, the hyphen is that which both separates and joins the self-other, it both merges and divides personal identities.[307] hooks challenges:

> I am waiting for them to stop talking about the 'other', to stop even describing how important it is to be able to speak about difference. It is not just important what we speak about, but how and why we speak. Often this speech about the 'other' is also a mask, an oppressive talk hiding gaps, absences, that space where

[303] Ibid.: 30.
[304] Ibid.: 31.
[305] Henry James Young, "A Process Model of Supervision in Ministry in the Context of Cross-Cultural Social Group Interaction," *Journal of Supervision and Training in Ministry* 14 (1992-1993): 169.
[306] Michelle Fine, "Working the Hyphens: Reinventing Self and Other in Qualitative Research," in *Handbook of Qualitative Research*, ed. Norman K. Denzin and Yvonna. S Lincoln (Thousand Oaks, California: SAGE Publications, 1994), 70-81.
[307] Ibid., 70.

> our words would be if we were speaking, if there were silence, if we were there.[308]

As I consider the challenges posed by Fine and hooks I begin to question my own focus on the contextualisation and enculturation of CPE. Am I biased towards a model of 'quality bicultural theological education', a phrase that is part of the mission statement of St John's / Trinity Theological Colleges where I have worked for the past five years? As an 'insider', have I hoped to prove that the pedagogy of CPE is designed to enable objectivity by supervisors and students which, in turn, will lead to a positive cross-cultural experience for all concerned?

In discussion with supervisors in NZACPE, I have discovered that, where possible – and this is dependent on applications – an effort is made to have more than one student from an ethnic minority in any CPE group. Reviewing the Minutes of the national gatherings of NZACPE supervisors, there has been a focus on bicultural awareness, *Te Tiriti o Waitangi* / The Treaty of Waitangi, and relationship with *tangata whenua*[309] since the late 1980s. The Minutes of the NZACPE meeting held in February, 1988[310] raised concern regarding the "NZ uniqueness and ethos – culturally, theologically and educationally"[311] and proposed that, from this time forward, bicultural issues would be addressed at each annual general meeting of NZACPE.

Reading through the minutes of the organisation, it is clear that discussion has occurred and has broadened over the years to include reflection on access, availability, relevance and autonomy specifically in relation to Maori and CPE in A/NZ. The Rev Jim Biddle and the Rev Wally Te Ua, both hospital chaplains, were invited to the annual meeting of NZACPE in 2000 and, since then, an invitation has been issued subsequent annual meetings. The 2003 annual meeting included a workshop on *Te Tiriti o Waitangi* / The Treaty of Waitangi.

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[308] bell hooks, *Yearning: Race, Gender and Cultural Politics* (Boston: South End, 1990), 151-52.
[309] A phrase meaning, literally, *people of the land* that is used to describe Maori as first nation people in A/NZ.
[310] It is important to notice that this date, too, is around the time of the General Synod report on Bicultural issues in the Anglican Church. The relevance and scope for change that ensued as a result of this report cannot be underestimated.
[311] This Minute Book is held by the current secretary of NZACPE, John McAlpine and has been made available to me with permission from the AGM in 2001.

Where possible, there is careful consideration by supervisors planning a CPE group as to the make-up of each group as regards gender, culture, denomination, personality type, age, theological perspective, world-view. NZACPE has committed the organisation to ongoing dialogue with *tangata whenua* and, eventually, with other cultural groups, in an effort to at least maintain communication and to discover some of the world-view issues requiring reflection and consideration.

There remains the issue of the link between CPE and hospital chaplaincy. Currently, ICHC recommends that all people employed in hospital chaplaincy undertake at least two CPE courses before becoming acceptable for accreditation as chaplain. There is no alternative process for Maori and Pacific Island chaplains or, indeed, for chaplains from other minority cultures and faith traditions. There have been discussions between CPE representatives and particularly, Anglican Maori responsible for theological training and NZACPE has offered whatever support *tikanga* Maori[312] requires to continue both their search for autonomy and their dialogue with ICHC about this autonomy. It is a merely a matter of time before there is a need for a Muslim chaplain at some hospitals in A/NZ. This begs the question: should ICHC change the requirements for chaplaincy preparation and recognise alternative courses? Where would NZACPE position itself in relation to this discussion?

It is clear that the enculturation of CPE is an ongoing, dynamic process. There appears to be a willingness to 'reflect' on the 'whiteness of being' thus opening an opportunity for both dialogue and change. There appears to be movement towards other cultural groups in an effort to discover how CPE may best serve their needs. The supervisors I interviewed appeared to take the question of enculturation seriously. Yet, looking at the statistics kept by CPE since the mid 1990s, there is a less than representative group of Maori students who have experienced CPE (see Table 1 and Appendix 3) while there is a representative group of Polynesian students. This finding begs further exploration and discussion. Had the scope of this thesis been wider, I would have interviewed a group of Maori who had experienced CPE in the past ten years with a view to exploring issues of access, appropriateness of pedagogy, relevance for future ministry, and

[312] Under the Constitution of the Anglican Church, the word *Tikanga* is used to mean strand or thread of culture, and is used to describe the weaving together of *Tikanga Maori*, *Tikanga Polynesia* (or, as in more

recommendations they would make to NZACPE. It would, however, be fair to say that this strand of enculturation is constantly being woven, at times, tentatively, into the fabric of CPE, and is as intrinsic to the pedagogy in A/NZ as is the verbatim.

**Table 1**

| **Courses** | **81** | **Students** | **437** |
|---|---|---|---|
| **Pakeha** | | 344 | 79% |
| **Maori** | | 28 | 6.5% |
| **Polynesian** | | 54 | 12.5% |
| **Other (predominately Asian)** | | 11 | 2% |

While the contextualisation of CPE is intrinsically woven into the story of enculturation, there are a few aspects worth specific mention. There have always been lay people at the heart of CPE in A/NZ, both as supervisors and as course participants. It is not unusual for a lay person to undertake CPE as part of their personal ministry development. There have always been women involved in CPE in A/NZ, in fact, the first CPE offered in A/NZ was offered by a lay woman, albeit a hospital chaplain. CPE in A/NZ has never been entirely focused on 'institutions'. Although some supervisors have been based in hospitals, there has always been a commitment to including parish and social agencies in the 'clinical field' of CPE.

Over the years, CPE has occurred in Invercargill, Gore, Dunedin, Timaru, Ashburton, Christchurch, Nelson, Wellington, Wanganui, Taupo, Tauranga, Rotorua, Hamilton, and Auckland, being entirely dependent on the availability of supervisors. The demography and geography of A/NZ have influenced the development of CPE clusters. The four major cities, Dunedin, Christchurch, Wellington and Auckland have had supervisors operating during much of the history of CPE. The clustering around these four cities has required some students to travel in order to undertake CPE.

CPE in A/NZ has always been ecumenical. Amongst the current active supervisors, there are Methodists, Presbyterians, Catholics, Anglicans and Pentecostals who in turn, supervise course participants from an even wider ecumenical field.[313] As ideas of the

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acceptable currently, Oceania) and *Tikanga Pakeha* as the three main cultural strands of the Anglican Church in A/NZ.

[313] See Appendix 3.

breadth of ministry have developed, it is not unusual to have students from less traditional ministry fields, for example, doctors, teachers, counsellors, mental health workers. This breadth of experience contributes to the life of the group and opens avenues for interesting theological reflection.

Demographic predictions for A/NZ over the next 20 years suggest a change from a majority European context to a more differentiated yet even spread between Maori, *pakeha,* Polynesian and Asian population groups. This will no doubt require further contextualisation and enculturation of CPE as pastoral and social needs change and as people's faith perspectives and theology are broadened through thoughtful meaningful contact with as yet unimagined 'living human documents'.

## Sorting the Threads of Pedagogy

One insight gleaned through reflection on the early history of CPE is that the pedagogy of CPE is deeply embedded in its history. Four 'threads' of CPE emerged in Chapter One, viz.:

- a 'clinical' field where one works with 'living human documents'
- an organic approach to learning
- small supervised learning groups
- theological reflection

Each of these 'threads' will be examined and, where possible, threaded into the structure of how CPE occurs in A/NZ today.

## Reflecting on 'Living Human Documents' in a 'Clinical' Field

CPE has always occurred in a field setting where students could explore, with supervision, "the minister's relationship with and to suffering patients in the presence of God."[314] As discussed in Chapter One, Cabot was committed to students doing theology in the arena of the people they would ultimately serve. Cabot argued:

> … the minister will be in a better condition to serve the sick if he himself [sic] reviews in the atmosphere of the sickroom the

[314] Walter C. Jackson, "An Introduction to Theological Field Education," in *Experiencing Ministry Supervision: A Field-Based Approach*, ed. William T. Pyle and Mary Alice Seals (Nashville: Broadman & Holman Publishers, 1995), 6.

> arguments about this problem which he studied in the theological seminary.[315]

Taking someone out of their familiar territory is a great leveller, reinforcing the idea that the student, albeit chaplain or pastor, is also a learner, on a par with those with whom the student is relating and learning. This 'levelling' is intrinsic to Boisen's initial process where students worked as recreational assistants or attendants on the wards where they were placed. Hiltner, reflecting on fifty years of CPE recalls one psychiatrist using the name 'cockroaches' to describe the CPE students in their hospital.[316]

In attempting to define what he meant by 'clinical', Boisen reverts to a medical definition where 'clinical' means literally, 'at the bedside' but he expands his understanding by contrasting clinical learning with "instruction by books and lectures".[317] He implies a broad arena for learning reliant on both theory and practice out of which new theories and ideas can emerge.

Boisen's obsession with 'living human documents' has influenced ministry training. In encouraging people to "give the moment something happens as much respect and authority as historical texts",[318] he has invited ministers to pay attention to the moment. In that immediacy, he has removed the sense of omni-competence for ministers and, instead, made them co-learners with the people they serve. By inviting the student to reflect on the content, context and theology of the encounter, he has invited whole-hearted engagement with people's lives. More to the point, he has invited ministers to see themselves as well as others as 'living human documents' worthy of study and ongoing reflection. The action-reflection model of learning envisaged by Boisen clearly has its roots in the work of John Dewey.

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[315] S. Hiltner, "Fifty Years of Cpe," *The Journal of Pastoral Care* 2, no. XXIX (1975): 103.
[316] Ibid.: 93.
[317] Boisen, *The Exploration of the Inner World*, 309.
[318] B.J. Miller-McLemore and W. R. Myers, "The Doctorate of Ministry as an Exercise in Practical Theology: Qualitative Research with Living Human Documents," *Journal of Supervision and Training in Ministry* 11 (1989): 6.

Dewey described *reflection* as "an active, persistent and careful consideration of any belief or supposed form of knowledge in light of the ground supporting it and future conclusions to which it tends. '[319]

He posited that critical reflection was a vital component of education and required three attributes: "open-mindedness, responsibility and wholeheartedness".[320] Yost, Sentner and Forlenza-Bailey, in exploring the notion of critical reflection, define Dewey's term *open-mindedness* as "the desire to listen to more than one side of an issue … and to recognise that even firmest held beliefs may be questioned."[321] *Responsibility* is seen as that quality that leads people into the search for both problems and solutions and *wholeheartedness* implies a personal robustness that enables one to make personal changes and critique one's behaviour in the quest for "meaningful change".[322] Yost, et al, reach the conclusion that critical thinking results in cognitive change for individuals and the potential for action amongst a collective.[323]

On reflection, cognitive change and potential for action is precisely what Boisen was advocating as he sought to challenge what he perceived to be happening for people in hospital, particularly those people in mental institutions. In exploring the "distinctive task of the minister of religion"[324] he wonders:

> Looking at the minister of religion from the standpoint of those who are facing the issues of spiritual life and death and have been thereby cut loose from the moorings of conventional belief, we are asking what insights and what expertness the minister of religion can bring to the problems which they represent. We are inquiring where his [sic] help is needed most and where he can spend his time to best advantage.[325]

The need for relationship is central to the minister's ability to engage with the people they serve. In encouraging 'clinical' experience, Boisen believed that the students' proximity to the people they served enabled the establishment of relationship,

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[319] John Dewey, *How We Think: A Restatement of the Relations of Reflective Thinking to the Educative Process*, 2nd ed. (Boston: DC Heath, 1933), 6.
[320] Ibid., 6.
[321] D. S. Yost, S. M. Sentner, and A. Florenza-Bailey, "An Examination of the Construct of Critical Reflection: Implications for Teacher Education Programming in the 21st Century," *Journal of Teacher Education* 51, no. 1 (2000): 39-40.
[322] Ibid.: 40.
[323] Ibid.: 47.
[324] Boisen, *The Exploration of the Inner World*, 265.
[325] Ibid., 265.

observation of their life-style, and generally close contact with both the individual and the context in which they found themselves.[326] This proximity would enable rapport, empathy and, in Boisen's opinion, an opportunity for theological reflection on the problems of sin and salvation in the very field where life is occurring.[327]

Yet Boisen saw the 'field' of mental illness as being largely unexplored by the Church, a fault he placed firmly with seminaries. He described sin as estrangement from God and one's community and "restoration to mental health" as salvation.[328] In his words:

> when we remember that what we know today about the human body has come very largely through the study of diseased conditions, it is any wonder that a Church, which has so completely ignored the problem of the soul that is sick, is able to speak with so little authority concerning the laws of the spiritual world or even to prove that there is such a thing as a soul at all?[329]

For most of his professional life, he argued that ministers in formation needed clinical experience in the field of mental illness. The notion of 'clinical education' was at the heart of the early arguments of the Committee of Twelve[330]. One proposed definition that raised objection was:

> Clinical education is a significant opportunity for learning through experimental interpersonal relationships in human laboratories such as a hospital or penal institution where an integrated program of theory and practice is supervised by a qualified teacher with collaboration of an inter-professional staff.[331]

Objections were focused on the words 'experimental' and 'laboratory', which may have been perceived to relate to Boisen's commitment to all students having access to the experience of mental illness. Members of the Committee of Twelve recognised the value of adding 'parish' so as to have a broader location for clinical training. Those

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[326] Ibid., 250.
[327] Hiltner, "Fifty Years of Cpe," 90.
[328] This definition appears in an article "Theology in the Light of Psychiatric Experience" in *The Crozer Quarterly* in January, 1941 and is quoted in Asquith, *Vision from a Little Known Country: A Boisen Reader* (1992:Journal of Pastoral Care Publications) p. 51f)
[329] This article, "The Challenge to our Seminaries" first appeared in *Christian Work* in 1926. It is quoted in Asquith, *Vision from a Little Known Country: A Boisen Reader* (1992:Journal of Pastoral Care Publications) p. 22.
[330] see Chapter 2 pg …..
[331] Hall, "Head and Heart: The Story of the Clinical Pastoral Education Movement," 73.

objectionable words, ‘experimental’ and ‘laboratory’ provide clues to the pedagogy of CPE.

Boisen, perhaps through the influence of Dewey and Whitehead, appears to have predicted some of Malcolm Knowles’ ideas about education.[332] Knowles, writing during the era of the Committee of Twelve, (1970s) issued a stern challenge to understanding about pedagogy and adult education. He argued that the linking of the words *pedagogy* and *adult education* created an oxymoron in that *pedagogy* was specifically related to the “art and science of teaching children.”[333] Knowles, like Boisen, was influenced by Alfred North Whitehead who had recognised that the early twentieth century posed challenges for educators. Until this time, the banking model of education had kept pace with society by assuming that what one learned in childhood would “remain valid for the rest of his [sic] life.”[334] But, by 1931, Whitehead had made the following observation:

> We are living in the first period of human history for which this assumption is false … today the time-span is considerably shorter than that of human life, and accordingly, our training must prepare individuals to face a novelty of conditions.[335]

Whitehead’s observation links closely to the ideas put forward by Cabot, Dicks and Boisen in the early developmental stages of CPE. Their experiences give basis to Knowles’ theories about the importance of designing adult education to take into account the prior experience and needs of the unique adult and to prepare the adult for more than could at that time be imagined. Their course design and practice within the early history of CPE concurs with Knowles’ theory that

> participation and ego-involvement are bold-faced words in the lexicon of the adult educator, with the assumption often being made that the more active the learner’s role in the process, the more he [sic] is probably learning.”[336]

[332] Whitehead’s notion that the “second-handedness of the learned world is the secret of its mediocrity” is at the heart of Boisen’s desire for students to have first hand experience of ‘living human documents’.
[333] Malcolm S Knowles, *The Modern Practice of Adult Education* (New York: Associatiion Press, 1970), 37.
[334] Ibid., 37.
[335] Alfred North Whitehead, "Introduction," in *Business Adrift*, ed. Wallace B. Donham (New York: McGraw-Hill Book Company, 1931), viii-xix.
[336] Knowles, *The Modern Practice of Adult Education*, 45.

Knowles affirmed the use of the word laboratory in his description of the importance of 'microlab' learning that involves the student receiving intensive feedback on their practice and behaviour. This "human-relations" laboratory, according to Knowles, enables the student, "through self-directed enquiry, how to learn collaboratively with the help of colleagues rather than to compete with them, and especially, how to learn by analysing one's own experience."[337] This method mirrors the group interaction of early CPE which still occurs in CPE in A/NZ today. Students continue to learn by analysing their own experience amongst their peers in the presence of an accredited supervisor.

Central to the method of working with 'living human documents' that has long been used in CPE is the use of verbatim, critical incident reports and case studies. While Boisen's preference was for case studies, Dicks preferred the verbatim, borrowed from the social work arena.[338] This difference points to one of the elements of argument between the two men. Boisen's preference was for detailed case studies that engaged with the emotional content of "those who could no longer hide their unconscious conflicts."[339] He challenged that the verbatim was more about 'technique' than about deep understanding that led to theological awareness and potential for change.[340] Boisen argued for a rigorous approach to case study that required a detailed story, a precise analysis and deep theological reflection.

It is interesting that Cabot was a major contributor to Boisen's understanding of case-study methodology. Asquith provides this insight through the discovery of an unpublished memo to Cabot from Boisen:

> I wish to express in the first place my very great appreciation of the method of teaching used in this class. I can say without reservation that of all the courses which I have ever had to do, I regard this as the most satisfactory from the pedagogical standpoint in that it supplies concrete material on which to work, it places the stress on what the student does rather than upon what the teacher says, the problems presented are of fundamental interest and importance, and the principles involved are so clearly brought out and summed up as we go along. (Boisen Files[341], as quoted in Asquith, 1992:201)

[337] Ibid., 45.
[338] Hiltner, "Fifty Years of Cpe," 91.
[339] Hall, "Head and Heart: The Story of the Clinical Pastoral Education Movement," 43.
[340] Asquith, *Visions from a Little Known Country: A Boisen Reader*, 234.
[341] These files are held at the Chicago Theological Seminary.

Verbatim focused on pastoral conversations and enabled the student to explore not only what was going on for the person with whom they conversed but also how the pastoral care they, the student were offering, was received. Boisen remained ambivalent to verbatim as the central method, believing that the theological reflection component of the encounter could be potentially lost if only the conversation was recorded. Hiltner, Oates and Wise were pivotal in adapting a verbatim method that more effectively contains elements of case study methodology. It is this type of verbatim that is currently in use in A/NZ.[342]

In practice currently in A/NZ, a verbatim is expected to describe, analyse and evaluate a pastoral encounter and/or conversation made by the student, including the students' assessment of the situation, the possible provision of pastoral care, potential for transferrential issues, and theological reflection.[343] The verbatim provides objective material that enables both student and supervisee to access what is occurring during the encounter. While the client assessment is not as detailed as the history Boisen might have obtained using one of the forms he developed to ensure that adequate histories were obtained., the verbatim remains a detailed and useful tool for most students and supervisors.

Whether the focus is on case-studies or verbatim, the educational methods used in CPE continue to encourage students towards primary sources - 'living human documents' - and to find ways in which the discoveries students are making about themselves, God and the world are able to be intricately threaded into the formation of ministry and current theological thinking. When this occurs efficiently, then, as educator, Lev Vygotsky observes:

> education is realised through the student's own experience, which is wholly determined by the environment, and the role of the teacher then reduces to directing and directing the environment. … … education may be defined as a systematic, purposeful, intentional, and conscious effort at intervening in and influencing all those processes that are part of the individual's natural growth.[344] Vygotsky, 1997, 48 ff.)

[342] Hiltner, "Fifty Years of Cpe," 92.
[343] See Appendix 4 for the verbatim framework used by John McAlpine in CPE courses
[344] find vygotsky see pg 48, estep

## An Organic Approach to Learning

I believe that one of the strengths of CPE is the notion of an organic approach to learning. At its simplest, this phrase refers to the opportunity offered for the student to go to the centre of themselves and to work outwards, accessing, exploring, expanding. The students are always the primary subject of the process and they are encouraged to set goals at the beginning of each CPE group that enable them to discover something about themselves, their strengths and weaknesses, their aspirations and projections.

Central to the early New England[345] group offering of CPE was the notion of the student "learning at the growing edge, learning from failure."[346] As CPE supervisor, Michael Montonye puts it: "In CPE, most students experience an ongoing evolution or change in their beliefs about themselves as pastoral caregivers."[347] This is very much in line with Cabot's reflection that humanity learns in much the same way as human tissue grows or heals, from the jagged edge.[348]

In their book, *The Art of Ministering to the Sick,* Cabot and Dicks have a fascinating Appendix – Appendix C – in which they present what they mean by *growth*. They argue that *growth* must be seen as meaning more than enlargement of size and more than simple change. They suggest that all growth "involves an element of loss" albeit a loss that is always accompanied by a gain that is never to the point of self-destruction. They describe *growth* as taking place "in character, not toward character; in wisdom, not toward it."[349] They define *growth* as best understood in its opposite, *degeneration,* where one refuses to learn the lessons "which cumulative experience teaches to all who do not refuse them."[350]

Boisen, along with Hiltner and others in the New York group, supported pastoral competence as an aspect of CPE, but was more concerned that pastoral competence

[345] The New England group was gathered around the work of Cabot and Dicks while the New York group was gathered around Boisen. (see Hall 1992, Hiltner 1975, 1992, Asquith, 1992 and Chapter Two of this thesis)
[346] Hall, "Head and Heart: The Story of the Clinical Pastoral Education Movement," 41.
[347] Martin G. Montonye, "Chaos, Creation and Covenants: A Theory of Learning, Teaching and Relationships," *Journal of Supervision and Training in Ministry* 18 (1997): 199.
[348] See Footnote 45.
[349] Cabot, *The Art of Ministering to the Sick*, 376.

would emerge from psychodynamic insight and theological reflection. Boisen, in spite of his reservations about the centrality of self-awareness and professional skill in the CPE process, appears to concur with Dewey's thinking about humanity's capacity for reconstruction. Boisen believed that

> the message derived from the teaching of Jesus was that the universe is not governed by force or fear but by a love that looks upon the heart and is ready to forgive, even to the uttermost. In the eyes of love, the important thing about any person is not what he is now but what he is in the process of becoming.[351]

Boisen, perhaps through the influence of Freud[352], encouraged students to consider all aspects of their responses, including issues of libido and sexuality, schizophrenic reactions, mental illness and mental wellness. While Boisen would not have used the language that is in the current vernacular about 'wholeness' and 'holistic approach' my reading has invited me to consider that a 'wholeness' approach has been an integral component of CPE from its inception.

The Collins Dictionary cites the word 'holism' as being from the twentieth century and meaning "any doctrine that a system may have properties over and above those of its parts and their organisation; the consideration of the complete person in treatment of disease". The word is derived from the Greek word *holo* found in many technical terms meaning "entire, complete". The same dictionary defines 'wholeness' as meaning "containing all the component parts necessary to form a total, complete". The difference in meaning is subtle but important. 'Wholeness' implies much more of a process or journey of growth to full potential – a process of seeking and maintaining health. It is less about completion and entirety and more about connection and discovery. I was surprised to discover that the word 'wholeness' has a different derivation to that of 'holism'. The Oxford Dictionary of English Etymology offers the Old English words *hal*, *gehal* or *hel* as origins of the word 'whole'. Thus, the word 'holy' (Old English *hel*) is closer in derivation to 'wholeness' than the word 'holism'. If one accepts that

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[350] , 376.

[351] From an article entitled 'The Problem with Sin and Salvation in the light of Psychopathology' published in the *Journal of Religion* in 1946, as quoted in Asquith, *Vision from a Little Known Country: A Boisen Reader* p.72.

[352] Paul Pruyser describes Freud as another of Boisen's intellectual companions, along with Dewey. (see Asquith, p 147, where Pruyser refers to the people most quoted in Boisen's body of writing.) Pruyser however, describes Boisen as discriminating in what he accepted and rejected from each of his intellectual companions.

'holy' describes that which is pertinent to or conformed to the divine, then reflection on and commitment to wholeness becomes an important pastoral consideration for both pastoral carer and community of faith. How we are as individuals and community 'pertinent to and conformed to' the divine remains the issue at the heart of CPE.

In his book on the importance of working towards health and wholeness in church congregations, Steinke posits that:

> Wholeness is not to be confused with oneness. Wholeness is not about seamlessness; wholeness is not sameness. Wholeness means two or more parts are interconnected. … Wholeness is relational. In wholeness differences are not eliminated, rather, they become alive. The different parts interact and co-operate.[353]

As I have considered these words, 'holistic' and 'wholeness' I have found myself playing with the following sentences in relation to my understanding of the organic approach to learning that I perceive within the pedagogy and methodology of CPE:

- do I need to find the holes in my life, the holey areas of my psyche, before I can be wholly committed to finding the holy in my wholeness and health?
- how are we whole as the body of Christ, as the 'One Holy Catholic and Apostolic Church'[354] when we have symbols of broken body (i.e. not whole), and an image of God that is entire, complete and perfect?

I am convinced that the method of CPE offers a means of both accessing and languaging how one's own experiences and recognition of what constitutes wholeness will nuance the theologically reflected pastoral care one provides. Pastoral writer Kathleen Billman reinforces the organic nature of the movement towards wholeness when she suggests that the place to begin any exploration is in the:

> complex and messy soil of experience where these questions emerge not merely as intellectual exercises but as struggles of the whole self; that is to say, we experience them in our bodies, our hearts and our minds.[355]

During the interview with Boyd Glassey, he made the following comment that sparked my thinking about the connection between 'wholeness' and an organic model of learning

[353] P. Steinke, *Healthy Congregations: A Systems Approach.* (Washington: Alban Institute., 1996.), 6.
[354] This Credal statement has provided a framework for my thinking and theological reflection about the Church and how the various parishes in which I work and worship 'walk their particular talk'.

> I think the central core of CPE is our committedness to our humanness and I've had to be committed to my humanness in spite of its imperfections. I've had to be committed to invest it and I think it's that investment in life that essential. … to live what you believe you have to invest in it in a way that is human and that understands humanity.[356]

My reflection of the organic nature of CPE leads me to the conclusion that CPE is a process of being and becoming. As such, it provides a complex issue for academic consideration. How does one effectively assess and grade a process model of learning? According to Knowles, one of greatest issues facing adult learners is the notion of being graded by another human being. He suggests that while self-assessment empowers the student, grading increases a sense of being child-like.[357] If, however, NZACPE as an organisation opts for the notion of achievement of goals and ongoing self-assessment, how does this sit with current academic preoccupation with levels of excellence and grades?

Perhaps the process of organic learning is what places CPE at the edge of the academy in Auckland at the present time. By setting organisational goals rather than student-centred learning goals and by clearly identifying parameters of achievement based on normative sampling, would CPE lose its unique capacity to meet students where they are and support their movement towards becoming whole? How would continuing reflection on enculturation be hampered by the setting of normative standards: whose norms would be standard in a biculturally focused system in a multi-cultural context? By not entering the academy, either via the University or via the New Zealand Qualifications Authority, will NZACPE eventually lose its credibility as a ministry education provider?

Currently, I believe that the organic learning approach offered by CPE provides something that is different to a therapeutic encounter group and more than a study or tutorial group. It is an opportunity of potential growth and discovery, not only about self but also about humanity and humanity in relation to God in the company of others on a similar journey, in the context of praxis. Although it sits on the edge of theological

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[355] Kathleen Billman, "Pastoral Care as an Art of Community," in *The Arts of Ministry: Feminist-Womanist Approaches.*, ed. Christie Cozad Neuger (Kentucky: Westminster John Knox., 1996), 11.
[356] Glassey, "Interview," 26.
[357] Knowles, *The Modern Practice of Adult Education*, 42.

education in A/NZ at this time, I would claim CPE as unique – a *taonga*[358] worth preserving. Because it is in the process of being and becoming in its own right, I believe that CPE will be always be more than a qualification: indeed, it remains an ongoing process, inviting attitudinal reflection and offering potential for change.

## Small Supervised Learning Groups

In a letter setting out the necessity of clinical experience for theological students, Cabot wrote:

> …with the experience of the hospital, the asylum, the almshouse, held in common memory by students and teachers who have faced them together, the lecture, the sermon, the prayer will be enormously enhanced in educative power. As quoted in Hall, 1992 pg 6

From the beginning, CPE has always occurred in small supervised learning groups but the value of these small groups did not become evident until later in the life of the CPE movement. Boisen's first group had four students who worked as attendants for twelve hours each day and met each evening to share case-studies and insights in their small group with Boisen as supervisor.

Hiltner acknowledges that

> The great change that has come in the program since the early days has been the use of the peer group for fostering educational purposes. … the nature of the interaction among group members contains a potential, under wise leadership, for stimulating both personal growth and professional maturing that was not fully realised in the early years of the movement. For the most part, the CPE groups, because of the competence of the supervisors, has not fallen victim to the faddisms about small groups now so prominent in the U.S.A. The movement frowns on groups designed directly for therapy rather than educational purposes.[359]

This model continues to operate today. CPE groups in A/NZ comprise usually no less than three and no more than six student participants thus creating a ratio of no more than six students per supervisor. While each small group is uniquely dependent on the

[358] Translated from Maori as treasure.
[359] Hiltner, "Fifty Years of Cpe," 95.

group participants, each CPE supervisor is bound by a set of standards that make the group a CPE group rather than an encounter or tutorial group.

Each student sets their own achievement goals at the beginning of each group and shares these goals with group members. It is out of this sharing that group goals are developed. This exercise is the first invitation to a group that learning partnership and reflective listening are central to the functioning of a CPE group.

According to Asquith,

> Without naming it, Boisen endorses the 'client-centred' approach of Carl Rogers in which the relationship, rather than a particular technique becomes the source of healing.[360]

In his book *The Exploration of the Inner World*, published in 1936, Boisen foreshadows the work of Rogers by stating: "The fact is that psychotherapy is far less dependent upon technique than it is upon the personal relationship between physician and patient."[361] This client-centred approach remains central to CPE methodology in A/NZ. It is modelled by the group supervisor and fostered among the students both in with their clients in the clinical setting and with their colleagues in the peer group setting. One way that this is achieved is through the use of learning journals[362], kept by each student and shared with their supervisor during individual supervision and, where relevant, with their colleagues in peer supervision.

Reflective listening, sometimes called 'active' listening, based on the model of Carl Rogers, is at the heart of client-centred care – and student-centred learning. Hiltner, describing a meeting between Boisen and Hiltner's wife, recalls "he listened to her better than I have been able to do before or since!"[363] Diana Goss, in turn, recalled how it was Hillebrand's capacity to listen to her that encouraged her to undertake the trip to America to study CPE.

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[360] Asquith, *Visions from a Little Known Country: A Boisen Reader*, 97.
[361] Boisen, *The Exploration of the Inner World*, 240.
[362] See Appendix 6.
[363] S. Hiltner, "The Heritage of Anton T. Boisen," in *Vision from a Little Known Country*, ed. Glenn H. Jr. Asquith (United States of America: Journal of Pastoral Care Publications, Inc, 1992), 143.

Verbatim presentation to one's peers invites comments on one's ability to listen reflectively and, in spite of the sense of risk I recall experiencing in my first CPE, the group is a potentially safe place to develop robust critique of one's own performance as a pastoral listener. In effect, the group becomes what Knowles refers to as a 'listening team', able, by their interaction, questioning, opinion and engagement, to widen the initial scope of the student's encounter.[364]

Each small group provides an opportunity to work with close supervision, to 'encounter' others' ideas about themselves, humanity and God. Trust and the establishment of rapport are essential elements and one of the roles of the supervisor is to ensure group function. However, the role of CPE supervisor is much wider than group-process-facilitator and educator-facilitator.

As someone considering application for accreditation as a CPE supervisor, I am aware that the criteria for accreditation seem somewhat 'slippery'. I do not use this word in a pejorative sense but rather as a means of indicating the complex, hard-to-grasp nature of what constitutes a 'good' or 'accreditable' supervisor and to begin to hint at the complexity of supervision training in A/NZ. Accreditation of supervisors exercised ACPE in its early history. While the training expectations were clear:

> One year full-time clinical education; three months supervised clinical teaching; credit being given for graduate degrees in appropriate fields with clinical education.[365]

there was a reluctance to accept that "graduate degrees might be the equivalent of clinical training".[366] The idea that "personal appraisal" was vital in the process of accreditation led to applicants wondering who would "accredit the Committee" responsible for accreditation.[367] The focus for accreditation was always by performance, rather than by qualification as evidenced in a strong statement by Ernest Bruder to this end quoted by Hall in his attempt to clarify the history of supervisor accreditation in the history of CPE.[368] According to Asquith, the dilemma between setting standards to maintain uniformity and inhibiting creativity and originality has existed since the early

[364] Knowles, *The Modern Practice of Adult Education*, 154.
[365] Hall, "Head and Heart: The Story of the Clinical Pastoral Education Movement," 76.
[366] Ibid.: 77.
[367] Ibid.: 76.
[368] Ibid.: 77.

days of CPE. I am heartened to discover via Asquith that both Boisen and Wayne Oates did not meet supervisor accreditation standards at some stage of their lives as CPE supervisors.[369]

It is difficult for anyone training as a CPE supervisor in A/NZ to meet even the most basic of the ACPE criteria in that there is a limited prospect of completing one year of continuous clinical training in one year. There is currently no centre in A/NZ offering a continuous CPE courses and, as courses are timed around the availability of supervisors and applications from students, the completion of the four courses required by ACPE to achieve even supervisor-in-training status could take a number of years.

One of the ways that NZACPE has addressed the slippery issue of supervision is to work in close partnership with Australia. ANZACPE was established in 1990.[370] Even before the formalising of the relationship between NZACPE and the various CPE providers in Australia, there was an arrangement that ensured that no local CPE supervisor would be accredited by a purely local accreditation committee. This effectively removes some aspects of bias and ensures that an international standard of accreditation is met. The training of supervisors is a serious issue and will be considered further in my conclusion.

## Theological Reflection

A recent publication about the place of field education in ministry formation provides the following definition of theological reflection.

> Critical reflection is a normal and natural part of making sense out of life It is the search for meaning and integration. "Theological reflection is the search for meaning, when done in the light of faith."[371] Theological reflection occurs when the events of life are examined through the eyes of fiath, in order to integrate experience and faith. This making sense of experience looks for God's presence and seeks to honour the insights gained from life. [372]

[369] Asquith, *Visions from a Little Known Country: A Boisen Reader*, 232.
[370] See Appendix 7.
[371] This phrase is attributed by the author to Regina Coll, Supervision of Ministry Students (Collegeville, Minn.:Liturgical Press, 1992), 91.
[372] William T. Pyle, "Theological Reflection," in *Experiencing Ministry Supervision*, ed. William T. and Seals Pyle, Mary Alice (Nashville: Broadman & Holman, 1995), 110.

This definition is supported by Gillian Watkin's comment that there is a vast difference between 'spiritualising' an aspect of an encounter by dressing it up in religious language and doing theological reflection.[373]

Hiltner, reflecting on Boisen's contribution to pastoral ministry identified that, to Boisen, theology was method as well as content and the study of 'living human documents' was an indispensable aspect of that method.[374] Inherent in Boisen's focus on 'living human documents' was his belief that theological reflection would expand the minister's approach to ministry.

Barbara Troxell, a CPE supervisor and spiritual director, suggests that

> Theological reflection is often the most difficult area for theological students. They work well on self-awareness. They know that growth in ministry competence is essential … Most seminarians expect to grow in deeper Christian commitment … But I find that we must very intentionally facilitate theological reflection on the practice of ministry and encourage students in the importance of such reflection.[375]

Her focus for both pastoral supervision and CPE is *mutuality of relationships*. She suggests that for people to work well in relationship with each other and God, mutuality is essential and without this mutuality authenticity is missing. Michelle Oberwise Lacock includes the centrality of theological reflection in her paper *Developing of Authenticity through CPE.*[376] She is a CPE supervisor who provides some insights as to how CPE as a process, addresses the needs for both theological reflection and supervision. She believes that her role as a CPE supervisor requires her to

> enable students to have conversations in which they connect their story of their experience of God and their relationships with others. In this way, students can discover their authentic voice.[377]

She uses story, theological reflection and supervision to encourage within each student, a sense of 'knowing' God and discovering their *imago dei,* "[t]his process of knowing

[373] Gillian Watkin, "Theological Reflection - Method and Purpose," *Ministry, Society and Theology* 8, no. 1 (1994): 62.
[374] Hiltner, "The Heritage of Anton T. Boisen," 138.
[375] Troxell, "Mutuality and Dialogue in Pastoral Supervision," 202.
[376] M.O. Lacock, "Developing Authenticity through Cpe," *Journal of Supervision and Training in Ministry,* 20 (2000): 236.

God can be done when our imagination is captured and we are able at the deepest level to take our own experience seriously."[378]

She believes that the theological reflection of CPE provides a means of weaving together the wisdom and insights of theory with the experience and personal development of practice to result in the growth of a deep, personal theology. This connects well with Boisen's passion about theological reflection. Asquith describes how Boisen's questions "forced students to think theologically about human experience." [379] When Boisen's students began work at Elgin State Hospital, they were given the reminder that they were in that place as a group of religious workers.[380] In *The Exploration of the Inner World,* Boisen includes a section entitled "The Idea of God". Inherent, but not explicit, in his exploration of this notion is the phrase considered by many to be central to theological reflection: 'where is God in this?'.

Legge offers a new insight into this usual, central question by suggesting some helpful compass points from which to make the enquiry. The various points on the compass include:

- **active engagement of otherness** in an attempt to shape community
- **religious grammar** which enables people to talk clearly about their God-relationships
- **ecological connections** which challenge thinking about the human-cosmic relationship
- **theological vocation and sustenance** which invite consideration as to how we respond to God's call to "hallow this life".[381]

These compass points provide direction for the ongoing commitment of CPE to deep theological reflection. Both Asquith and Hall as CPE historians (1992) and Hiltner (1975) issue reminders that CPE is about much more than competent clinical praxis. They argue for a return to the centrality of theological reflection within the process of CPE.

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[377] Ibid.: 237.
[378] Ibid., 237.
[379] See asquith
[380] This information is contained in a sheet given to students on placement, a copy of which is held in the Boisen Files at Chicago Theological Seminary (cited by Asquith, 1992, 234)
[381] summarised from M. J. Legge, "Inside Communities, Outside Conventions: What Is at Stake in Doing Theology?," *Studies in Religion, A Canadian Journal* 29, no. 1 (2000): 11-14.

In my own experience of CPE in A/NZ we have, as participants, been required to do theological reflection. However, my experience with students completing supervised field work is that there is a tendency to do what Watkin rails against: to spiritualise actions and to relate these simply to an aspect of scripture. If CPE is to lead to the authenticity proposed by Laycock and the depth of exploration regarding ministry praxis intimated by Troxall, Legge and Watkin, then renewed focus on theological reflection is essential. Unless we continue to explore the direction of all of the compass points proposed by Legge, there is potential that ministry praxis will continue along a well-preserved and narrow path. As I reflect on this, I am unable to imagine Boisen, Hiltner, and the 'living human document' subjects of my interviews being satisfied with this journey. I regret not asking more overt questions about theological reflection in the interview process undertaken with those 'living human documents' interviewed for this thesis.

This opportunity to apply a form of 'case study' methodology to examine the threads of enculturalisation, contextualisation and pedagogy of CPE in A/NZ has provided insights as to the resilience and robust nature of some of the 'living human documents' engaged in the provision of CPE. This includes early parent figures and local pioneers. However, to be true to Boisen's approach, there remains one important step to complete in the process: theological reflection. How has CPE contributed to the body of knowledge, the practice and education of ministry in A/NZ? It is thirty-five years ago that Diana Goss offered the first CPE in this land. Will those of us engaged in ministry in A/NZ after fifty years of CPE be left with an observation like Hiltner's?

> … the American penchant for approaching ministry functionally, while it can be very good, may be tempted to forget or minimize the obligation to go back to the basic theory and theology and keep them in dialogue with the reflections from experiential learning as in CPE. As one who has spoken and written as much as anyone in the US about how to relate CPE and, indeed, all reflections on pastoral functions to our theologizing, I confess that I am disappointed at the current results. Function is our strength. For that we ought not to be ashamed. But function without theoretical reflection, especially of the theological kind, can make us so one-sided that our relevance may be at the cost of intelligent witness.[382]

[382] Hiltner, "Fifty Years of Cpe," 97.

# Chapter Five

## Cutting the Garment to suit the cloth

If Boisen, Cabot, Dicks and Hiltner are seen as the warp of a loom and the eight people interviewed seen as providing the weft of local colour and pattern to the fabric of CPE-NZ, then what has become of the 'cloth of local colour'? In order to assess this, each interviewee was asked to consider what they thought CPE has contributed to pastoral ministry in A/NZ.

Three main strands of connection emerged:

- connection with ministry formation and theological education
- connection with community-social service agencies
- connection with hospital chaplaincy

### Ministry Formation and Theological Education

For the past thirty-five years, there has been a connection between CPE and people training for ministry, both seminarians and lay people offering ministry in parishes, social service agencies and the wider community. While there is no complete record of how many students have completed at least one CPE course since 1969, figures are available for the period 1995 and 2002, during which four hundred and thirty seven students have completed CPE. A breakdown is offered in the following table:

**Table 2**

| | |
|---|---|
| Training for Ordained Ministry | 166 |
| Already Ordained | 116 |
| Lay People | 114 |
| Hospital Chaplain | 48 |

Diana Goss suggested that CPE, particularly in the early days, was used by Bishops, some of whom had personal experience of CPE, as a means of assessing readiness and suitability of ministry candidates. She believed that the personal growth opportunities

provided by CPE made a direct contribution to the pastoral care offered by individuals.[383]

CPE has been an intricate, if at times fragile, strand in the fabric of academic theological training in A/NZ. Evan Sherrard recalls that even as a student and, particularly when he returned from CPE study in America, he and some friends in the Presbyterian Church (including Lloyd Geering) were struggling with how to both prepare people for ministry and provide academic education in theology.[384]

Prior to travelling to America, Evan recalls challenging educational methodology in academic training at Knox College and, as part of his own CPE journey, "got an MA as an Educational Psychologist in Adult Education".[385] Evan links the appointment of Don Glenny as Professor of Pastoral Care at Knox with the movement to form a "New Zealand equivalent of ACPE".[386]

Gordon Hambly was involved in teaching pastoral theology at Carey Baptist College for many years. Gordon reflected on the changes in thinking about psycho-dynamic theory, counselling and therapy that occurred during the time that he was a member of the New Zealand Association of Psychotherapists. His commitment to ongoing theological reflection is evident in his decision to leave that association at a time when he perceived a decreasing emphasis on spirituality and spiritual needs.[387]

Harold Pidwell was one of Gordon's colleagues at Carey Baptist College. (1974 -5 until 1991) He, too, was involved with teaching pastoral care, using the MCD's prescription for pastoral care which was strongly based around Rogerian psychology. It was under Harold's influence that a strong Department of Field Education developed at Carey. Impressed with the action-reflection methodology of CPE, he developed a field education process that included 'clinical field' and 'theological reflection'.[388] Harold recalls that his observations of the CPE model of action-reflection learning changed

[383] Goss, "Interview," 8.
[384] Sherrard, "Interview," 13.
[385] Ibid., 16.
[386] Ibid., 22.
[387] Pidwell, "Interview," 6.
[388] Ibid., 4-6.

people's lives and afforded formative experiences eventually changed his way of teaching biblical studies.[389] His realisation of the importance of integration led to:

> a process called *Readiness for Ministry* which was not just a matter of passing exams but which was proving that you had some kind of integrated theology…
>
> … eventually one came to see that this was a necessary formative requirement and how vital it was to have an integrated theology, you know, that theory and practice could not be separated and had to be together.[390]

As a theological educator, Harold regretted that, for many, pastoral studies was considered "a soft option in relation to history, theology and so on".[391] When he became Dean of the MCD in 1991, he was delighted to find a well established programme of ministry studies that was a "wonderfully integrative programme with disciplined theological study and disciplined reflection on ministry practice". With his influence and support, this programme continued to develop and, during the interview he was pleased to acknowledge the pending graduation of the first two doctoral candidates.[392]

It was Harold's response to a question I asked about the application of Practical theology that challenged my own views on what I perceive to be a friction between Applied Theology and Pastoral Theology. His response: "it seems to me that if theology is not applied, it is not true Christian theology and has no real relevance to what on earth happened in the life of Jesus" and his conviction that "there is no sense in the separation of systematic and pastoral theology" seems to me to arise out of his own theological reflecting.[393] In the telling of his story, Harold described how he valued both the sense of collaboration and the notion of supervision inherent in the CPE and had modelled his administration as Dean on this process. In doing so, he made a valuable contribution to the design and process of ministry education in both Australia and New Zealand. In spite of not having experienced a CPE, he epitomises someone who has integrated the process of CPE so effectively that he has designed and maintained academic ministry education processes leading to integration.

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[389] Ibid., 5.
[390] Ibid., 6.
[391] Ibid., 7.
[392] Ibid., 7.
[393] Sherrard, "Interview," 8.

Most of the people interviewed acknowledged Jeremy Shaw, Terry Creagh and Milton Coleman as being significant people in the provision of theological education. Milton Coleman's pastoral care programme at Knox College not only included CPE but was also strongly influenced by his commitment to action-reflection, praxis based methodology. Terry Creagh and Jeremy Shaw both made a significant contribution to the development of pastoral care teaching at St John's /Trinity Theological Colleges.

## Community and Social Service Connections

According to Evan Sherrard, the influence of CPE in the academic setting was not confined to theology. His collaboration with Joan Dallaway in the establishment of the Department of Psychotherapy at AUT emerged out of their commitment to a CPE way of thinking.[394]

Before he became involved in the academic training of counsellors and therapists, both Evan Sherrard and Gordon Hambly were involved in connecting with community based and social service agencies in their denominations. They both described how many church-based social service agencies were staffed by people who had trained as CPE supervisors. The connection between those people trained in CPE methodology and pedagogy and Lifeline, HDT[395], the Cameron Centre in Dunedin, the Mt Eden Christian Care Centre and various other church based counselling centres and human relationship and counselling training programmes cannot go unnoticed. Evan recalls the focus for him being the opportunity to be engaged in providing opportunities for preventative mental health[396] programmes supported by redemptive faith communities acutely aware of social need "to start to train the members of the church to be a redemptive community, … into which people from the counselling side or coming through the educational side could find a place where this was a redemptive community."[397]

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[394] Ibid., 27.
[395] Human Development Team of the Presbyterian Social Services in Auckland, providing education and support for people in ministry and in helping professions. This team was founded by Evan Sherrard in 1976 and during its existence, staffed by Joan Dallaway, Noel Brown, Norah Calvert and John McAlpine, all trained CPE supervisors. (information obtained from Bowater, M. *People Who Work with People: the story of the Human Development and Training Institute of New Zealand, 1990-2002,* (Auckland: private publication, 2003) p. 1-2
[396] This connects back to Boisen's preoccupation with the relationship between the Church and Mental Illness and his conviction that mental health was salvation. (See Footnote 82)
[397] Sherrard, "Interview," 9.

Noel Brown summarises the link between CPE and the social service agencies by identifying the supervisors who became involved with various Presbyterian Social Service Agencies around A/NZ and suggesting that the visionaries who had supported CPE I think that all the visionaries "lay in the social service agencies of the churches".[398]

Joan Dallaway makes the strong link between the early days of CPE and NZAP[399] because of the number of chaplains involved. She named Boyd Glassey, Gordon Hambly and Don Fergus as three influential CPE people in that association[400] however, at least fifty percent of accredited CPE supervisors belong to NZAP. For some years, the annual meeting of CPE was timed to coincide with the NZAP AGM so that the supervisors were able to attend both meetings.[401]

In Storm Swain's opinion, one strong contribution to ongoing ministry in the community is the notion and provision of ministry supervision:

> In New Zealand … we are dealing with a relatively small population and proportionally, many clergy have been through CPE and have come to understand the importance of good, quality parstoral care and good care for the carers and I think we're way ahead in the world in that.[402]

**Hospital Chaplaincy**

There is an intrinsic interweaving of the story of hospital chaplaincy accreditation and CPE history that began with Ian Wilson in Dunedin being influenced by the CPE model and later working alongside both Hiltner and Hillebrand. According to Gordon Hambly's assessment, there have always been links between the ICHC and CPE. Gordon Hambly credits hospital chaplains in the 1950s and 1960s with attempting to validate their unique ministry and seeing CPE as a way of formalising and recognising their training needs. This resulted in the current cross-over between CPE trained supervisors and ICHC in that people like Derm Buchanan, Gordon Hambly, Joan Dallaway and others have served some time on ICHC. CPE supervisors like Don Shaw,

[398] Brown, "Interview," 11.
[399] New Zealand Association of Psychotherapy
[400] Dallaway, "Interview," 7.
[401] anecdote from a conversation with John McAlpine

Diana Goss, Paul Morreau and Derm Buchanan are closely linked with the history of chaplaincy in A/NZ[403] being pivotal in firming up the links between CPE and chaplaincy.[404] Currently, Ian Bayliss, Roy Alexander, Don Prince, Kath McLean and Ray Bloomfield are working both as Hospital Chaplains and offering CPE. ICHC is currently the employing body rather than accreditor of hospital chaplains[405], but until such time as CPE is no longer a requirement for accreditation, the link between hospital chaplaincy and CPE will be maintained.

**Holding the strands of CPE in creative tension**

All of the people I interviewed (and all of the CPE supervisors I know) are autonomous, independent and 'at the edge' of their denominations. During our interview, Evan Sherrard warmly used the work 'maverick' to describe himself. I was attracted to the word and thus invited subsequent interviewees to consider this word in relation to themselves and to CPE in general. For some, there was a resonant echo – Boyd Glassey, Noel Brown and Joan Dallaway – for others, there was no sense of harmony. However, as I reflect on the history of CPE in both the USA and in A/NZ, I am struck by the maverick nature of the people who have developed, grown and maintained CPE, locally and internationally.

In both America and A/NZ, the commitment towards the development of CPE came from people at the centre of the work they sought to develop. CPE was developed by coal-face chaplains, doctors, ministers, pastors. Fosdick woke to the fact that his seminary training had not prepared him for the post First World War pastoral needs he faced. Cabot, too, returned from the war alerted to the fact that both his medical training and his faith commitment were inadequate for the world he faced. He and Dicks worked in hospitals and saw the gaps in the care provided by both medical personnel and well-meaning religious people. Boisen was both patient and chaplain, seeing and experiencing first-hand the gaps that left him longing for God in the midst of his mental illness, acutely aware of the needs of the patients he served as Chaplain. While these

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[402] Swain, "Interview," 8.
[403] see training history in Appendix 2.
[404] Terry A. Velling, ""Practical Theology": A New Sensibility for Theological Education," *Pacifica* 11 (1998): 5.
[405] Currently, accreditation of hospital chaplains rests with the New Zealand Healthcare Chaplains' Association.

people negotiated with seminaries and main-line churches, it was their enthusiasm and commitment that led to the establishment of an organisation to promote CPE. It was, no doubt, their strongly held values and ideas that led to the split between those people focused on skill development and those committed to attitudinal and theological growth and change. The later history, too, relied on people like Hiltner, rising from the ranks of committed supervisors to challenge thinking and pedagogy and to ensure the development of standards.

In A/NZ, too, in the midst of the many people who have experienced CPE, only a handful were sufficiently committed to ensure the development of local, national and international standards of practice. It is hard to imagine what it was like for Diana Goss setting off to America in the mid-1960s as a lay person, or for Gordon Hambly and Evan Sherrard, to name a few, setting off with their families into unknown territory.

The reflection undertaken to complete this thesis highlights for me the importance of ongoing recruitment and retention of supervisors. In A/NZ where, unlike America, there are no large endowment funds to be used for theological education and no simple ways of paying people to train, there needs to be some creative way of ensuring that there are CPE supervisors including Maori, Polynesian and Asian, perhaps people of other faith traditions, to take up the mantle of CPE – to wear the cloak of local colour and to continue the process of enculturation and contextualisation. Currently, as supervisors-in-training are required to do at least one CPE away from their home context (keeping faithfully with the notion of field study intrinsic to CPE methodology), there may need to be denominational support and study-leave provision that makes this possible.

Evan Sherrard offered me a phrase that has been in central to my theological reflection since the early stages of this case-study. He wondered what happened to people who found salvation and redemption through counselling and pastoral care. He wondered whether our churches and communities provided redemptive communities into which saved and redeemed people could find hope and support to flourish and grow. He imagined CPE having a part to play in the development and maintenance of such redemptive communities.

In attempting to understand what drove the people who were so pivotal to the development of CPE locally, the common thread is their abiding commitment to the ministry they offered and their courage and conviction to establish an organisation that enabled them to practice what they believe, and to be part of fostering redemptive communities. On the whole, it has appeared that their theology has grown out of praxis rather than their praxis grown out of theology and they have kept doing, re-doing, developing and changing to remain a process responding to context and culture.

As I reviewed the interviewees' comments, in the light of my own experience as a theological educator, I recognise that most come from a paradigm that is best described as 'practical theology'. This phrase is heard increasingly in relation to curriculum development and is often interchanged with the phrase 'applied theology'. As Harold Pidwell so graphically challenged, however, it is an error to use these terms synonymously.

According to Terry Velling, practical theology should not be seen as being a descriptor for that aspect that is practical. Just as the pedagogy of CPE is complex and interwoven, so too is the notion of practical theology; yet, I would argue, they share a paradigm. Velling suggests that

> what the word practical is trying to do is subvert a deeply ingrained assumption that practice comes after theory, that application is something we do after theoretical deliberation, that the theoretical disciplines are primary, after which we turn to secondary questions of how to put our theories into practice.[406]

Velling's model is synonymous with the methodology of CPE as inspired and developed by Boisen in that it takes context and relationship into account and theology emerges out of praxis rather than praxis emerging out of theology. In Velling's approach, a hermeneutic of suspicion is applied to texts and situations and, as practical theologians, we are encouraged to 'read our own lives' – to be 'living human documents'. Velling argues (using Paolo Freire as a supporter[407]) for an education process that enables students to

[406] Ibid.: 198.
[407] P. Freire, *Pedagogy of the Oppressed* (London: Penguin, 1972), 46.

> keep our relationships with the world open, so that we are never quite done with things; rather, always un-doing and re-doing them, so that we can keep the doing happening, passionate, keen, expectant – never satisfied, never quite finished ("Be perfect as your father in heaven is perfect") Perhaps practical theology – as a constant doing – is a passion for perfection in an imperfect world.[408]

I want to claim that the history thus far, shows NZACPE to be actively engaged in this process of practical theology and, as such, remains a vital component of ministry education, theological education, in A/NZ today.

## CONCLUSION

And is this fabric woven to last?

As I have woven together my understanding of the story of CPE, a poem by Mary Jo Leddy has come to mind:

> We face the empty loom.
> It looms large before us
> revealing a threadbare moment,
> that has come apart at the seams.[409]

There are, in my opinion, three potentially 'threadbare moments' for CPE to face. Firstly, there is the relationship with the Academy. In many respects, NZACPE is caught between New England and New York at this time. If CPE addresses the demands of the University and applies for Local Course Approval via the New Zealand Qualification Authority, does it potentially become more focused on skill and practice and less on personal development, self-awareness and the unique nature of each learner? If, however, it does NOT prove itself – at least by being accepted by the NZQA, then does it do itself a disservice by not proving it's pedagogical pedigree?

Secondly, the relationship with *tangata whenua* is potentially threadbare because of the demand by ICHC and The New Zealand Healthcare Chaplains' Association that

[408] Velling, ""Practical Theology": A New Sensibility for Theological Education," 209-10.

accreditation of chaplains in hospital occurs on the basis of completion of two courses of CPE. CPE does not make this demand and yet it may seem that CPE is the stumbling block to Maori autonomy re chaplaincy. To call another training course CPE would be inappropriate, a denial of all the history and development and international relationships developed and maintained by NZACPE thus far. However, NZACPE does not present as the only way of education people for chaplaincy. How NZACPE positions itself to support Maori in their hope for an autonomous pathway towards hospital chaplaincy has yet to emerge. The stands of relationship between *tangata whenua* and CPE need to be strengthened so that the tension regarding Maori autonomy is more effectively identified where it belongs.

Thirdly, the capacity to continue weaving and wearing the fabric of CPE rests with the ongoing training of supervisors. If the denominational churches perceive the value of CPE they are going to have to accept some responsibility towards the cost and process of training and supporting local supervisors – including supervisors of other cultures and all denominations.

If Polynesians make up 16% of the population and 16% of CPE participants are Polynesian, there is a need to actively recruit Polynesian supervisors from a culture that will further 'enculturate and contextualise' CPE in A/NZ. If Maori want to be part of the current model of CPE they too, need to be supported for training. For long term survival, an active recruitment and encouragement of potential supervisors from around the country needs to occur. If an accreditation process can take between five to seven years, then process of recruitment, encouragement and financial support needs to begin today.

Faith has never been a more important commodity than now, in our rapidly changing world. Good pastoral care, relevant to the moment and the individual is urgently required as we face issues of which Boisen could not have dreamed. I believe that CPE supports faith development and grows fine pastoral instincts and skills yet, CPE in A/NZ stands where it was in the mid 1980s, in demand but not sustained, relevant but not supported, committed but under-valued. Past threadbare moments have been

[409] Legge, "Inside Communities, Outside Conventions: What Is at Stake in Doing Theology?," 8.

mended by the rise of individuals who worked with the fabric creatively, who have revealed God's presence in their gifts. Perhaps this particular threadbare moment is no different.

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