Table of Contents

SECTION IV: CHANGING TEXTURES IN MINISTRY FORMATION AND SUPERVISION (CONTINUED)

AAPC THEORY PAPER

ACPE THEORY PAPER

Book Reviews

In Memorium

Editorial Policy

Good practice relies on constant reflection. The capacity for critical self-reflection is an essential dimension of any habitus for ministry and religious leadership. Pastoral supervision is itself a practice that occurs in relationships that encourage such critical reflection in ministry. When formation is added to supervision, the practices are expanded to include the many ways by which people are prepared for and sustained in religious leadership. This journal, *Reflective Practice: Formation and Supervision in Ministry*, seeks to provide a framework for reflection on supervision and formation for a range of ministries, in a variety of contexts, and from different faith traditions. The mission statement of this journal supports that goal:

> **Reflective Practice: Formation and Supervision in Ministry is a journal that seeks to understand, expand, and promote theory, learning, and reflection in the practice of supervision and formation in various ministries from diverse ethnic and religious perspectives.**

This journal is a continuation of the *Journal of Supervision and Training in Ministry* that was founded in 1977 to foster critical reflection and writing on supervision for ministry. Over the years, *JSTM* expanded beyond its original contexts of clinical pastoral education and pastoral counseling to include supervised field education and formation for spiritual direction. Each time another context or discipline has been added to the conversation about supervision, the task of holding together the increasingly rich diversity of theoretical perspectives and ministry practices becomes more complicated.

Although the Journal has changed its name and editorial location, supervision remains the central practice for reflection. *Reflective Practice: Formation and Supervision in Ministry* is the new name and the San Francisco Bay Area is its new editorial home. The various educational centers provide a richly diverse religious, theological, and clinical context in which to explore the future of formation and supervision.

As an Editorial Board, we are committed to that diverse dialogue. We are determined to enhance the richness of reflective practice through soliciting articles from a variety of religious and ethnic/cultural perspectives. We hope that readers will learn from reflecting on the practice of supervision and formation in disciplines and contexts quite different than their own. We invite you to send your comments about this Journal and its focus through our website www.reflectivepractice.org. And of course we hope you will submit for publication your reflections on the practice of supervision and formation in ministry.

The Editorial Board
Spring, 2009

Offenses Against the Other

1. DEMONIZE THE OTHER. *To regard the "Other" as the evil one.* We tend to do this to Others in at least three ways: they are not clean; they are physically violent or dangerous; and they are unable to maintain emotional or sexual control. Whoever is the outsider or the "dangerous stranger" is perceived to be demonic.

2. ROMANTICIZE THE OTHER. *To hold the other in unusually high regard because he or she is famous, smart, old, young, talented, etc.* Whenever we think about a person or category of persons as untainted or purer or as the innocent child or noble savage or presume THEM to be automatically superior, we romanticize them. This makes it difficult to hear or see the person as he or she actually is.

3. COLONIZE THE OTHER. *To assimilate the other into MY world or to transform the other into MY perspective.* The assumption behind this patronizing attitude is that they (the Others) cannot take care of themselves or manage their own affairs. The conviction is that there is so much we need to teach them so they can be like us.

4. GENERALIZE THE OTHER. *To categorize or classify a person in a way that treats the person like a member of a group rather than an individual.* Whenever we say "women are like that" or "we need to do something about the foreigners" or "all black people look alike" we make sweeping assumptions that overlook the uniqueness of each individual Other in favor of some generalized category.

5. TRIVIALIZE THE OTHER. *To make light of a problem or suggest that differences are not important or to joke inappropriately about a particular situation.* When we make a joke about uniqueness or when we tell jokes that stereotype a culture or race, we seek to trivialize. Sometimes, when we tease or tantalize someone, our aim is to make them feel smaller or less important.

6. HOMOGENIZE THE OTHER. *To blend by fiat all of the aspects of an individual's story together into one common blend.* It is a way of "ironing out" differences, which has the consequence that we do not see or hear the distinctiveness of the Other. The presumption that America is a "great melting pot" in which all particularity is subsumed under being American is a form of homogenization. We are really all the same—really. And differences would be eliminated if we knew one another.

7. VAPORIZE THE OTHER. *To ignore the person's contribution or overlook their presence or discount the other in some way.* The aim is to make someone invisible because of who they are or what they represent or what they say that is frightening. Children vaporize whomever they wish to eliminate with an imaginary ray gun. Women are keenly aware of being vaporized regularly. In a way, it is the most viscous offense against the Other because they are regarded as not-being.

8. INFANTILIZE THE OTHER. *To treat the other as a child or as childish.* Behind this offense against the Other is the conviction that people who are different are not inferior but underdeveloped. If we think of difference developmentally according to the Enlightenment standards of western cultures, it is easy to conclude that the Other simply needs time to develop and then he or she will be just like me.

Prepared and modified by Herbert Anderson from material presented by Robert Schreiter, CPPS.

Reflective Practice: Formation and Supervision in Ministry

SECTION I

CHALLENGES TO FORMATION AND SUPERVISION ACROSS RELIGIONS AND CULTURES

This volume of *Reflective Practice* is devoted to the increasingly urgent task of preparing religious leaders for a diverse world. No one questions the importance of addressing the challenge of diversity for both formation and supervision. Attending to one's social location has become a critical dimension of self-understanding for ministry. Programs that expose ministry students, pastoral supervisors, and faculty to diverse cultural, ethnic, or religious settings are standard in virtually every seminary and common fare at professional gatherings. We also know that understanding stories, even strange stories, links us with others, even strange others. Even so, achieving effectiveness for cross-cultural ministry is seldom easy. Beyond continuing to attend to our own social location and listening to the stranger, what must we learn about responding to religious and cultural difference in order to minister authentically in diverse contexts?

In the opening essay of this section, Anthony J. Gittins, CSSp, explores the skills, knowledge, and virtues necessary for developing mature ministers for diverse cultural contexts. Although reading this essay may take some translation for people more familiar with clinical images of ministry, it will be worth the effort. Skills like listening and empathic responding do not so much depend on an extensive knowledge of a faith tradition or a culture as much as they are driven by virtues or dispositions like tolerance or humility or patience. Ministry across cultures, Gittins proposes, involves "passing over" to another view of the world and then "coming back" to what is more familiar. But in the coming back, we are different because we have been changed by the encounter with an Other.

The stimulating and challenging essay by Pamela Cooper-White continues her exploration of multiplicity in the inner world. She proposes that a deeper awareness of and acceptance of the hosts of voices "crying from the margins of our own unconscious life" will enhance our capacity for empathy with actual others and stretch us beyond our familiar comfort zone. She writes, "It has been my contention that empathy for actual others in our relationships requires us to engage in the work of coming to know, accept, and even embrace the parts of our multiple selves that we have found most

difficult to acknowledge." Cooper-White's perspective moves the agenda beyond skill, knowledge, or virtue and establishes awareness of our internal "otherness" as the royal road to empathy and a capacity to relate to Others without excluding or demonizing them.

The essay by Maurice Apprey was first presented at the Annual Conference of the Association of Clinical Pastoral Education in the fall of 2008 and is presented here through the generosity of ACPE and the graciousness of Dr. Apprey. With personal candor, intellectual rigor, and clinical wisdom, Apprey examines how the "antinomies of black and white" play out as patients deal with his being an African from Ghana, West Africa. Are the associations of black and white with negative and positive natural or acquired? How are they acquired if they are not natural? Because talking about race is so complex, it is understandable that most of us are cowards when it comes to talking about race. This essay is rich in philosophical and psychoanalytic references. The reader will be rewarded by new perspectives on race, racialization, and Otherness.

The last three essays in this section explore practical issues regarding forming religious leaders in and for a diverse context. In order to form leaders for a diverse world, Joretta Marshall argues that ministerial formation must itself be diverse. What practices and experiences will invite persons to risk engaging difference in order to understand and embrace diversity? Readers will find both a variety of useful and challenging general questions about formation for ministry and a number of specific questions regarding the challenges of diversity.

Care at the end of life presents chaplains and spiritual caregivers with specific interfaith challenges. Drawing on research from nursing and medical practice, James W. Green looks at four critical areas to suggest what cultural competence means in pastoral practice at end-of-life care: (1) Patient autonomy is expressed in speech and behavior among ethnically distinct communities. (2) Because minority individuals and groups have been marginalized economically and politically, trust is fragile in health care as well. (3) Medical truth telling with patients nearing the end of life is not common in world cultures. (4) Knowing whom to talk to and asking what to say or not say requires a subtle realignment of the traditional power relationship between care providers and care receivers. Beyond examining our prejudices and stereotypes, cultural competence for spiritual caregivers at life's end means being particularly attentive to differences of ritual practice, language, and power.

Susan Rakoczy writes from South Africa about the particular challenges of cultural and religious diversity for spiritual direction. The diverse religious experiences, language, and practice that people bring to spiritual direction today require a capacity to enter into very difference worlds. Rakoczy uses the term interpathy to emphasize the cognitive differences that may be evident between a seeker and a spiritual director. This section ends as it began with an emphasis on need for emptiness in the caregiver, albeit brief, in order to make room to receive what is new and different.

We have only scratched the surface of issues related to formation and supervision across cultures and among religious traditions. For example, how might we reshape the contexts for ministerial formation and supervision to become more diverse? What does it mean for the process itself when formation occurs in a diverse or interfaith context? How does each faith tradition enhance and impede responding positively to diversity? What present assumptions about formation need to be challenged in order that future religious leaders will be prepared to lead in changed and changing contexts? We hope these questions will generate future essays for this Journal.

Herbert Anderson
Editor

Developing Mature Ministers
for Diverse Cultural Contexts

Anthony J. Gittins

There was a time when effective ministers were not expected to develop intercultural skills because they ministered among their own people, homogenous in ethnicity and culture. The thinking behind that perspective was narrowly ethnocentric and certainly wrongheaded because, paradoxically, human beings are all the same and yet all different. To fail to notice and handle differences is to fail to encounter other people fully. There are no generic pastoral ministers, nor does God make generic people. Notwithstanding human similarities, every person is particular, and each was formed in and works in a specific context. This article explores some implications of these statements and identifies some issues that need to be considered in forming and supervising for ministry in diverse contexts.

I write as an ordained Roman Catholic and a theologian-anthropologist. As such, my view of both human nature and human culture is quite positive; I see both as *loci* of grace. While acknowledging human sin, I also acknowledge and look for grace. If I believed that humankind is essentially

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corrupt and that literally "all is grace," I would probably have a more jaundiced view of culture and a deconstructivist view of ministry that would seek to correct, confront, or even replace what has gone before. Believing that grace builds on nature leads me to take people's social location and cultural heritage very seriously as the foundation in seeking the restoration of a person or the transformation of a community. From these introductory comments, everything else I say about pastoral priorities for ministry will flow.

This essay will propose in a brief way the skills, knowledge, and virtues necessary to minister in diverse contests. These themes were originally developed to prepare men and women who were to be missionaries in a radically different cultural context. They have been modified for a context, whether hospital or parish, that is inevitably cross-cultural.

A SMORGASBORD OF SKILLS FOR CROSS-CULTURAL MINISTRY

There are a number of skills that seem particularly important for today's ministers. Skills can be acquired. They are not innate and are, thus, something to be seriously considered and worked for through formation and supervision in ministry. Given the scope of this article, it is only possible to sketch their general features; the actual skill-level achieved will depend on the ability and commitment of individuals. Moreover, these skills will need to be adapted for the particularity of diverse situations.

Respect for the Human Person and for Human Cultures
Ethnicity refers to people's identity: who they are in terms of group membership (tribal, racial, national); culture also denotes a people's identity: what they believe and how they behave as a social group. To attack and undermine people's culture is to break people's spirit. Conversely, it is possible, though not easy, to rehabilitate—to revitalize or transform—a culture. Invariably, people's actual culture (not some imaginary state where we might like them to be) is the point of departure for any communication, whether inter- or intra-community. Historically, some Christian ministers (most commonly "foreign missionaries") have brought a devastating approach and perspective to their encounters to diverse people and cultures.

This has sometimes been referred to as the "Clean Sweep" approach and is built on the conviction that some people (pejoratively labeled "primitive," "tribal," or simply "pagan") have nothing but sinful habits and corrupt morals, which must be swept away before the good seed of the Gospel

can be sown. The Clean Sweep approach considers certain cultures to be fundamentally bad, superstitious, evil, or inveterately sinful. And the damage perpetrated by devotees of this approach has sometimes proved irreparable. The perspective used to justify the approach, considers people to be like blank slates or tablets (Latin: *tabula*), and culture to be what is written or stamped on them. Since what is written can be erased (*rasa*), the people's cultural scripts must be erased before, and so that, a new script can be inscribed: the "correct" script of "Christianity." Unfortunately, this attitude and perspective still remains for some individuals, either implicit or explicit. The first bundle of skills, focused around respecting the other, has been honed by social scientists, chiefly social anthropologists and social psychologists. These skills would give us some finesse in approaching the existential reality, the social location, or cultural context of the people among whom we presume to live and minister.

Commitment to a Search for Truth through Respectful Dialogue

Dialogue must be taken very seriously. Roman Catholics used to assert, infamously, that "error has no rights." Current Roman Catholic teaching officially disassociates itself from this formulation, as indeed should we all; truth is not a commodity, so it is quite unhelpful to assert that (other) people are lacking truth or only possess the commodity error. Whether considered as infinite or simply as objective, truth can never be fully possessed or understood by any human subject, community, or institution. But all persons of good will can be said to be striving for and, thus, in contact (often in some mysterious way and always partially) with God's truth.

Dialogue is therefore the appropriate way to share and to become mutually enriched. Here are three points to ponder. First, dialogue and hierarchy are incompatible, as David Augsburger has reminded us.[1] The Roman Catholic tradition has experienced some discomfort here, explicitly endorsing dialogue yet tenaciously holding to a hierarchical magisterium or teaching office. We can deeply espouse dialogue and yet also believe in the Christian Creeds as the bedrock of faith. Second, dialogue changes both parties, or else it is coercion or monologue. And third, the outcome of true dialogue cannot be known in advance; it leads to a tertium quid or third point, different from the starting point of either dialogue partner. The second set of skills would foster our capacity for real dialogue, which is not monologue-in-disguise. Skills can be sharpened only by using the direct method: learning by doing, with help from those with wisdom (which we consider below).

Cultivation of a Learning Posture

Closely related to dialogue is mission in reverse, which refers to a style of mission or pastoral encounter. The designation derives from the work of Claude-Marie Barbour, a colleague from Chicago and a Presbyterian elder,[2] and it teaches that an explicit part of the pastoral minister's agenda is being a recipient as well as an agent of grace for others. We do not take God to others who are completely deprived of God. On the contrary, God takes us, and God's Spirit precedes us. There is no place, no society, and no culture in which God is not. Mission in reverse identifies a philosophy and an attitude of mutual search, mutual discovery, and mutual conversion or transformation.

The Swiss Reform theologian Walter Hollenweger describes the process:

> Evangelization is *martyria*. That does not mean primarily the risking of possessions and life, but rather that we gamble, as it were, with our under standing of belief in the course of evangelizing. We, so to speak, submit our understanding of the world and of God and of our faith, to the test of dialogue. We have no guarantee that our understanding of faith will emerge unaltered from that dialogue. On the contrary, how can we expect that the person listening to us should be ready to change his or her life and way of thinking, if we, the evangelist, are not prepared to submit to the same discipline?[3]

Hollenweger is here talking about our understanding of the world (and God and our faith). We do not gamble with our faith itself, of course, much less with God; but we "submit our understanding to the test of dialogue" in the hopes of deepening and broadening that understanding, since our understanding is very limited. If we thought, naively, that our image of God is actually God (rather than our own very limited notion of God) and if that were what we worship, then we would be, literally, idolaters! Idolatry is worshipping one's own creation or representation of God, whether in stone, wood, or imagination.

Unless we gamble, as it were, with our partial understanding, God will be unable to open us up to deeper insight. Likewise, we must gamble with our very limited understanding of the world, so that our narrow perspective might be expanded. And God, we trust, will strengthen our faith by deepening our relationship with God, in the context of our authentic dialogue with other people's lives and experiences. "Gamble" may seem either frivolous or demeaning, but it need not be understood that way. If we are to be vulnerable to God and open to God's grace, we need both risk and prudence. Risk without prudence is sheer foolishness or irresponsibility, but prudence without

risk is over-cautious faith or faltering trust. Unless we are prepared to be tested, and to hone skills to face the challenge, Hollenweger poses, it is difficult to see how we could become the kind of people that others would want to emulate or would even find to be respectful listeners. This third skill is the risk-taking capacity to be changed by our actual pastoral encounters, and the commitment to seeking and to seeing the grace in the people we encounter.

Learning "Downward Mobility" and Accepting Marginality

As ministers reflecting on our specific pastoral contexts, is it possible to shift our usual perspective and visualize ourselves as outsider or stranger to those we encounter? After all, we are often a rather strange or unfamiliar presence in their lives. Our responsibility includes seeking the lost sheep, going to the outcast, the abandoned and forgotten, and listening to stories from people living on the edge. Therefore, we must be able to move from familiar to less familiar places and from a more comfortable center to a less comfortable margin. If we remain at the center of our world, literally or metaphorically, we cannot encounter those on the edges.

We will need skills that would enable us to stand alongside others without patronizing them. Theologically, this is kenotic ministry (Philippians 2:6ff); it is also strongly counter-cultural and an acquired skill or grace. Many would-be ministers, while being ready in principle to extend hospitality to the stranger, are not adequately skilled at actually accepting the status and role of the stranger themselves. Furthermore, given that the fastest growing group of people in the world can be simply described as "the poor," and given that the poor get poorer as the rich get richer, the gap between poor and non-poor widens over time. But Jesus deliberately made a preferential option for the poor. To incarnate or actualize such an option requires a commitment to shrinking the gap between the rich and poor. This is called "downward mobility." This fourth set of skills would help to form all who are dedicated to authentic encounters with "the other" in the spirit of Jesus, in the practice of kenotic ministry or "downward mobility."[4]

Cultivation of an Ecumenical Approach

Every Christian minister should know his or her tradition well. At the same time, we need to ask whether a minister is primarily concerned with the extension of a particular denomination or with the extension of the Realm or Kingdom of God. There are some subtleties to be encountered here, but at issue is the unity of the body of Christ and the question whether all people need to

recapitulate the history and experience of the divisions of Reformation Europe. I submit therefore, that all ministers must be deeply committed to practical ecumenism. This will not entail the repudiation of our specificity and our traditions, but requires that we embrace each other in reconciliation, unity, fellowship and worship: a monumental task. As we approach the half-millennium anniversary of the Protestant Reformation in Europe, deep wounds still mark the body of Christ. A fifth skill—if we may call it that—is measured by our ability to model truly ecumenical ministry and put the unity of the body of Christ before the division of the Christian churches. There can be no authentic Christian endeavors that are not also ecumenical in spirit and action.

Learning the Wisdom of the Midwife

Finally, an image that might help us gauge whether we already have or are acquiring some of the necessary skills: we are midwives, those in attendance as people come to new life through the power of the Holy Spirit. The birth-attendant or midwife is by no means unimportant. Midwives need real skill, wisdom, and competence, and the ability to cajole, encourage, commend, and urge, so as to channel the birthing process in a way that is most beneficial for mother and child. And lest anyone think that midwives are only women (which is not true historically: "midwife" means a "with-woman" or one who accompanies the woman giving birth; it does not strictly mean the midwife is a woman), here is Socrates in one of Plato's dialogues, in an astonishing reflection:

> Have you never heard that I am the son of a midwife, brave and burly, whose name was Phaenarete? I myself practice midwifery. Bear in mind the whole business of the midwives, and then you will see my meaning better. It is said that Artemis was responsible for [determining the rules]. She could not allow the barren to become midwives because human nature cannot know the mystery of an art without experience; but she assigned this office to those who are too old to bear, honoring their resemblance to herself.

> Such are the midwives, whose task is a very important one, but not so important as mine. My art of midwifery is in most respects like theirs; but differs, in that I attend men and not women, and I look after their souls when they are in labor, and not after their bodies: and the triumph of my art is in thoroughly examining whether the thought which the mind of the young man brings forth is a false idol or a noble and true birth.[5]

A sixth skill is encapsulated in this image. How might we best be prepared for this service to others when those who must give birth to something new are 'other' to us? What characteristics can we identify as harmful or unhelpful?

Identifying an Appropriate Knowledge Base

If the road ahead is to lead to life (for ourselves and others), we need more than good will: we must make a constant companion of knowledge (Latin, *scientia*; Greek, *techne*) and wisdom (Latin, *sapientia*; Greek, *sophia*, *phronesis*).[6] The knowledge we need as ministers is not an end in itself but a necessary means to a noble end: sanctification, personal and communal. Good will is inadequate: so many injustices have been perpetrated by people whose putative good will was built on ignorance and prejudice, basic lack of respect for people, or an inflated sense of their own importance. A philosophical maxim—whatever is received is received according to the capacity of the recipient—reminds us that our good will is insufficient. But more, it should remind us that there are culturally appropriate ways for people to receive gifts, ideas, or other people.

I do not minimize the priority of faith or grace: we are called to a deep and abiding faith in the God who saves, and it is God's grace alone that saves. But knowledge is not the enemy of faith; and grace, as Thomas Aquinas said, builds on nature. "Faith seeking understanding" is a maxim for the Christian life. We will never plumb the depths of God, yet we simply cannot stop tending, yearning, learning. We will never fully comprehend or understand mysteries of God; even so, we can and must reach out and "stand under" God's self-disclosure. Wisdom is the capacity to use knowledge, and it is ultimately wisdom we seek as ministers of the Gospel. The knowledge that produces wisdom is not solely knowledge of God, Creator; we need knowledge about God's creation, including knowledge of people, cultures, human institutions, human aspirations, and values. Wisdom would seem to be a precious alloy of knowledge and experience. The following areas of knowledge are imperative for ministers to be effective in diverse cultural contexts and especially significant in helping to generate wisdom.

Insights from the Social Sciences
The science of human-beings-in-groups is social/cultural anthropology.[7] It can be very helpful as a hermeneutical key to understanding the diversity of people and their contexts. Social/cultural anthropology is, therefore, a particularly beneficial resource in forming cross-cultural or intercultural ministers. It seeks to understand human groups and generalizations about what it means to be human in the midst of myriad cultural expressions. Anthropology tries not to privilege any particular culture but to illustrate that

different cultures represent a myriad of responses to the challenge to live a human rather than merely animal existence.

It could be argued that all prospective and actual pastoral ministers have a moral responsibility to take the social sciences—especially anthropology—seriously. These sciences (which include physical geography, political science, psychology, sociology, and sociolinguistics) have built up a legacy of knowledge and explanatory schemata, analogous to grammars of natural languages. One cannot simply pick up sufficient knowledge by exposure to another culture through formal study without the assistance of "direct-method" learning. Every Christian minister should be in direct relationship with people from the culture they wish to understand. We are more likely to understand diverse peoples if we can appreciate the dance and music, art and architecture, language and worship, dress and diet, values and symbols of their culture.

Insights from Theology

Though this takes second place here, it is not subordinate to the previous point. Jesus asked, "Who do people say the Son of Man is?"; and to Peter he said, "But who do you say I am?" We all have to answer the same question, and the answers given over the centuries and among different peoples and traditions have been very wide-ranging. H. Richard Niebuhr asks a supplementary question about the nature and meaning of culture, and, in *Christ and Culture*, he discusses the implications of various understandings of culture as they impact on ministry.[8] His point of departure is the absolute transcendence of God: God is above history; humanity is not; and humanity has responded historically in many ways.

Although the book is flawed, he raises some incisive points appropriate for the formation of religious leaders in and for a diverse context. As pastoral ministers, we need to learn enough about culture so as to be able to determine some of the likely consequences of our ministry in the lives of those we meet. Niebuhr lists five possible understandings of the relationship between Christ and culture and explains the implications of each and how people have responded to Christ from various standpoints:

- *Christ AGAINST Culture.* Some people see Christ opposed to culture. Therefore a choice must be made between them. According to this characterization, one cannot endorse both Christ and culture. Such a perspective has been used to justify a Clean Sweep approach to other people and their cultures.

- *The Christ OF Culture.* Others recognize that Jesus confirms the best in culture, and they clearly identify with his own cultural heritage. When we conflate "Salvation History" and the history of Christendom without acknowledging the contingent nature of Christendom and the authenticity of other histories, we are also likely to assume that all Christians need to recapitulate Western experience before they can become fully mature in the faith.

- *Christ ABOVE Culture.* Some see Christ as the fulfillment of legitimate cultural aspirations and the "restorer" of the noblest of human (cultural) aspirations. Yet he was not submerged in, or identified completely with, his own Jewish/Galilean culture. It is difficult to grasp how this perspective might enhance ministry in diverse contexts.

- *Christ and Culture IN PARADOX.* This formulation indicates a fundamental polarity. The implication is that each and all of us must live in some tension with our culture, just as we live in some tension with Christ because we are sinners. Our hope is of a justification beyond history. But since every human being is a person of culture, cultural identity must at least be acknowledged as the basis of identity-formation. To say that every culture must "bend the knee," that every culture must be relativized in order to be revitalized by the Gospel, seems less negative than to say every culture is *ipso facto* in an adverse relationship with Christ. Culture is, after all, part of God's creation.

- *Christ, TRANSFORMER of Culture.* Those who favor this formulation agree with the first and fourth group, that human nature is fallen, and that culture perpetuates the finiteness of humanity. Yet Christ is understood to work through human culture in order to bring about transformation of humanity and of human cultures. This is because humanity subsists in culture: there is no nature without culture, and no turning from self to God except in society. If we acknowledge that all people have a context, a history, language, values, and so on (in other words, a culture), then we know that the only way we can respond to them is through their culture. If that is true, then anthropology becomes a critical resource in forming ministers in and for diverse contexts.

Appropriate Knowledge and Communication

People who do not believe we respect them are not likely to respect us. They might—for various reasons, not all of them noble—change their behavior but not necessarily their belief. It is relatively easy to teach a set of beliefs, but that is far from teaching or transmitting the faith. My point here concerns the knowledge we need in order to transmit more than propositions and regulations. It

relates to prerequisites for communities of faith. If those who minister in diverse contexts are to be appropriate midwives of local congregations and other ministry contexts, they will need to understand the dynamics of enculturation (another name for socialization or the sum of the processes that transform a newborn child into a mature person of culture) and acculturation (or culture-contact that ranges from the benign to the crushingly oppressive).[9] Ignorance of social dynamics and of the relative openness or closedness of microcosms will lead to largely fruitless and palpably inappropriate methods in ministry.[10] Naive assumptions about acculturation will make us closed to the challenge faced by us all: to be transformed. The *terminus ad quem*, end-point or outcome of the encounter between culture and gospel or faith and humanity, is something new, and it is the work of the Holy Spirit.

Many cultures transmit wisdom through proverbs and folktales, stories and parables. Many societies identify certain people as appropriate tellers of tales and singers of songs. In our ministry across cultures, we have a serious responsibility not only to know the message we seek to proclaim and embody but to proclaim it in culturally relevant ways and invite and truly collaborate with the people we serve. This requires both theological and cultural knowledge. We should remember that literacy is not the only door to Christianity. Unless we acquire appropriate knowledge, and the culturally appropriate means to share it, our message may be incomprehensible or frankly irrelevant.[11]

IDENTIFYING VIRTUES (HABITUS)

In addition to skills and knowledge, the formation of moral character is a necessary component in the preparation of people for ministries across cultures. How, and under what circumstances, is it possible to develop moral character in others? The processes of formation will vary but there is above all a need for sanctity and humanity in an uncommon blend. The call to God's mission and ministry is the call to embody the Good News in some profound way. We are responsible for the credibility and trustworthiness of the message we embody and proclaim. If there is a disjunction between who and what we are, and who and what we proclaim, how can we hope or expect people to experience God's healing and reconciliation through practices of inclusion and hope? We are called to radical discipleship; and that requires all manner of character qualities.

To paraphrase John Dunne: "The 'passing over and coming back' is the greatest religious adventure of our time."[12] The nature of ministry across cultures is that we are always "passing over" to another view of the world and then "coming back" to what is more familiar. But in the coming back, we return a different person, changed by the adventure itself and by the encounters it entails. I propose a number of qualities or characteristics that appear particularly important to me. I might have included any of the Christian virtues. And you (the reader) will have your own to add to the list.

Patience, Longanimity, Tolerance: Virtues of a Servant

Patience is tolerant and even-tempered perseverance; longanimity is patient forbearance (from *animus*, soul: soul-full-ness); tolerance is the capacity to endure, and it can apply as much to oneself as to something or someone other. The reason for beginning with these virtues is that nobody warned me about how important they were! It came as a complete surprise to discover how impatient I was when under pressure in new situations or when I encounter an 'other' who expanded my world. Though I would readily have admitted to a lack of virtue and maturity in a number of areas, I thought I was a patient person. But the cross-cultural experience exposes us to fundamental or structural weaknesses in ourselves; and a cross-cultural situation is one in which apparent qualities can be exposed as built on very thin ice indeed.

The capacity to suffer, to endure over the long haul, may not be familiar yet, especially if we are young, "self-actualized," and high achievers. We may even have avoided, averted, or otherwise manipulated circumstances that might call for our long-suffering or longanimity: our deep-seated or deep-souled resourcefulness. Etymologically, patience connotes a capacity for bearing suffering or adversity. Adjustment to diverse situations or inter-cultural living demands a capacity for handling the unpredictable, the uncomfortable, the undesirable: the virtue of patience or endurance. After all, we are, to virtually everyone we minister to, the stranger or outsider who must be tested before insiders can afford to trust us.

The root of "endurance" is –*dur*: "hard"; we need to be hardened like fine steel, retaining our tensile strength and not becoming brittle. To cultivate patient steadfastness in the face of misunderstanding, personal ignorance or unfamiliarity, and even real suffering is to offer a powerful witness of compassion and commitment to those among whom we are called to minister. Without a care for these virtues, we can become our own worst enemy.

Humility: The Virtue of Earthy Fruitfulness

Hum-an and hum-ility are cognates of humus: soil, earth. The rich, fertile, life-bearing earth from which was formed '*adam*' (the human one) and all of us. Pastoral ministers are called and sent not as angels but as human beings: embodied, incarnate, and therefore finite yet capable of growing and producing a harvest. From our humility God will likewise find a voice; and we will be enabled to be bearers of the Word of God in the lives of those among whom we minister. But this humility will test us to the utmost. It is counter-cultural; it challenges us to let God be God; yet it calls us to an awesome collaboration with the God of creation.

Wisdom: The Capacity to Use Knowledge, Experience, and Common Sense Well

All the knowledge in the world does not of itself accumulate to wisdom. Wisdom is the capacity to use, to apply, to share knowledge appropriately. One of its features is what we call common sense. Like wisdom, it implies the capacity to think on one's feet and to act appropriately even in novel situations. Given a store of common sense, one might, with time and humility and grace, advance in wisdom.[13] If religion is more than formal propositions or rules, wisdom is a vital ingredient in the transmission of the faith. Without it, what will be propagated is simply what we have received. Wisdom helps distill what we have received and hand it on in an authentic way. Common sense may not be something we can develop in candidates for ministry, but it is something we can identify. Without it, I suggest, there is not enough character for wisdom to root in; and without the blossoming of wisdom (that quintessential gift of the Holy Spirit) in the lives of pastoral ministers, the effectiveness of our work across cultures will be diminished.

Commitment to Our Own Ongoing Conversion

No individual minister is ever entirely adequate for the task. If, however, one is conscious of personal sinfulness-yet-perfectibility and committed to cooperating with the daily grace of God, one is (other things being equal) likely to model qualities appropriate to a fledgling pastoral minister. Conversion is both a lifelong process and an adventure whose surprises only occur as we actually proceed. We have no idea who is yet to be instrumental in our own ongoing conversion, nor of the places and the events that will contribute to our conforming more and more to the image of Christ. But if we are truly committed to minister at the margins, then we will pray for our own openness to the grace of God that will reach us through the steps we take each day. Such

commitment entails that each minister be a person of palpable faith and trust in the God who saves and who calls all people into service to others.

Trustworthiness and a Trusting Heart

Those who live according to double standards are not trustworthy. Those who do not trust those among whom they live are not worthy of trust themselves. Trustworthiness, once lost, is almost impossible to regain or re-establish. All the more reason, then, for us to be demonstrably trustworthy and virtuous enough to trust other people. Trust is an irreplaceable base on which to build local Christian communities of equals and to enter into the lives of people who suffer. "So be perfect, just as your heavenly Father is perfect" is Jesus' instruction to his disciples.[14] The English word "perfect" translates the Hebrew word for "integrity" or "wholeness." We are not to be God, but to be Godly and to live lives of integrity (which will make us perfectly human and, being made in God's image, conformed to God's Son), just as God *is* integrity and, thus, perfect.

Everyone could legitimately nuance what I offer here; everyone could add something else. So perhaps, to conclude, we should simply return to Jesus, the Christ, human and divine, who did not cling to status and power, but who emptied himself to become, not only as we are, but even humbler. And God exalted him. The first part of the second chapter of the Letter to the Philippians is as important as the great hymn we know so well. A final recommendation about character traits for pastoral ministers working in diverse situations then might be an invitation to meditate on and learn from the passage immediately preceding the one we know so well, about Jesus' self-emptying:

> If love can persuade at all, or the Spirit we have in common, or any tenderness and sympathy, then be united in your convictions and united in your love, with a common purpose and a common mind. There must be no competition among you, no conceit; but everybody is to be self-effacing. In your minds you must be the same as Jesus Christ: His state was divine, yet he did not cling…but emptied himself…[15]

NOTES

1.   See David W. Augsberger, *Pastoral Counseling Across Cultures* (Phildelphia, Penn.: Westminster Press, 1986); Anthony J. Gittins, *Ministry at the Margins: Strategy and Spirituality for Mission* (New York: Orbis, 2002); Eric Law, *The Wolf Shall Dwell with the Lamb: A Spirituality for Leadership in a Multicultural Community* (St. Louis, Mo.: Chalice Press, 1993); *The Bush was Blazing but not Consumed: Developing a Multicultural Community Through Dialogue and Liturgy* (St. Louis, Mo.: Chalice Press, 1996).

2.   Claude-Marie Barbour, "Seeking Justice and Shalom in the City," *International Review of Mission* 73 (1984): 291: 303–309.

3.   Walter Hollenweger, "Evangelization in the World Today," *Concilium* 114 (1979): 40–41.

4.   For more on the stranger or outsider, Anthony J. Gittins, *Ministry at the Margins: Spirituality and Satrategy for Mission* (New York: Orbis, 2002), 121–160; and *A Presence that Disturbs: A Call to Radical Discipleship* (St. Louis, Mo.: Liguori, 2002), 91–118 and 143–162. For more on downward mobility, see Gittins, *A Presence that Disturbs: A Call to Radical Discipleship*, 83–90.

5.   Plato, "Theatatus," in *The Collected Dialogues*, ed. Edith Hamilton and Huntingdon Cairns (Princeton, N.J.: 1969), no. 149–150. This quotation: 155.

6.   *Phronesis* (Greek) is usually translated as "practical wisdom" or "prudence." Aristotle distinguishes *sophia* and *phronesis*. The former, "wisdom," is the ability to discern and understand the world; the latter, "practical wisdom," is the capacity to visualize and enact change that will enhance the quality of life.

7.   A significant challenge to cross-cultural or intercultural ministry concerns language. "Language learning" (informal, interactive, the way children acquire language) and "learning a language" (formal, academic, the way many adults attempt to learn a language) can and should be combined by adults learning a new language. The process of learning a language should in fact become intrinsic to, rather than separable (in time and/or place) from, pastoral ministry. There is no space to develop this theme here.

8.   H. Richard Niebuhr, *Christ and Culture* (New York: Harper, 1951).

9.   One of the most helpful texts remains: Peter Berger and Thomas Luckmann, *The Social Construction of Reality* (Garden City, N.Y.: Anchor, 1967). Aylward Shorter, *Toward a Theology of Inculturation* (New York: Orbis, 1988), 3–16.

10.   Anthony J. Gittins, "Toward Integral Spirituality: Embodiment, Ecology and Experience of God," S. Rakoczy, ed., *Common Journey, Common Paths* (New York: Orbis, 1992), 44–55.

11.   A brilliant reflection on this can be found in Clifford Gertz, *Local Knowledge* (New York: Basic Books, 1983), 94–120.

12.   John Dunne, *The Way of All the Earth: Experiments in Truth and Religion* (Notre Dame, Ind.: University of Notre Dame Press, 1978). I adapted his words somewhat in Gittins, *Ministry at the Margins*, 3ff.

13.   An excellent treatment of this is by Jonathan Sacks, "Telling the Story," in *The Home We Build Together: Recreating Society* (London: Continuum, 2007), 113–122.

14.   Mt. 5:48 NAB.

15.   Philippians 2:1ff.

The "Other" Within:
Multiple Selves Making a World of Difference

Pamela Cooper-White

"How could one tolerate a foreigner if one did not know one was a stranger to oneself?"—Julia Kristeva[1]

Diversity challenges us by forcing us into encounters with the Other, the not-like-me/not-like-us. Educating leaders for effective collaboration in diverse settings means leading them through a process of de-centering from their "comfort zones" and helping them stretch to embrace difference. Such education must consider not only difference, but also inequality of power—particularly in terms of entrenched social structures that silently reinforce unearned privilege. A genuine embracing of difference that can break down social inequalities and the dominating use of power requires more than a liberal tolerance or even a sincere but naïve form of curiosity about the Other.

   Growth in relation to diversity has been understood by counseling psychologists as a developmental process, with parallel stages applying, respectively, to persons targeted for oppression and persons in a privileged group.[2] These

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stages include "1. Conformity → 2. Dissonance → 3. Resistance/immersion →
4. Introspection → and 5. Integrative awareness/commitment." Persons of col-
or in this schema take the journey from pressure to assimilate to the dominant
culture, through questioning, anger and external resistance, to healthy pride,
self-esteem, and a collaborative commitment to ending oppression. White
persons move from denial and minimal race awareness, to defensive
awareness, to shame and a desire to atone, to acceptance of responsibility for
racism and an internalized commitment to ending oppression.[3]

This developmental outline can be critiqued for not fully taking into
consideration the systemic and institutionalized power dynamics of racism
(or other forms of oppression), or for creating too-neat parallels between
white persons and persons of color. It has, however, provided a helpful
framework for understanding and teaching how individuals at different
stages of growth may resist, tolerate, cooperate with, or embrace diversity.
It is a far more sophisticated tool for understanding individual variations in
response to the challenges of diversity than assuming that once reasonable
information is shared about differences, the destructive phenomena of
racism and other oppressions will be successfully resisted until they simply
melt away. Nevertheless, fear, discrimination, and oppression—internal-
ized and externalized—persist among all of us, even those of us who have
participated with a good will and a relatively mature perspective in anti-
racism and diversity education. What more is needed?

In this essay, I will argue that a greater appreciation of the unconscious
dimensions of the human psyche is necessary for the formation of pastoral
leaders in a diverse world. By coming to understand some of the unconscious
dynamics at play within and among persons, we can build bridges of em-
pathy that can more effectively combat racism, oppression, and exclusion of
the Other. This process will not look the same for those who enjoy categorical
privilege *vis-à-vis* those who do not. But the commitment to meet and under-
stand unwelcome dimensions of our interior life is crucial on both sides of the
power divide. Many of us, moreover, live in social locations that are not en-
tirely privileged or entirely oppressed (for example, a white middle-class wo-
man who enjoys race and class privilege but suffers from gender oppression;
or a middle-class woman of color who experiences some class privileges but
suffers from both race and gender oppression; or a gay white man who
assumes both gender and race privilege, but suffers from the oppression of
heterosexism). These examples, because they remain categorical, still do not be-

gin to unpack all the multi-layered dimensions of each individual's social loca-tion, with its unique confluence of both power and suffering. Nor does it ad-dress the multiple meanings given to these experiences, both in the crucible of unconscious fantasy and in the relational flux of co-constructed reality.[4] Given such complexity, a conception of the psyche that is fluid, multiple, and relation-ally constituted is needed to lead us to awareness of our internal inconsistencies and complexity. This can in turn engender authentic empathy for the Other.

The Multiplicity of the Psyche

Social work theorist Carolyn Saari has argued for "identity complexity" as an indicator of mental health.[5] This idea reaches beyond simplistic iter-ations of identity politics, which tend to frame both identity and culture as fixed and monolithic.[6] Genuine identity complexity reaches beyond our conscious self-identifications (including our political identities) to the inner domains of our multiply constituted self-parts and affect states—many of which are outside our awareness for much or all of the time.

As I have argued previously, each of us is internally constituted by a host of internal "objects" or mental representations, which are affect-laden and shaped in the crucible of relationships with significant external persons in our lives from infancy.[7] These inner "parts" are not static or fixed in an oedipal or pre-oedipal past. Further, unlike the roles of which we may be at least dimly aware that we may play in a family or organizational system, they are entirely unconscious until some intervention (either social or therapeutic) allows us to glimpse them by the residue of their effects on our beliefs and relationships—especially as these effects are not "rational" or "ego-syntonic" and therefore demand some explanation of our self/selves to our self/selves. These inner parts of our selves operate mainly at symbolic and nonverbal levels of the psyche, where they are more analogous to forces than actual persons ("objects are not people") or even to partial aspects of our conscious selves or actual ex-ternal others (such as "good mother," or "bad mother," or following some ther-apeutic models, "inner child," "inner critic," and so forth).[8] They are dynamic and fluid, never simply replicas of actual people in our past or present life, shaped as they are by internal fantasies and impulses, as well as by social re-lationships with others.

It has been my contention that empathy for actual others in our rela-tionships requires us to engage in the work of coming to know, accept, and even embrace the parts of our multiple selves that we have found most dif-

ficult to acknowledge. Whether through psychotherapy, clinical pastoral education, spiritual direction, or the rough-and-tumble of social conflict and everyday relationships, we inevitably find ourselves in situations where parts of ourselves that we denied or suppressed will rise up and act out in ways that surprise us, shock us, even cause pain to ourselves or others. Being willing to explore the "foreign" parts of ourselves, rather than to seal them over and pretend we are only exactly as we wish ourselves to be, is the beginning of empathic understanding of other persons.

ROADBLOCKS TO EMPATHY: DENYING VULNERABILITY AND AGGRESSION

Two aspects of our inner selves may play an especially important role in creating a bridge to empathy: our vulnerability and our aggression. As North American Christians, in particular, we may find that our societal conditioning makes it difficult for us to be fully conscious of either of these subjective states. Our North American enculturation promotes conscious awareness and adaptation to individuality, personal strength, self-sufficiency, and a can-do attitude that implies an almost sinful quality to weakness or vulnerability. Western Christianity, for its part, names overt expressions of aggression as the sin of anger and cloaks subjective aggressive impulses with a mantle of shame. The combination of these cultural myths results in a high level of ambivalence and anxiety about both vulnerability and aggression, since invulnerability moves subjectively toward aggression at least in the form of self-defense (just as Freud first described aggression in terms of self-preservation) and since, on the other hand, the suppression of aggression tends toward a subjective sense of vulnerability in the form of defenselessness.[9] Patriarchy further infects these competing national and religious narratives of self-sufficiency and non-aggression with gender stereotypes about masculine strength and feminine dependency and weakness. Racism creates a double- and triple-bind for men and women of color, for whom aggression may be considered to be a positive attribute in some contexts, but a shameful flaw or even a crime in others.

Each of us, then, will have different unconscious motives for repressing, disavowing, or dissociating our awareness of our vulnerability and our aggression, depending on our particular social location, and our personal history, and intrapsychic makeup. Regardless of the specific ways in which this tension is played out in our individual psyches, these are the two affect states that we most avoid or unconsciously act out under threat.

The Other is always, by definition, an unknown, and as such, may initially trigger an unconscious fear response. Brain science would seem to confirm that we are hardwired to confront the unknown with suspicion for the sake of survival.[10] In a fraction of a second, before any "higher" rational thought can kick in the prefrontal cortex, our "ancient brain," is busy throwing up protective barriers. Conceptualizing this in terms of a multiplicity model of mind and the unconscious, the basic affect of fear, then, taps all our prior experiences and our inner parts that carry previous experiences of fear and the related states of both vulnerability and defensive aggression.

However, what psychoanalysis has taught us is that we can develop a greater awareness of our inner parts, so that we can better predict our autonomic responses in the face of unconsciously perceived threats and learn to soothe, manage, and override our animal reactivity. This will not, paradoxically, be accomplished by pretending to transcend our bodily needs and impulses, our animal sense, because this would plunge us back again into a denial of both vulnerability and aggression—since these are part of our animal inheritance. On the contrary, by embracing our embodied selves, in all our complexity, and by befriending the very particular vulnerable and aggressive self-states or parts that we find within ourselves, we are more likely to know and enlist those parts in meeting others who differ from ourselves and stretch us beyond our familiar comfort zones. That is, to the extent that we can tolerate feelings of vulnerability, we can modulate our anxiety into appropriate reality-testing about the actual level of threat that may or may not exist. To the extent that we can be aware of our own aggression, we can mobilize its energy in the service of building up new relationships, solving associated problems or conflicts, and engaging in the necessary process of learning that can enable greater mutual understanding—rather than using the aggression pre-emptively to limit or destroy the Other.[11]

Awareness of our inner multiplicity serves a further purpose, however, beyond a classical ego-psychological framework of reality testing and self-control. As various schools of psychoanalytic thought have proposed across many decades, the more we remove intolerable affect-states, memories, impulses, or representations of self and others from conscious awareness (whether by repression, disavowal, or dissociative mental processes[12]), the more likely we are to project them onto, or even into (in the form of projective identification), the other person who triggers in us an unconscious emotional reaction, driven by one or more of our internal constituent

parts or objects. Without at least some awareness of our internal land-scape—or population—we will be at a loss to prevent this from happening more or less automatically in the face of an unconsciously perceived threat. We will not only defend against knowledge of our own vulnerability and aggression, but we will project them onto the other. The other, thus, be-comes "the Other," the *xenos* —the embodiment of strangeness. Because the Other now carries our own fear and aggression, the Other becomes the en-emy, in and through whom we can "innocently" fight our own evacuated impotence, rage, and destructiveness. This is the unconscious dynamic of paranoia. And once paranoia is set in motion in the unconscious, it is a short step from fear to hate.

What might this look like in an actual experience of diversity that trig-gers unconscious feelings of vulnerability and aggression?

Pinky Has Road Rage

Pinky, a twenty-two-year-old first-year seminarian, slouched in the back row of the mandated anti-racism workshop, arms defensively folded. Pinky had a burly build and muscular arms that offset a cherubic round face framed by blond curls. An only child growing up in a middle-class, mostly white town-ship in upstate New York, Pinky had been her mother's darling as a child, and the "good girl" who usually heeded her father's loving but stringent moral ex-pectations. She was a solid "B" student and a good athlete, raised religiously in a strict, tight-knit, Methodist Church community.

The nickname "Pinky" had come from her tendency to blush violently whenever she was teased as a child. She herself had adopted it as a way of making the slur her own, and making other kids eat their words—backed up with her fists when necessary. She had discovered the power of her own phys-ical strength in third grade when Ricky McManus, a boy on whom she had a monstrous crush, joined in taunting her one afternoon. Fueled by fantasies of romantic rejection, she felt her humiliation convert suddenly into rage, and she efficiently decked him. She decided the day's suspension from school was wor-th the newfound respect she enjoyed from shocked classmates. Memories from that afternoon built her self-confidence, which in turn allowed her safely to be her parents' good girl most of the time—but with an emboldened demeanor.

Pinky graduated in the middle of her high school class, and attended a small liberal arts college in the area. She was pleased when the college chaplain encouraged her to consider a call to ministry. By senior year, she

had become a trusted residence hall assistant and peer counselor. Her classmates relied on her air of confidence and compassion. To save money, Pinky's parents decided that she would live with them and commute to seminary. She had high hopes for a future in pastoral care or counseling.

Pinky had not been prepared, however, for the culture shock she experienced upon entering seminary. The academic demands were much tougher than anything she had known before, the approach to theology was very different from the simple affirmations of faith she was used to at her home church, and the social expectations were even more foreign. The men either shied away from her assertiveness or treated her as one of the boys. The women sometimes found her abrasive and did not seek her out to share confidences as she had experienced in college. She felt like a fish out of water with the assumptions her professors made about "historicalcritical exegesis" of the Bible or "postcolonial and postmodern approaches" in church history and pastoral care. She had never heard of most of what the professors seemed to take for granted, and she wasn't sure she wanted to. Living at home provided a welcome respite at the end of each day, but she knew she was missing out on some of the casual social interactions with other students who lived in the dorm. She felt cut off from a network of potential support. She felt anxious about what her professors and candidacy committees called "formation for ministry." "Yeah, like being shot through a mold," she thought to herself. "Will I even recognize myself when I come out the other end?"

Pinky sat through the diversity training, longing to be outside tossing a ball or even just sitting in the library trying to get a difficult paper over and done with. At times she felt momentary twinges of insecurity, not unlike the way she had felt as a child when she was made fun of, before she had realized she could defend herself physically. But fists could not help her in this situation. Nor could her parents' assurances of how wonderful she would be as a minister. She honestly didn't know how to "be good" in this situation. She felt unequipped to cope with the strangeness of all the new information being shared in the diversity training. She didn't know how to fend off the feelings of inadequacy, guilt, and shame that threatened to wash over her. In automatic response, she assumed her old familiar stance of bravado and slumped in her seat, looking belligerent and annoyed. She used the evaluation form at the end of the day to vent feelings that the training felt like a waste of her time. Stepping gratefully out into

the cold December air, she tried to shake off the day's discomfort and just get home to a hot meal and a comfortable evening on the couch.

Driving west with the last streaks of sunset in front of her, Pinky turned on some good, loud music. She found herself driving five, ten, and then twenty miles over the speed limit. Other cars seemed to clog the turnpike, trundling along at an unnecessarily law-abiding pace that started aggravating her until she began weaving among other cars, shifting lanes and muttering under her breath. She felt like cursing. She was just about to give one especially slow driver the finger, but, remembering her father's disapproval of "gutter talk," she held back at the last minute. Instead, she accelerated and cut the guy off. She went hurtling down the left lane, not noticing the road slicking up in the dark. Suddenly another car shifted in front of her. Slamming on the brakes, she hit a newly forming patch of black ice and found herself spinning toward the median. The car revolved 180 degrees, and as she regained control of the steering wheel, she was startled to find herself in the left lane on the opposite side of the turnpike. Thinking fast, with traffic bearing down on her from behind, she accelerated and began to shift lanes to take the next exit and turn around. Just as her breathing began to return to normal, she saw red and blue lights flashing in her rearview mirror. She slammed her fist into the steering wheel, finally letting loose a stream of invectives, and pulled over. She prayed for the self-control not to scream directly at the cop who was now fast approaching the driver's side window with a blinding flashlight pointed at her face.

FROM EMPATHY TO JUSTICE

Pinky can be understood as a multiple self. Any single characterization or clinical diagnosis of Pinky's rage would be simplistic, failing to capture the complexity of her internal conflicting feelings and motivations. A complicated interplay of vulnerability and aggression are at work in this scenario, as Pinky moved through a series of affect states, both familiar and unfamiliar, involving fear of difference, fear of her own complicity in racism, guilt, shame, and in turn, defensive aggression, and rage. Pinky's resistance to the training was more than a truculent denial of privilege and an inability to be open to diversity—although it may well have looked like an arrogant refusal to enter into the process of learning. Pinky had already been feeling both vulnerable and angry for several months, but the good girl who delighted her mother and kept her father's criticisms at bay had been at the helm of her consciousness most of the time. Many other parts of Pinky—the toddler who perhaps felt ex-

cited by her parents' hugs and kisses but thwarted by their rules and require-
ments; the little girl who felt shame and rage while being taunted; the third-
grader who had learned to use her anger to defend herself; the girl who thriv-
ed under the occasional approving nods of her father, her teachers, and her
pastor; the young woman who had made pretty good grades but was flum-
moxed by new academic demands for a level of critical thinking she had never
been asked for before in relation to her faith; the young woman who was used
to being everyone's confidante and now felt like a social outsider; the young
woman who had never thought anything about race or racism in a town that
had no people of color that she could recall and who thought of herself as a
good person but now was being confronted with the possibility that she had
enjoyed a race privilege she had never asked for or subjectively experienced;
the frugal commuter student who realized that she had not enjoyed many
things that some of her wealthier classmates seemed to take for granted—all
these parts were roiling in her unconscious. They threw her into a variety of
unwelcome affect states from time to time. However, she had never been giv-
en the cognitive tools, nor was she in a supportive safe context, to be able to
understand her more negative feelings or to put them in perspective. So Pinky
shoved back the feelings of vulnerability, shame, and incapacity that all these
parts of herself threatened to bring to the surface and, without conscious in-
tention, gave in to the seductions of adrenaline that came with pounding
music, dangerous speed, and caution-defying expressions of rage.

We can imagine many different scenarios in which vulnerability,
aggression, or a combination of the two would be implicated in a failure to
meet the challenges of diversity and empathic understanding of the Other.
In Pinky's case, it was aggression that was let loose in the form of rage, like
steam escaping a valve. (It should be noted that rage in itself does not lead
to insight because it is an autonomic response that boils over and, in fact,
defends against deeper and more complex self-understanding.) But we can
also imagine a scenario in which the affective balance could swing toward
an unmetabolized expression of vulnerability: A different person, who had
never learned or been allowed to use her anger at all, might have uncon-
sciously sealed over her aggression. Anger turned inward, she might have
sunk into depression where feelings of vulnerability surface more readily
but, without conscious acceptance, turn into rancid despair.

It would take courage for Pinky to come to know and accept the more
threatening parts of herself and, importantly, a relational context that

would help her to feel safe enough to risk feeling the feelings that each suppressed part of herself was bearing in the secret recesses of her psyche. But Pinky is not an extreme example. We all contain parts of ourselves who know things we would rather not know, remember things we would prefer to forget, and represent aspects of personality we would rather disavow. These parts carry the emotional freight of such knowledge, memories, and identities or self-states. These are the strangers that live within us every hour of every day. We want to keep them strange. Yet, as Freud understood, the stranger, the uncanny, is always felt simultaneously as that which we can never know and that which we have always known from our earliest days.[13] The "return of the repressed" is the uncanny familiar. The stranger outside ourselves who most triggers a fight-or-flight response is usually the one who taps the most familiar but hidden parts of our internal nature.

To quote Julia Kristeva:

> My discontent in living with the other—my strangeness—rests on the perturbed logic that governs this strange bundle of drive and language, of nature and symbol, constituted by the unconscious, always already shaped by the other. It is through unraveling transference—the major dynamics of otherness, of love/hatred for the other, of the foreign component of our psyche—that, on the basis of the other, I become reconciled with my own otherness-foreignness, that I play on it and live by it. Psychoanalysis is then experienced as a journey into the strangeness of the other and of oneself, toward an ethics of respect for the irreconcilable. How could one tolerate a foreigner if one did not know one was a stranger to oneself?[14]

By coming to know and to love the stranger(s) within, especially the most vulnerable and aggressive parts of ourselves, we can begin to engage in a kind of internal justice-making, whereby the voices we have silenced within ourselves can come to expression. By learning what they bear for us and how they may have helped us to survive across a lifetime of emotional challenges, we can give them new respect and appreciation—even as we may need to parley conflicting affects and impulses toward a negotiated peace. This kind of inner peacemaking, which recognizes our unconscious complexity and multiplicity, is what makes us most able to meet the demands of external diversity. No longer continually threatened by the otherness within ourselves, we can meet and enter into genuine encounters with the others in the outer world. Such genuine openness to encounter can, in turn, lead to an engagement in the kinds of negotiations that true relationship engenders and a commitment to

justice in which the sacrifice of certain assumptions and privileges can be understood as a larger mutual benefit to both others and ourselves.

We cannot avoid the reality of our vulnerability. As Judith Butler has written in the aftermath of September 11, we are vulnerable. Our lives are always "precarious": "This is a condition, a condition of being laid bare from the start and with which we cannot argue."[15] It is through mutual mourning and recognition of our human vulnerability and contingency, rather than through denial, that Butler sees the possibility for nonviolence and ethical relating.[16]

MULTIPLICITY IN COMMUNITY

Such appreciation of multiplicity in our inner lives has potential impact for entire communities—even nations. Freud and his daughter Anna and others in their inner circle lived through the devastations of war upon war, culminating with the horrors of World War II and the Holocaust. They were, therefore, no romantics when it came to their view of human nature. In *Civilization and Its Discontents*, Freud cited numerous savage human atrocities, concluding with Plautus: "*Homo homini lupus*." ("Man is wolf to man.")[17] Yet, they believed that their movement was not merely therapeutic for individuals but had political implications. The Freuds and Jung envisioned a rising tide of consciousness, which augured hope for a less brutal world.[18] As Christopher Lane puts it, "What, Freud effectively asks, could be more political than fantasy when it determines the fate of entire communities, nations, and even continents?"[19] To quote Kristeva again, "The ethics of psychoanalysis implies a politics: it would involve a cosmopolitanism of a new sort that, cutting across governments, economies, and markets, might work for a mankind [*sic*] whose solidarity is founded on the consciousness of its unconscious—desiring, destructive, fearful, empty, impossible."[20]

Freud's conception of the unconscious as a product of inner conflict and repression perhaps unconsciously reflects the war-torn and ultimately genocidal milieu of his life and times. A turn to multiplicity may bear the marks of the fragmentation and alienation of our own era. It may, in fact, be most intuitive for us to first appreciate multiplicity as it operates at the social and political level. Mark Lewis Taylor, for example, advocates a postmodern shift from dependency on certain singular truth claims or dominant voices to "the nurturing of breadth in conversation:"

> Reasoning in a conversational setting attains its truths not by opting out
> of the heightening of difference by fixing on some fulcrum outside

differences or on some foundation below them. Rather, those truths are attained by maximizing "the breadth" of the conversation, so that truths are disclosed in the conversation playing between different perspectives emerging within the widest possible fields. The conversation in which difference is really valued, then, will feature not only the vulnerability that goes with openness generally but also those experiences of difference and negativity that may be had in encounters with the most multifarious, widely arrayed "others." This nurturing of breadth is a feature of the conversational valuation of difference.[21]

He draws on philosopher Charles S. Peirce's image of a cable of intertwined threads, in which strength is derived from the connectedness of the whole rather than the dominance of a few:

> This requires, in Charles S. Peirce's words, a trusting to "the multitude and variety of arguments rather than to the conclusiveness of any one. Its reasoning should not form a chain which is no stronger than its weakest link, but a cable whose fiber may be ever so slender, provided they are sufficiently numerous and intimately connected."[22]

This argument re-privileges those who have been on the margins and places the individual within a larger context of interdependency. The "acknowledgement of a privilege for those excluded or absent from the conversation…often voiceless because of death, persistent hunger, or systematic distortion of their social and political life—is the crucial way by which the fullest breadth of conversation can occur, a breadth needed for the truth of reasoning to occur and be sustained."[23]

Taylor refers to our moments of alienation, disempowerment, and vulnerability at the conscious level of political relations when he writes, "exploration of our own otherness is also crucial to the whole breadth of conversation."[24] Without taking anything away from the call for a preferential option for the voices of the poor and disenfranchised on the conscious level of political discourse, I would argue that Taylor's recognition of our own otherness must also be applied to our internal otherness as well—that all political discourse is carried on waves of unconscious as well as conscious communication.

This is explicitly theological, as we understand the divine as the power of love in relationship. I have previously discussed in detail how the Christian doctrine of the Trinity provides a generous metaphor for an inherent multiplicity and relationality of God.[25] In Kristeva's words once more:

> Henceforth the foreigner is neither a race or a nation. The foreigner is neither glorified as a secret *Volksgeist* nor banished as disruptive of rationalist urbanity. Uncanny, foreignness is within us: we are our own for-

eigners, we are divided. Even though it shows a Romanticist filiation, such as intimist restoring of the foreigner's good name undoubtedly bears the biblical tones of a foreign God or of a Foreigner apt to reveal God.[26]

Filipina theologian Elizabeth Dominguez draws on Gen. 1:26 to propose that "to be in the image of God is to be in community. It is not simply a man or a woman who can reflect God, but it is the community in relationship."[27] This has implications, as well, for righting imbalances of power. Quoting Chung Hyun Khung:

> Interdependence, harmony, and mutual growth are impossible when there is no balance of power. Monopolized power destroys community by destroying mutuality. Therefore, in this image of God as the community in relationship, there is no place for only one, solitary, all-powerful God who sits on the top of the hierarchical power pyramid and dominates other living beings. Where there is no mutual relationship, there is no human experience of God.[28]

The extent to which we can be aware of our inner multiplicity and take seriously the hosts of voices crying from the margins of our own unconscious life may well be the extent to which we are able to recognize and withdraw projections that demonize, dominate, and exclude actual other persons in the context of political life. In so doing, we participate in the eternal conversation that most brightly reveals our creation in the image and likeness of God. How else can we ever truly make a world of difference?

NOTES

1.   Julia Kristeva, *Strangers to Ourselves*, trans. Leon Roudiez (New York: Columbia University Press, 1991), cited in Donald Capps, *Freud and the Freudians on Religion* (New Haven, Conn.: Yale University Press, 2001), 328.

2.   "Minority Identity Development Model" from Donald R. Atkinson, George Morten, and Derald W. Sue, *Counseling American Minorities*, 6th ed. (New York: McGraw-Hill, 2004) , 39–46; William E. Cross Jr., "The Negro-to-Black Conversion Experience: Toward a Psychology of Black Liberation," *Black World* 20 (1971): 13–27, and "The Psychology of Nigrescence: Revising the Cross Model," in J. G. Ponterotto and others, *Handbook of Multicultural Counseling* (Thousand Oaks, Calif.: Sage, 1995); H. Sabnani, J. Ponterotto, and L. Borodovsky, "White Racial Identity Development and Cross-cultural Counselor Training: A Stage Model," *Counseling Psychologist*, 19 (1991): 76–102. See also Janet E. Helms, *Black and White Racial Identity Theory, Research, and Practice* (New York: Greenwood, 1990); and William E. Cross Jr., *Shades of Black: Diversity in African-American Identity* (Philadelphia, Penn.: Temple University Press, 1991); Paul B. Pedersen and others, *Counseling Across Cultures*, 4th ed. (Thousand Oaks, Calif.: Sage, 1996); Emmanuel Lartey, *In Living Color: An Intercultural Approach to Pastoral Care and Counseling*, rev. ed. (London: Jessica Kingsley, 2003); and Emmanuel Lartey, *Pastoral Theology in an Multi-Cultural World* (London: Epworth, 2007).

3.   For more psychoanalytic reflections on whiteness, see, recently, Lisa Cataldo, "Whiteness Real and Unreal: Destruction, Survival and Racial Melancholia," and Lallene Rector, "Narcissistic Dimensions of Racial Identity: The Role of Selfobject Experiences in the Development and Maintenance of 'Whiteness,'" (papers presented at the annual meeting of the American Academy of Religion to the Psychology, Culture, and Religion Group, Chicago, November 3, 2008). See also Thandeka, *Learning to Be White: Money, Race, and God in America* (New York: Continuum, 2000).

4.   Pamela Cooper-White, *Shared Wisdom: Use of the Self in Pastoral Care and Counseling* (Minneapolis, Minn.: Fortress, 2004), 35–54.

5.   Carolyn Saari, "Identity Complexity as an Indicator of Mental Health," *Clinical Social Work Journal* 21, no. 1 (1993): 11–23.

6.   Seyla Benhabib, "Complexity, Interdependence, Community," in Martha Nussbaum and Jonathan Glover, eds., *Women, Culture, and Development* (Oxford, U.K.: Clarendon, 2005), 235–255.

7.   Cooper-White, *Many Voices: Pastoral Psychotherapy in Relational and Theological Perspective* (Minneapolis, Minn.: Fortress Press, 2006).

8.   Gregorio Kohon, "Objects Are Not People," *Free Associations* 2 (1985), 19–30.

9.   Sigmund Freud, *The Standard Edition of the Complete Psychological Works of Sigmund Freud: Beyond the Pleasure Principle*, vol. 18, ed. and trans. James Strachey (London: Hogarth, 1953–74), 13 et passim.

10.   David Hogue, *Remembering the Future, Imagining the Past: Story, Ritual, and the Human Brain* (Cleveland, Ohio: Pilgrim, 2003).

11.   See also Kathleen Greider, *Reckoning with Aggression: Theology, Violence, and Vitality* (Louisville, Ky.: Westminster/John Knox, 1997).

12.   Cooper-White, *Shared Wisdom*, 47–52.

13.   Sigmund Freud, *The Standard Edition of the Complete Psychological Works of Sigmund Freud: The Uncanny*, vol. 17, ed. and trans. James Strachey (London: Hogarth, 1953–74), 217–256.

14.   Kristeva, *Strangers to Ourselves*, 137–138 (my italics).

15.   Judith Butler, *Precarious Life: The Powers of Mourning and Violence* (New York: Verso, 2004), 31.

16.   See also Jill Petersen Adams, "The Just Politics of Mourning and Judith Butler's Precarious Life" (paper presented at the annual meeting of the American Academy of Religion to the Psychology, Culture, and Religion Group, Chicago, November 1, 2008), http://pcr.revdak.com/2008/adams.judith_butler.htm.

17.   Sigmund Freud, *The Standard Edition of the Complete Psychological Works of Sigmund Freud: Civilization and Its Discontents*, vol. 21, ed. and trans. James Strachey (London: Hogarth, 1953–74), 111.

18.   Elizabeth Ann Danto, *Freud's Free Clinics: Psychoanalysis and Social Justice, 1918–1938* (New York: Columbia University Press, 2005); Robert Coles, *Anna Freud and the Dream of Psychoanalysis* (Cambridge, Mass.: Addison-Wesley, 1993); C. G. Jung, *Memories, Dreams and Reflections*, rev. ed., ed. A. Jaffe, trans. R. Winston and C. Winston (New York: Vintage, 1989).

19.   Christopher Lane, "The Psychoanalysis of Race: An Introduction," in Lane, ed., *The Psychoanalysis of Race* (New York: Columbia University Press, 1998), 7. It should be

noted that both Lane and Celia Brickman in *Aboriginal Populations in the Mind: Race and Primitivity in Psychoanalysis* (New York: Columbia University Press, 2003) advance important critiques of the oscillating romanticization and denigration of the racialized Other as "savage" or "primitive," embedded within psychoanalysis from its beginnings with the notion of "primitivity" of infantile memories and forces in the psyche.

20. Kristeva, *Strangers to Ourselves*, 333.

21. Mark Lewis Taylor, *Remembering Esperanza: A Cultural-Political Theology for North American Praxis* (Minneapolis, Minn.: Fortress Press, 2005; orig. publ. Mark Kline Taylor, 1990), 63.

22. Ibid., citing Richard Rorty, *Philosophy and the Mirror of Nature* (Princeton, N.J.: Princeton University Press, 1979), 224.

23. Ibid., 64.

24. Ibid.

25. Pamela Cooper-White, *Many Voices*, 67–94; see also *Shared Wisdom*, 181–193.

26. Kristeva, *Strangers to Ourselves*, 138.

27. Elizabeth Dominguez, "A Continuing Challenge for Women's Ministry," *In God's Image* (Aug. 1983), 8, cited in Chung Hyun Kyung, *Struggle To Be the Sun Again: Introducing Asian Women's Theology* (Maryknoll, N.Y.: Orbis, 2002), 48.

28. Ibid.

Finally, it is clear that the education of interfaith spiritual care-givers in professional wisdom requires that theological education and ministerial formation be holistic and comprehensive. Indeed it must include three equally important and interrelated dimensions, namely, academic, personal-spiritual, and professional. The academic formation is obviously indispensable because, among other contents, it includes learning about one's own (religious or nonreligious) faith tradition and heritage and as much as possible about other traditions; it also includes learning about the social and cultural contexts of our work. The personal-spiritual formation focuses on our identity and integrity as spiritual caregivers who represent a given tradition; it involves nurturing our moral character. And the vocational-professional formation centers on the development of those clinical and other competencies necessary for caring effectively and faithfully wherever we serve as spiritual caregivers.

Interfaith Spiritual Care: Understandings and Practices
Daniel S. Schipani and Leah Dawn Bueckert, editors

Identity and Difference:
Race, Racialization, and Otherness in the Intersubjective Field in Clinical Practice

Maurice Apprey

The issue of identity and difference is loaded with many tensions and potentially irresolvable sets of politics of interpretation. As a result of years of clinical work and conflict resolution, I have come to understand that on matters of race, identity, and difference, the conception of the Other as fixed and absolute leads to the dangerous penchant to demonize the Other. On the other hand, the facile notion that "we are one blood" threatens a group's sense of self-continuity, identity, and stability.[1] Even more threatening to groups is any notion of self as changing or relative because a precipitous readiness to change also poses a threat to a group's identity.

In this essay, I will explore only one dimension of this larger issue: what group analyst Farhad Dalal has called the "dominating antinomies of

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black and white." I do this in the name of efficiency knowing that there are many diverse shades of grey between black and white in our complex, global, and multifaceted world. The second reason I do this is because I was born in Ghana, West Africa, trained and practiced as a psychoanalyst in the United Kingdom and the United States where I now live. My theoretical, clinical, and personal reflections are more urgently focused on the antinomies of black and white. In short, I am to my patients an African for many obvious, conscious and unconscious reasons. They do many things with my Africanness. I permit this conversation with various degrees of freedom and with different clinical consequences.

I begin this paper with theoretical references to race, racialization, and otherness with the work of several authors and appropriate them into my own synthesis. I shall, then, create a clinical praxis from a synthesis of views on transference, countertransference, and other intersubjective issues from Husserl's and Merleau-Ponty's phenomenology. Finally, I shall demonstrate and reflect on what it means to a representative group of my patients that I am a Ghanaian who is engaged in the process of transformation with them and how they use me to change their world and sometimes my own.

Difference and Identity

At the center of the discourse on difference and identity, there lies a more profound, embedded, and structured story of race, racism, and racialization. Witin this discourse on race, racism, and racialization, there are dominating antinomies of "black" and "white." It is my view that we must have familiarity with theories that attempt to unpack these dominating structures of black and white. Farhad Dalal, a group analyst who practices in London, has argued that we must unpack these dominating structures of black and white to see what patterns show themselves, to see if the associations of black and white to negative and positive, respectively, are natural. Then, we must inquire how and when these associations are acquired if they are not natural. Finally, what functions do these associations of black and white to negative and positive serve?[2]

Dalal has investigated notions of black and white in structures of language in order to discover significations in their social contexts. Racism, he has proposed, depends on groups that are called "races." Racism builds misapprehensions even though "races" as such do not exist. In short, race is largely an empty category, but a powerful one when it is used to create

borders that are further deployed to create a mentality of "us" versus "them."
How do borders get instituted to manufacture such categories?

Norbert Elias has developed a process of reductions that fuel misapprehensions.[3] I have summarized his process (with my own emphasis) in the follow way:

1. After *abstraction*, that which is abstracted may have a life of its own. From this a second error occurs.

2. The *general is made prior to the particular*. That is, the abstraction or idea of *a thing is made prior to the thing itself*.

3. A *generalization* follows that transcends *time-as-past, time-as-present, and time as-future*.

4. *Purity*, then, can be found in the idea, not the actualization of the idea. When *actualization makes the idea material*, it is imagined to have been corrupted.

The blackening and whitening forces in this schema are located in a larger historical stream propelled by the following Enlightenment assumptions: the passions are repudiated, subjugated, and repressed by relating them to the animal realm; persons of color are equally relegated to the animal domain; and European identity borrows the whitening process to serve processes of differentiation. Psychoanalytically, the incompatible, the repudiated, and repressed go down into the Unconscious. Through a process of splitting, repression, and projection, the passions are injected into persons of color to "purify," as it were, the European identity.

The work of Argentinean psychoanalyst Ignacio Matte-Blanco takes us from abstraction to antagonism.[4] In Matte-Blanco's schema, our minds freeze human processes into states. It is as if our minds could only deal in finitudes. This tendency to freeze processes into states and to deal in finitudes obliges us to break up infinite processes into fragmented states of bits and pieces. To this argument, I would add the so-called Cartesian splits (figure 1) that follow from this account as if there were no "worlds," "horizons" or experiential third worlds between them. Following Matte-Blanco, symmetrical logic is the logic of infinity where things that would otherwise be different are thought to be identical. In this logic where nothing changes because infinity is so big, symmetrical logic homogenizes. It is the logic of sameness.

In contrast to symmetrical logic, asymmetrical logic is the logic of finite space and time. Difference matters and is operationalized as either-or. Symmetrical logic, then, differentiates. For Matte-Blanco a combination of

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Outside – Inside
Individual – Society
Body – Mind
Free Will – Determinism
Death Instinct – Life Instincts
Finite – Infinite
Essence – Accidents
Meaning – Significance
The Real – The Ostensible
Symmetrical Logic – Asymmetrical Logic

Figure 1. Ignacio Matte-Blanco's Schema

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symmetrical and asymmetrical logic is privileged. All thought is a combination of both forms of logic. The result is that there are sometimes "globules of similarity in a sea of difference," and at other times globules of unconscious in a sea of consciousness.[5] Instability emerges.

RACE AND PROCESSES OF RACIALIZATION

When we put together identity as an outcome of process reduction and identity as unstable with the pressure to whiten or blacken a group, the result is that all identities become continually threatened by the presence of other hidden relationships which in turn threaten to burst in and destroy any semblance of coherence and self-continuity. How does a group then deal with the instability of coherence of its self-sameness? By a process of symmetrical logic, the contents of repression are totalized, conflated, and coalesced into blackness, badness, violence, mythologies about the other's sensual submission to the passions, death, and "them" as in "them" and "us." So, if they who are unlike us submit to the passions, we are pure and unlike them. "That one" is not like us. "That one" is not like me.

The transitional object, according to Donald Winnicott, is the first bridge between inside and outside.[6] Co-extensively, transitional phenomena constitute the basis of cultural life. Between transitional objects and transitional phenomena, we have the illusion of connection. Groups come together on the basis of this illusory experience of connection. A common name comes to bind them—a process that leads to a reification of a shared name. The urgency that accompanies this reification betrays the anxiety

that the illusory sense of connectedness may not last. Hence, there is a need in the group to vigorously defend its name and its function.

British group psychoanalyst S.H. Foulkes has proposed that the inner processes of individuals are the result of internalization of forces operating in the group to which they belong. Racialized structures are part of these forces that operate in the social group. Therefore, these forces become internalized as parts of the structures of experiences of the group's individual members. Blackening and whitening are aspects of these structuring forces that lead the conscious and unconscious domains of mind to become embedded as dichotomies. Humans favor those who belong to the same named grouping by reducing difference within and maximizing or exaggerating difference between groups. Who am I becomes where I belong. Sameness is sustained by subjugating internal differences and by suppressing external sameness.

To sustain self-same group coherence and illusions of intactness, idealization and denigration are deployed. Emotions are mobilized to organize the relations between people and to reflect the power relations that operate between them. Armed with the conceptual tools of Elias, Foulkes, Winnicott, among others, Dalal can now create the following synthesis: at the societal level, "groupings are cathected so that the projections of all individuals are patterned by the types of power relations that prevail. *It is almost always the case that it is the more powerful that tend to be the idealized ones.*"[7] For Dalal then:

1. Identity is constituted by a relationship between people.

2. The functions of a grouping subserve the naming of the grouping and the province it delineates.

3. "Who one is" or "what one is" is identical to "where" one belongs."

4. Belongingness, however, is multiple and quite prone to creating conflict within oneself.

5. Power is the capacity to sustain a privileged version of reality. Ideology, then, enters into the work of sustaining power relations, and to coercively persuade all participants that a particular *modus operandi* is the natural order of the world.

6. Threats to identity come from outside when other groups seek to subvert the status quo. Threats come from inside when there are multiple claims on one's identity going on simultaneously.

7. Essentializing the name of a grouping aims to reduce anxiety and threats to identity.

8. When the name of a group is racial, there is racism.

Dalal is consistently faithful to his view that group processes are to be privileged as external fields of reference to the interior. My own position differs slightly from Dalal. With a nod to Husserl's notion of horizon, I take the view that both external and interior fields of reference are horizonal. In other words, although they are not interchangeable, they belong to one intersubjective field. This one intersubjective field is where my clinical praxis is. I shall describe it and illustrate it below with three clinical examples.

Any attempt to locate the meaning of Otherness into a fixed, single, unifocal, and logically coherent meaning is bound to be wooden, perhaps in error. The pretext, then, for this essay is that the most interesting readings of the term Otherness would provide us with heterogeneity of meanings. They would give us a circumscribed set of readings and understandings that are not necessarily interchangeable but horizonal. All these accounts of Otherness present scenarios that have proximity, but they are not the same. All are proximal and within the same horizon because they tell us something about the fate of the representational world within, without, and between humans. There is heterogeneity of accounts of Otherness, to be sure, but there is not identity or sameness between them. These accounts do, however, provide us with space for investigating the good, the bad and the ugly about us humans. Humans reveal their best secrets through phenomena that are horizonal but not necessarily interchangeable.

Basic Assumptions Behind the Clinical Context

Before exploring how Otherness works in a therapeutic relationship, I present the essential assumptions behind my clinical work. I was a student of Anna Freud in London in the early seventies. We were steeped into psychoanalytic metapsychology. She implored us to remember that a theory is only a platform to stand on when it is needed, but it must be bracketed, suspended, or deferred when one is listening and engaging a child. For example, she might say: "who needs a theory of conflict when there is psychic harmony?" In another context, she would insist that "when a child is telling her story her way, let her carry out her reconfiguration of her mind without interfering with her work." And then she would admonish us that "interpretation and/or reconstruction can wait. Do not interfere needlessly."[8]

To begin treatment without knowing one's metapsychological frame or an alternative set of theories is like building a house on a piece of land without exploring beforehand what land mines or sewer lines pre-existed.

Once treatment has begun, we must privilege the intrapsychic story of the patient, parishioner, client, patient, or fellow seeker. The following statements describe the work of story making that occur in the horizonal intersubjective field between patient and clinician. This therapeutic work occurs in the public space, between inside and outside, between interior fields of reference and exterior fields of reference, between the world/horizon the patient brings into the room and the world/horizon that the clinician brings into the room. The following statements form the metapsychological framework for my analytic work.

1. Being is that which requires creation of us so that we may experience it [Merleau-Ponty].

2. But this creation is so urgent only because the most loving of mothers cannot satisfy the powerful emotional needs of the child [Melanie Klein].

3. Thus the symbol is a piece of flesh over its gap.[9] If effect, there is an epistemic gap, as it were, into which a symbol has been inscribed. There is a cut, a gash, perhaps a permanent rupture, as it were, when, for instance, a person is raped and robbed of her hitherto intact self—an ideal self that will never be the same again. We live therefore in an ek-static relation to our important others. The Attic Greek word *ek-statein* means "to stand outside of ourselves."

4. How is this gap going to be remembered in that public space between the clinician and the treated?

5. What stories will be invented to fill the gap in the new and clinical public space?

6. What fictions will be created to provide us with an illusion of self-continuity in the presence of a new and foreign other called a clinician?

7. What new fictions will be invented or co-constructed to enable us to extend ourselves in the new and public space?

8. We create these new fictions by translating the events of history into a sense of history.

9. History, then, according to Paul Ricoeur, is a limit that is never attained.

10. It is an incomplete objectivity.

11. Accordingly, selections from history will be made with precarious ordering.

12. Such a history, then, is an intellectual approximation.

13. It is largely an imaginative projection into a new present and public space between self and other.

14. It is effectively a real projection into another human life, an Other.

15. With the projection, or shall we say, exteriorization into another human life that will henceforth house this split-off part of the self, a dialectic emerges.

16. This dialectic is a strategy of reducing historical fact to a sense of and a reconstitution of that historical fact. [Husserl]

17. This dialectic, however, has a new topography of its own. Let us borrow from Husserl, yet again, three key terms: sedimentation, reactivation, and the intentional sphere.

18. The topography of sedimentation, reactivation, and intentionality is redescribed as staging, where staging is now a lived anthropological category, rather than a reflected category.[10]

19. Staging, so conceived, is invariably preceded by something to which it has given rise.

20. This emergent something lives on what it is not.

21. This new emergence that materializes stands in the service of something absent that can never become fully present.

22. Staging, then, is a form of doubling.

23. This doubling encompasses past and present.

24. It points to absence and a concrete presentation or a symbolic representation.

25. We have a doubling and a simulacrum.

26. We have fading into history and a recall.

27. That which is staged becomes extended or supplemented to serve a new and contemporary purpose.

28. Staging, in psychoanalysis, becomes a mode of remembering with an Other in a transference-countertransference continuum.

29. During staging, an analyst may be pushed to remember with a patient the grievances that were there long before there were words to speak them. Hence, negative transference is of crucial importance of the analysis. In other words, if you are a clinician, and you have a strong need to be liked or loved by your patient, you have a lot of work to do on yourself so that you can take, absorb, and transform through reasonably correct interpretation what hatred is purposefully being injected into you.

Otherness, Transference, and Countertransference

In this section of the essay, I intend to create a theoretical account of Otherness that facilitates the making of the transformative intrapsychic story in psycho-analysis.[11] In the psychoanalytic setting, as in many psychotherapeutic settings, there are two people in the room physically and any number of links between the two persons; not to mention all the ancestors hovering in the background.

There are three levels of interaction in a psychoanalytic exchange. At the deepest level, there is the potential for unsymbolized interaction between two minds. A good example of this occurs when a clinician makes what he thinks is an error, apologizes profusely to a supervisor for making a "mistake," and gets congratulated for intuiting what is central to a case or clinical story. In figure 2, the solid line in the space between analyst and analysand suggests that unconscious or unwitting transactions get played out in action before awareness and words come to elaborate them.

Figure 2. Gadamer's "Fusion of Horizons"
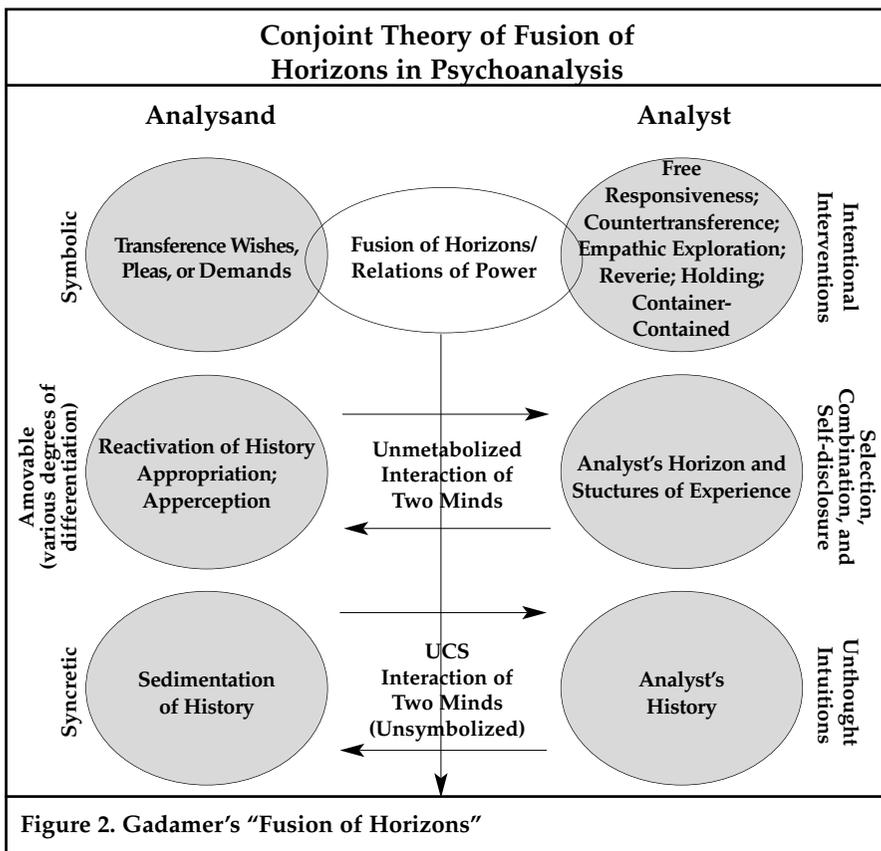
In the next level, things do not just slip out. There is unmetabolized inter-action of minds with preconscious and closer to awareness transactions. We are aware of them, and we even recognize uncanny issues at play but patience, elaboration, and conscious engagement of the issues will ultimately bring transparency. We have some access into each other's world. In that public space, the line need not be solid, but rather a projection line where we have some access into each other's world. In the third level, there is a fusion of horizons, to use the words of the German philosopher of hermeneutics Hans-Georg Gadamer.[12] Here we are aware of relations of power between analyst and patient, transference and countertransference coercions from both sides that need to be understood and transformed. We can even say that, at its best, the work in this public space can be constituted as interchangeable supremacy. Analyst and patient may both have to change how they see each other, how they situate themselves in the world, how they interpret it without imposing or harming the other. The following assumptions undergird this understanding of transference and countertransference in the therapeutic setting:

- The countertransference of the analyst is an instrument of research into the patient's unconscious, into an Other's mind. It is her creation.
- Transference is more than the illusory apperception of another person or phenomenon. It includes the subtle and unconscious attempts to manipulate or to provoke earlier and concealed reenactments with others. Apperception is the construction that one brings to a perception. It is an addendum to serve a new and contemporary intentional purpose.
- Transference includes the patient's projection or externalization of the past on to the person of the analyst in order to manipulate or provoke potentially resolvable situations with the analyst. Manipulations may therefore serve purposes of trial action.
- Countertransference is an illusory apperception of an Other person in a new space. There is a projection of instinctual or superego anxiety into the mental representation of an Other person or figure.
- Countertransference is an externalization of narcissistic injury into the mental representation of an Other. And there is exteriorization by the patient to prod the analyst to adapt to a particular way of situating oneself in the world in order to carry out or work through an intentional act, thought, or feeling.

These key metaphors about transference and countertransference coalesce around the following statement drawn from J. Sandler: Parallel to the "free-floating attention" of the analyst is what I should like to call his free-float-

ing responsiveness.[13] This follows two metaphors in Husserl. For him, perception is communalized in such a way that validity is altered through reciprocal correction. Accordingly we live within the horizon of our fellow human beings with whom we may enter into actual or potential contact, as we also can do in potentially living together.[14] All this is to say that analyst and patient are implicated in what each other does. We might even add that at pivotal moments, we are co-responsible for what each other does. And, through a series of reciprocal translations, we move the intrapsychic story forward. The praxis suggests that the analyst is a constituted Other. I now want to add to it some additional comments about the transference. In this integrative praxis:

1. The negotiation of transference starts with an act of trust to venture into the world of the analyst as a constituted stand-in. There is a leap of faith with the assumption that someone is at home, so to speak, who is potentially trustworthy.

2. That representational home of the analyst as a constituted stand-in can be aggressively entered.

3. The representational home that is entered must be assimilated so that the alien who enters it can be domesticated.

4. Finally, there must be reciprocal understanding to restore balance; a restitution that consumes its original genesis.

<div align="center">VIGNETTES</div>

With this framework in mind, we turn to vignettes from my clinical work to ask a question about racialization in the clinical and public arena that we call the clinical setting. More precisely, how do my patients variously use my Otherness as a Ghanaian to advance our work of transformation?

Patient A

Before she came to me, this patient had killed off three previous analyses and had warned that I was likely to be the fourth. She brought me a castor-oil seed to plant in my garden to thank me for my work after one year of analysis only to warn me the next day that if I took it home it could poison my children or grandchildren. She insisted that I get a supervisor to ensure a successful analysis. She is the one who came to discover with me that the insistence on me having a supervisor was, in the transference, a wish to ensure that her psychological birth was safer than her physical delivery that almost caused her death because her mother was unsupervised by her mother. Here is one representative session after her psychological delivery:

SHE: On the *inside* I am still simmering, and "*simmering*" is the word, about what we talked about last time. I am still quite confused. ***It was, it is, meaningful for me to hear how uncertain I made you feel***, *and I realized that I have never been able to create much of a circle of trust. So I feel that I am really at an important point in the process*.

I have had memories of being 9 and 10, but I don't remember now. It was yesterday, last night. You see, I realized the…you know…I am such *at the edge of things that I don't know if I have the words for it. It's visual rather than words*. I see how I grew up and what I missed. But there's not a whole lot of emotion. It's just…this is the way it is; this is the way it was and, also, what it has been in a *sense of how little I understand myself*. It's unbelievable. But I still don't understand the difference between you as a figure and you as the person who is the analyst. You work with yourself as a person.

I: When I feel something in the session that is uncharacteristic for me in a particular situation I know I must pay attention: I am being recruited to remember something with or for the patient. **When I felt uncertain these past few weeks I knew you were unconsciously inviting me to play out something.** In other words, **it was information**.

SHE: When you feel uncertain does that not tell you that you need a supervisor, like an analyst who has worked with you for years and knows how you respond to patients? I ask that because *it feels like there is a net and, it's like, I want to jump from pretty high*.

I: And *you want me there to catch you and make sure you are intact when you fall into the net. I'll be there to make sure you are safe if you'd allow me*.

SHE: Yes! I want to be safe.

I: A **mother then must be mothered** to be sure she can deliver you safely; and likewise **an analyst must be supervised** to make sure you are safely delivered from your mother's womb in a psychological sense. You doubted your mother; and likewise you doubt my ability to treat you successfully.

SHE: *You know, I felt so sorry for my mother that I wanted to save her, spare her. It's deep. Yes, I doubted my mother. I don't doubt you. I just firmly believe that every analyst must have a supervisor. Yes, I doubted my mother and I wanted to save her, spare her. I see my daughter Sandra doing the same thing*.

I: Please continue.

SHE: There's another thing: *It is **disgust** that I feel with my mother and it has to do with the birth itself. I hate to think that I came out of her. It's physical. I don't like her body*.

I: Describe it to me.

SHE: I never liked her belly and I know that she doesn't like it either. And also, and this is an exaggeration: when I was growing up I saw my mother pregnant most of the time. I remember her pregnant a lot. This is my ugliest thought: when she was pregnant with my youngest brother, we went out to visit some church with beautiful life sized statues. And my mother was disgustingly pregnant. The priest made a comment that my mother was pregnant, and I just hated it. This is after a priest, another one, had tried to caress me and all that… .Maybe that's the connection to the disgust I feel for the body.

I: (After a pause) While the subject of supervision is on our minds, how would you feel if I presented your case to my colleagues here and abroad?

SHE: You should do that! That's not exactly what I am talking about, but it's close. Just as long as you take the names out. You know how to do that.

I: Yes I do.

At the end of the session, she said "Thank you." After getting up from the couch, she added "Whew!"

I: Some heavy lifting.

SHE: Really! Well, I'll see you tomorrow at 10 o'clock.

I: On time, like you were today.

SHE: (Chuckles)

I: I hope it's a new day.

SHE: Well, Sandra **literally pushed me out of the door**. (Chuckles some more as she leaves.)

I notice those well chosen words: "literally pushed out of the door," not by forceps this time but by the daughter in a reversal of roles.

Two years after her successful analysis, I was at a movie theater. A woman and her husband came and sat next to me. She recognized me and plunged a big kiss on my cheek. I was stunned. She said she was coming to see me the following week. She came. This time, she came to present me with a picture she had been painting of a man standing in a boat in which a woman sat. The man was, in her words, "helping her cross the river." This time, I thanked her and accepted it. She and her husband were on their way to their new retirement mansion out of state.

She will always remember me as the person who rowed the boat that enabled her to cross the river. She has changed. She has a will to live. I have changed. I always knew as a clinician that I must be careful with gifts. How-

ever, it never occurred to me that my life or my son's life depended on not accepting such a gift as I was offered: a castor oil plant whose seeds can kill.

But we lived to see us change and grow.

Patient B

Patient B came to see me in her mid-thirties because she could not sustain any relationships. She would immerse herself in relationships until marriage was proposed and then refuse the proposal. How does she use my Otherness as a Ghanaian-born analyst? Approximately halfway through this analysis, when she was negotiating the question of whether to become a girl who is unambiguously female or to preserve a sense of self as defective and/or bisexual, she noticed a particular pattern or flow of repetitions with a thread running through them. Intrigued by what she was doing, how she was engaging the intricacies of her own mind, she pondered: *"I am thinking what you have done to get me to this point; your technique."* Asked to intuit what she thought and to share her observation, she said: *"It's in the **alliance**, but there is a certain order that I notice. You organize a series of focuses."* All I feel able to say is the following: "Let's just say that you've been able to borrow courage from me and the work of analysis to tell your story. Still, I am intrigued by the timing of your question on how I work." A decisive dialogue follows:

> SHE: The decision to leave the tunnel (a metaphor from recurrent dream imagery) follows the awareness that the anal chamber is a dangerous place. It kills! At least it bruises.
>
> I: Please continue.
>
> SHE: Wild animals can maul you. If there is a Brazilian or Siberian trainer you may be bruised. [Laughing in recognition of how transparent the dream to which she was referring was, she continued as follows:] But if your trainer is **African**, he can leap frog with the tigers and still be safe. When you are with an African you are unambiguously **male or female**, not Caucasian or bisexual. **You can choose between barren land and an alternative** route [again referring to another dream]…
>
> I: Where **growth takes place**.
>
> SHE: The genital area.

Whereas Patient A used her discomfort with my Otherness to feed a crucial negative transference that spoke to her disgust with her mother who in her eyes was inferior and unready to deliver her, Patient B used my Otherness to facilitate her intrapsychic story of being unconsciously male to becoming a

woman. She had mentalized a defective mother who wished she had been born a boy and a father who threatened to shoot her in her vagina just when she was discovering sexuality in adolescence. Thanks to an analysis that she described as **gentle and purposeful**, she was able to overturn her pathological organization that interfered with her capacity to form lasting relationships.

Patient C

Patient C was a nine year old African-American female child adopted by two Caucasian adoptive parents of Finno-Ugric origin. How would she negotiate my Otherness as a Ghanaian analyst?

We know that the child patient noticed from the very beginning the difference in skin color between herself and her mother and showed her confusion, from the moment of discernment, how unlike her father she was. She is darker skinned than her father is. She came to learn that her biological mother is white and was shown a picture of her. She came to learn that her biological father is black. She noticed furthermore that her two siblings who were also adopted have mixed complexions. She is the only clearly dark skinned child in her family, her adoptive mother, the only clearly light skinned member of the family. I surmised earlier in her treatment that the interplay between adoption and contrasts in skin color were going to be significant and that her appropriation of these external fields of reference into the interior of her mental world would be an important aspect of her intrapsychic story.

Falling down the stairs at nearly one year of life and sustaining massive injuries was a major contributor to the patient's mistrust in dependency and her refusal to walk, which fundamentally begins with walking away from one's parents. From where, from a child's viewpoint, would come the confidence to come and go? In protest, she would take a big bite out of everybody's time: biting mother's hands, biting even the family dog, enslave mother to do her bidding, demanding her mother's constant attention and care day and night, intruding into the parental bedroom at night, and so forth. A massive oral fixation had allowed her to cognitively and tentatively move into latency and enjoy school, the only obvious pleasure in her life with all the predictable structures which allow her to learn. In contrast, the hold-up at the libidinal level created havoc at home, and she could not fulfill her considerable affect hunger. These were my questions as we began. How would our patient show me how she transferred the events of history, the story of adoption and skin difference, into a personal and interior sense of history? How would she demon-

strate the mentalization of her history in the session conducted by a dark-skinned Ghanaian-born analyst? How would the representations of her self and object world enter into the transference? Would she be capable of working in the transference?

During the fourth quarter of the first year, she took charge of her sessions more authoritatively than ever before. Now she wrote imaginative stories, sometimes inviting me to play *Scrabble*, and when she was not doing that, she was showing me the scientific method she had learned at school. There was now considerable distance away from libidinal and aggressive trends unleashing sublimation potential. Symbolization was now in full bloom. She often replicated the school projects in her sessions.

During the first half of the second year of analysis, we revisited color differences and proceeded to transcend them. Her interest this time was in historical figures, such as Rev. Martin Luther King Jr. and Rosa Parks and their contributions to history. She wrote essays about them and asked me to listen after she had finished writing. When she was not writing history essays, she was doing projects on sharks, whales, and tigers. When I interpreted to her how intrigued I was to see a child who once bit everything in sight showing interest in sharks, whales, and tigers, she beamed and said: "*I used to bite everything, even the couch. But that was a very long time ago. Come and see my computer print-out on sharks. This is interesting. See how much they eat; how far they can see; how fast they can swim!*"

As she consolidated her position in latency she advanced along another track: adopting her parents as her own. In a parents' session, her father reported that Dona had corrected a teacher in a way that he found most touching. A teacher complimented Dona for her systematic note keeping and added, "That's my girl." Dona reportedly stunned the teacher by saying, "Only my father gets to call me that." The teacher apologized and took pleasure in telling the parents about this episode. Mr. K. teared up as he told me this story. I interpreted to him that once upon a time he had claimed her for his child. Now she is claiming him for a father. He thanked me for that observation and confessed the following: "When we brought Dona to you, you said something like: 'let's do what we can to prepare Dona to be a young woman amongst women, even a matriarch.' We thought you were crazy. We couldn't imagine that day. Now we can. She is quite a girl."

IN PLACE OF A CONCLUSION

Twice in my career I had made the motivated error, so to speak, of using the word *matriarch* and received a tongue-lashing. Each time I turned out to be right: the creation of a leader with tremendous self-definition who could stay inside her skin and claim herself was in bloom. Each time I used this expression, I was rebuked at the time, reminded later, and thanked. Who is this respected internal Other that simultaneously tricks and informs me prematurely that some new creation is in the works? Who are these internal figures who provide a gyroscope, as it were, for engaging patients in this way with cryptic language? To be sure, a grandmother who says, "Woman is to be respected." A grandfather who taught me discretion. A mother who says, "When your job is large, you do it all." A father who says, "You can laugh even in the face of adversity." Our internal objects provide us with internal structures of experience that resonate with psychologically charged external fields of reference. Perhaps, intellectually, Husserl was right when he indicated that intuition was the first principle.

Finally, no one, in my view speaks to Otherness more poetically than the French phenomenologist Maurice Merleau-Ponty. Let us close with these words:

> In life the essence of consciousness is communication, where one cannot determine what is ours and what belongs to others. Our perception of others is a modification of ourselves. Man is a sorcerer for man. We are co-responsible for what the other does. The true cogito…is this experience of a view which, in principle, is open towards others even if it is not yet known by others.[15]

I hope I have provided enough theoretical, clinical, and integrative reflections about identity and difference in ways that will allow others to reflect on how difference and identity play out in their clinical pastoral work as they negotiate issues of race, racialization, and vicissitudes of Otherness. I hope I have done so with a plea of humility and openness to difference in how others might handle the same material I have presented.

NOTES

1.   Maurice Apprey, "Repairing History: Reworking Transgenerational Trauma," in Donald Moss, ed., *Hating in the First Person Plural* (New York: The Other Press, 2003).

2.   Farhad Dalal, *Race, Colour and the Processes of Racialization* (Hove, East Sussex, U.K.: Brunner Routledge, 2002).

3.   Norbert Elias, *The Symbol Theory* (London: Sage, 1991). See also, S. H. Foulkes, *Selected Papers* (London: Karnac Books, 1990).

4.   Ignacio Matte-Blanco, *Thinking, Feeling, and Being* (London: Routledge, 1988).

5.   Dalal, Race, *Colour and the Processes of Racialization*, 175.

6.   D. W. Winnicott, "Transitional objects and transitional phenomena," in D. W. Winnicott, *Through Pediatrics to Psychoanalysis* (London: Hogarth Press, 1987).

7.   Dalal, Race, *Colour and the Processes of Racialization* , 184 (Emphasis mine).

8.   Anna Freud, H. Nagera, and W. E. Freud, *Psychoanalytic Assessment: The Diagnostic Profile* (New Haven, Conn.:Yale University Press, 1977).

9.   The first three statements are as quoted in A. Green, *The Tragic Effect* (Cambridge, U.K.: Cambridge University Press, 1979), 30.

10.   Wolfgang Iser, *The Fictive and the Imaginary: Charting Literary Anthropology* (Baltimore, Md.: Johns Hopkins University Press, 1993).

11.   I am indebted to the psychoanalysts Joseph Sandler and Paula Heiman and the classical German phenomenological philosopher Edmund Husserl (with a few secondary infusions from related thinkers and practitioners) for this metasynthesis. See also, Paula Heimann, "On Countertransference" *IJPA* 31: 81–84.

12.   Hans-Georg Gadamer, *Truth and Method* (New York: Continuum Press, 1960).

13.   J. Sandler, *From Safety to Superego: Selected Papers* (London: Karnac Books, 1987).

14.   E. Husserl, *Experience and Judgment* (Evanston, Ill.: Northwestern University Press, 1948).

15.   M. Merleau-Ponty, *Consciousness and the Acquisition of Language* (Evanston, Ill.: Northwestern University Press 1973), 47.

> *"Interreligious and intercultural pastoral care (including counseling) is contextual care. The cultural and religious context is always realized, observed, and brought into the relationship….Interreligious and intercultural care is relationship work on a rational and emotional basis. In all areas of difference, caregivers and conversation partners look at points of mutual contact in understanding and for the common ground of our shared humanity."*
>
> Helmut Weiss
> "Interreligious and Intercultural Pastoral Care and
> Counseling: Notes from a German Perspective"
>
> —From *Interfaith Spiritual Care: Understandings and Practices*

Formative Practices: Intent, Structure, and Content

Joretta Marshall

A new class of students enrolls in the seminary. The group includes: Mary, a thirty-four-year-old Asian student, who came to the United States to study theology and to work on a doctorate; Jeff, a forty-eight-year-old Euro-American, who recently was laid off from a lucrative job as an accountant and discovered a call to ministry in the church and denomination he has been attending for eighteen months; Jennifer, a twenty-four-year-old Euro-American, who just graduated from a church-related college and has been a life-long member of her denomination; Eric, a thirty-three-year-old African-American, who is already pastor of a church and is in seminary at the urging of his bishop; and Michelle, a twenty-eight-year-old non-denominational student, headed toward military chaplaincy. Each student comes with expectations and life experiences, as well as various levels of connections to denominations and local churches. Increasingly, the personal identity of women and men in their mid twenties to early thirties is more fluid than in previous generations. As they enter ministry, therefore, they

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are expected to assume a pastoral role while their personal identity is still being formed. How does an educational institution partner with a denomination and others in providing a formative experience for these students? How might processes of formation attend constructively to the diverse histories, fluid identities, and individual needs that students bring today to education for ministry?

<p align="center">CURRENT CHALLENGES TO FORMATION PRACTICES</p>

With great passion judicatory leaders, seminary faculty and administrators, students, and congregations debate whether theological education is providing the right kind of formative training for leaders of the church. On the one hand, there is an assumption that seminaries ought to be shaping and forming leaders who can serve the needs of a technologically sophisticated church, as well as leaders able to serve a small congregation caught in the despair of recession and downsizing or a nonprofit outreach program designed to transform communities. On the other hand, theological schools and programs in formation must determine how to attend to fewer but increasingly diverse students with less financial resources to take on the difficult task of forming leaders. In the middle of these well-intended struggles rests a central question about the purpose and meaning of formation and its connection to theological education. Precisely what are we forming religious leaders to be and do in the context of increasingly diverse theological communities?[1]

The concept of formation has a rich history in the church. The word has often been narrowly associated with a structured way of shaping clergy to be spiritual and professional leaders. While Roman Catholics have long focused on formation for religious women and men, Protestants have witnessed a resurgence of attention to formation in its theological curriculum. This latter fact is evident in the formal educational standards to which most seminaries lay claim.[2] Across denominational structures, formation has captured the imagination of those who are engaged in nurturing leadership for the church along multiple paths of education.[3] The shift from training to formation is reflected in the name-change of this journal from *The Journal of Supervision and Training in Ministry* to *Reflective Practice: Formation and Supervision in Ministry*.

In a far-reaching project sponsored by the Carnegie Foundation, Charles R. Foster, Lisa E. Dahill, Lawrence A. Golemon, and Barbara Wang Tolentino engaged in a study on the formal education of clergy in the United States. While the focus of this particular project, titled *Educating Clergy*, was on graduate education through seminaries and divinity schools, their work has deep implications for diverse forms of ministerial education. According to these researchers, pedagogical practices related to formation, interpretation, contextualization, and performance work together to create an integrated educational program.[4]

While each of these pedagogies is important, the focus in this article is on discerning what is meant by "pedagogical practices of formation." In *Educating Clergy*, Foster and his colleagues suggest that such teaching and learning strategies "focus on forming in students the knowledge, skills, dispositions, and habits needed for such activities as 'gathering the community in prayer and worship,' and 'facilitating discussion and expression of feelings.'"[5] How does an academic institution, denomination, local church, or a committee on ministry understand the purpose, structure, and content of formation? What does it mean to participate in the formation of religious leaders across differences? Are there limits to honoring diversity in formative practices?

Before responding to these questions, it is important to acknowledge that not everyone is convinced about the central role of formation or its place in theological education. As Foster and his colleagues note, there are three overall categories of objections to notions of formation:

1. An implication that students are "passive and more or less infinitely malleable, plastic to the will or power of some superior shaping force"

2. A concern about "spiritual formation" and who is responsible for this in seminary education including questions of hierarchy, potential abuses of power, competency and training

3. An assumption that a "preordained pattern or 'form' exists to which the most diverse human sensibilities and vocations and personalities must somehow be 'conformed.'"[6]

These concerns resonate with many of us who are involved in theological education and in the life of the church, including myself. I am hesitant, for example, to place too much emphasis on formation as a goal, to suggest that either theological seminaries or the church is most respon-

sible in forming religious leaders. Nor does it seem prudent to create one model to be used by various denominations and schools in theological education. The aim of this article is to provide an alternative vision of formation that takes account of the objections named above.

While not wanting to make prescriptive directives intended to fit all persons and contexts, I suggest that instead of dismissing the concept because it is too problematic, we find other ways to clarify precisely what is intended by our use of the word formation. A more self-critical approach to formation recognizes that whether it is intentional or not, formation occurs inside and outside of formal education. For those engaged in co-creating the structures that provide formative experiences for religious leaders, it is important to think critically and reflectively about the intent, structure, and content of what we know as formation.

In examining the work of Foster and others, three dimensions of formation begin to emerge that deserve our attention. First, an attempt to define the intention or telos of formation provides a way of framing what is hoped for as persons engage in religious leadership. Second, attending to processes and structures highlights the need for diverse formative practices and avenues throughout one's ministry. Third, the content of formation names those areas important to attend to in the development of religious leaders. Each of these dimensions is informed by explicit or implicit theological understandings of the nature of humans, of ministry and leadership, and of context and diversity. Likewise, each dimension of formation is intimately connected to the other two. These are not isolated aspects of formation; they are deeply interconnected. My goal in looking briefly at each dimension is to provide greater awareness about the intention, structure, and content of formative practices in order to participate in a collaborative model of theological education with those committed to religious leadership.

THE INTENTION OF FORMATIVE PRACTICES FOR RELIGIOUS LEADERSHIP

Whether one adopts postmodernity as a primary worldview or not, it is almost impossible not to imagine how language shapes our experience and perception of reality, at least to some extent. Normally, we talk about "formation," privileging its definition as a noun and as a goal to be achieved. Ordination ceremonies often include specific expectations regarding how a

religious leader should act or virtues the leader should embody. The implication is that there is a static, fixed end-product or goal that can be defined. In turn, one is tempted to imagine that there might be a "right process" or structure that creates formed religious leaders. Theological anthropology and developmental theory both remind us, however, that humans are not creatures who simply move toward some specified objective that becomes the goal of life; rather, there is a fluidness to our life and to the multiple identities that we embody in ministry, as Pamela Cooper-White has articulated in another essay in this issue.[7]

Similarly, to focus on formation as exclusively part of an educational endeavor overlooks how segments of our life journey are deeply connected one to another. What is true is that students who end up in seminary arrive already having been formed by a variety of life experiences. Likewise, when they leave those institutions, they will have other experiences that will continue to have an impact on their formation. Our intent ought to be not only the crafting of formative experiences in theological education but also the development of life-long formative practices that acknowledge the ever-unfolding process of formation. Because language carries meaning, it seems helpful to move away from a focus on formation as a product and embrace language that recognizes the vitality and aliveness of formation in multiple ways. Hence, I use the language of formative practices in this article.

A focus on practices has seen a renewal in the church thanks to the work of Dorothy Bass and others. Practices are defined by Bass as "constituent elements within a way of life that is responsive to and illuminated by God's active presence for the life of the world."[8] As Bass notes, developing formative practices for all persons of faith (lay and ordained) is part of the call of communities of faith. Formative practices with an eye on religious leadership, however, differ in that they provide a specific focus on the intention, process, and content of those "constituent elements." This shift to the language of formative practices leads us to a question: What formative practices can persons, communities, and institutions engage in intentionally that deepen understandings of vocational identity, open persons to the ongoing experiences of God's activity in the world, and develop the commensurate skills necessary for religious leadership?

Shifting our examination to the multiple ways in which people experience God's activity or grow in the skills of religious leadership leads to a consideration of intent. Foster and his colleagues identified as pedagog-

ical strategies those that were "intended to lead the student to practice the presence of God, practice holiness, and practice religious leadership."[9] Additionally they noted that pedagogies of formation "foster the professional identity and integrity that functions as a lens or framework through which students view and appropriate the knowledge and skills associated with the work of the profession."[10] What this collaborative team of authors suggests is that the intention, or *telos*, of formative practices relates both to aspects of spirituality and holiness as well as to the profession of ministry. Ultimately, formative practices assist in the development of patterns of living and being that sustain and nurture a deepened capacity for faithful leadership throughout one's ministry.

Spirituality has often been an assumed part of formation for religious leadership. Theological educators, for example, often assume that persons have been shaped and formed in the context of a local church and have developed their spirituality before arriving at their doors. Many students enter theological education without having been formed by particular faith communities. Students sometimes assume that seminary will deepen their spiritual formation and are surprised (and sometimes disappointed) to discover that theological education is a spiritual endeavor unlike what they may have experienced earlier in their lives. Likewise, judicatory representatives and local churches assume that schools of theology teach religious leaders about spirituality in ways that deepen the faith of students. Such assumptions often result in disappointments for everyone engaged in the development of religious leaders. Spirituality is more than any one of these perspectives.

Practices of spirituality must be shaped by theological commitments, such as understandings of God, theological anthropology, and ecclesial interpretations of the nature of the church and its ministry. The particularity of denominational convictions, polities, and theologies ought to be reflected in the development of formative practices related to spirituality for religious leaders. For example, while the movement toward embracing a post-denominational world provides a corrective lens to some misguided convictions that some denominations are closer to the reign of God than others, it also overlooks the significance and gift of theological particularity. Formative practices that focus on spirituality in theological education and in the church need to be crafted and nurtured toward the development of religious leaders whose spiritual lives and practices include an articulation

of the theological intentions of those practices within the framework and context of particular faith traditions.

The next area of intention identified by Foster and his colleagues relates to the development of the "profession" of ministry. Again, this is a concept that carries with it multiple possibilities and problems. Like many, I both resist and honor the development of ministry as a "profession." The understanding that ministry is something one "is" rather than what one "does" is still important to my own self-identity and moves me beyond profession to vocation. At the same time, I am deeply appreciative of the many judicatory and denominational leaders who emphasize the ethical expectations for those who are called to the profession of ministry.

In *God's Potters*, Jackson Carroll notes that ministry is an "occupation in flux." By this he means to suggest that in contemporary culture diversity is reflected in how one understands ministry as an occupation or a profession. He suggests there are three models: pastoral leadership as an office, ordained ministry as a profession, and ministry as a calling (drawing in particular upon some of H. Richard Niebuhr).[11] Here again, the particularity of theological commitments needs to be reflected in the development of formative practices. So, for example, a tradition that focuses more clearly on pastoral leadership as an office might be invested in formative practices that help persons intentionally reflect on what it means to be a professional in this way, while another denomination that focuses on ministry as calling might craft very different kinds of formative practices. Additionally, each individual on the journey will discover places of tension and congruence within their religious tradition, thus creating another layer of diversity deserving attention.

Those engaged in crafting formative practices for religious leadership need to invite students, religious leaders, parishioners, and others into the reflective practice of pondering how theology informs their notions of spirituality and professional identity. Moving too quickly over the theological commitments of particular communities of faith and denominations can result in missing some of the nuances and differences that make for a richer vision of religious leadership. It is impossible to predict where the Spirit of God will move in a particular human creature, in a ministry context, or in the church at large. Since God is still speaking, formative practices need to remain particular and open-ended. Formation cannot be accomplished in either formal or informal theological education alone but

must be part of the broader landscape of practices that help craft a religious leader's sense of vocation, awareness of God, and theological conviction.

DIVERSE PROCESSES REFLECTIVE OF CONTEXTS AND SEASONS

Crafting environments where formative practices takes shape acknowledges the continual, unfolding, and ever-evolving nature of not only the human beings involved, but the very nature of the church and religious leadership. This more dynamic understanding (rather than a linear developmental model of pastoral formation) avoids some of the temptation to think that one process or one educational endeavor is appropriate for all. Formative practices recognize that the complexity of the human condition invites us to continue to examine who we are called to be at any moment in time.[12]

Foster and his colleagues note that there are multiple models of "formation" in theological education. Some are highly structured, with formal experiences and curriculum that shape a particular kind of pastoral leader from the beginning of one's seminary life until the conclusion. Other institutions are wary of their role as "formative agents" in the life of students (outside of the life of the mind and the intellect) and assume that the church ought to be responsible for crafting formative practices for religious leaders, particularly in areas of spirituality and profession. In the middle, of course, are many institutions that recognize the importance of formation and may have ways to create space for formative practices through formal and informal venues, without over-structuring it into the curriculum.

Two points are clear. First, formative practices must include multiple paths and diverse ways of imagining how to support and nurture the qualities and characteristics important in religious leadership. Attention to context is essential and critical to the development of formative practices and ought to play a prominent role in the crafting of these experiences. Additionally, in many communities of faith there is an honest attempt to move from simply being aware of diversity to actually embracing multiplicity in ways that call us into a future that honors and values God's diverse activity in the world. Hence, formative experiences must include multiple approaches and be congruent with contextual realities.

The social location of the individual and the community in which ministry is engaged (geography, economics, race, ethnicity, education, gender, sexual orientation, age, and so forth) informs the development of con-

crete formative practices. Nurturing spirituality and professional identity
for a Euro-American chaplain whose congregation includes military women
and men in combat from all walks of life might be quite different from
formative practices important for an African-American theological educator
in a seminary related to the United Church of Christ or for a pastoral leader
in a Hispanic evangelical congregation in rural Iowa. The content of forma-
tive practices (addressed in the next section) ought to hold together across
contextual differences while, at the same time, recognizing that particularity
and context create the need for flexibility and imagination as concrete prac-
tices emerge.

Second, formative practices must include attention to life-long minis-
try and the seasons through which religious leaders move. These practices
are not limited to seminary or preparation for ordination. In fact, if there is
one place that theological education misses the mark, it is in its lack of
emphasis on the importance of life-long practices that assist in shaping and
creating pastoral leaders through various seasons of ministry. For example,
Rick Thompson is a young pastoral leader from a suburban church in the
East now serving a small rural community in South Dakota. He is grateful
for the spiritual disciplines developed in seminary that allow him to reflect
on what it means to live professionally in a different social location from
which one grew up. Marcia Smith, on the other hand, is now pastoral leader
in a prophetic and justice-oriented context for which she is ill-prepared. She
needs to develop new formative practices that will reshape her approach to
ministry in a new context. Formative practices need to be crafted and re-
crafted throughout one's life in religious leadership.

Integrative Content for Formative Practices

Building on the intent and structure of formative practices, it is possible to
begin to name some of the content of formation that seems important in
forming religious leaders in and for diverse contexts. The authors of *Educa-
ting Clergy* suggest that many "Roman Catholic schools use the term [for-
mation] to encompass the entire program of priestly development. Thus
they speak of academic, pastoral, spiritual, and human formation as the
four key elements of their programs."[13] Some non-Catholic seminaries may
approach theological education this way as well, but are generally more
likely to speak of "pastoral formation" as a way of talking about vocational

identity, distinguishing it at times from "spiritual formation."[14] In some situations, a false dichotomy is created that suggests that pastoral formation relates to the academic and professional disciplines needed for religious leadership while the nurturing of spiritual formation ought to be left to the individual or to church structures (local, regional, or denominational). What is clear is that the content of formative practices must be multi-layered and must provide ways to integrate the multiple aspects of one's identity as a religious leader.

Again, postmodernity may be helpful here as we imagine the multiple identities that persons embody in their lives and, in particular, in religious leadership. Religious leaders are not only preachers or teachers or prophets of the Gospel. Instead, they are human beings who bring with them their own narratives and life stories, including multiple strengths and vulnerabilities. Religious leaders are called, at one moment, to be teaching preacher; in the next moment, to act out a word of justice on behalf of a silenced minority in a particular community; and, in the very next breath, to utter a prayer of thanksgiving and grief for a new birth that brings complications. In each situation, the religious leader needs to bring an integrity that is consistent and clear and open to a lifelong integrative journey of growth. Three claims shape this integrative understanding of formative practices enhancing wholeness.

First, formative practices need to engage the whole person of the religious leader and not simply isolating the spiritual or intellectual or professional aspects of one's life. To focus only on the nurturing of intellect neglects the intersection of passion, justice, and spirituality. Likewise, to help people become better professional leaders at the expense of their souls misses the impact of the Spirit on religious leadership. My hope is that persons craft practices that engage the fullness of being religious leaders rather than limit formative practices to one aspect of ministerial identity or split practices between the spirit, the body, and the mind. For this reason, what follows invites a consideration of integrative content focused on personal, spiritual, and professional formative practices.

Second, I draw upon words like *integration* and *wholeness* to talk about the integrative capacities I think essential for religious leaders. While these words reflect my own theological commitments, they also offer a valuable over-arching intention for formative practices without foreclosing the possibilities of various paths toward integration. Integrative practices en-

courage religious leaders to be self-critical and transparent to self and others about the theological commitments, personal qualities, and spiritual integrity that they carry into their ministry.[15]

Third, it seems helpful to move toward imaginative questions that assist in developing intentional formative practices rather than focusing prematurely on specific plans or activities. These kinds of questions can help at two levels. They provide a way of assessing strengths and vulnerabilities without passing judgment on an individual's journey. The questions also assist in the development of an intentional plan for sustaining and crafting life-long formative practices that are periodically reviewed, revised, and renewed. In what follows, personal, spiritual, and professional aspects of ministerial formation will be examined in the interest of developing a vision that integrates the three aspects into wholeness for ministry.

Personal Formative Practices

Too often, attention to personal formative practices is placed at the end of conversations about ministerial education, or personal practices are given over to processes within denominations geared toward "psychological testing." By placing them first, I am not suggesting that they are more important; the placement is only an indication of my understanding that human beings are called into ministry and that they bring with them a personhood that has already been engaged in formative practices. It is important to note that I am less concerned here with psychological understandings of the pastoral leader and more interested in asking questions that open up conversations about how one experiences one's history and narrative or one's sense of self and agency. As some suggest, "Who you are" is more important than "what you do."[16] How does someone grow in self-awareness about the personal qualities, gifts, and vulnerabilities they bring into religious leadership? Three general areas of questions begin to invite reflection on how personal journeys have an impact on religious leadership.

The first question is one of wondering how an individual experiences agency in self, others, and God: Does the individual have a sense that things happen to her, that she makes things happen, that God makes things happen, or some variation of these notions? Thoughtful questioning of human agency is important for religious leaders in a world blessed with di-

versity. Concretely reflecting on what practices assist a person in growing self-awareness about agency allows the person to also recognize and value the way in which others from diverse perspectives experience the agency of God differently.[17]

Second, the emphasis on wholeness leads me to ask questions about how people being formed for ministry experience God in their physical and relational lives. Practices that encourage personal self-examination and that encourage honest confrontation and affirmation through support groups, family relationships, pastoral counselors or therapists foster self-understanding. What experiences encourage religious leaders to attend self, soul, body, relationships, and intellect?[18]

Third, individuals will have different comfort levels moving outside of their own social locations. What practices of hospitality or risk invite individuals in formation to be self-reflective about how their social location has an impact on theological perspectives for themselves and others?[19] What practices and experiences enhance multicultural and intercultural perspectives and understandings of the world and, thus, invite persons to be willing to risk engaging difference?

SPIRITUAL FORMATIVE PRACTICES

An intentional focus on formative practices that deepen and enhance one's spirituality in diverse ways is essential in religious leadership. Spiritual practices are distinct, yet interrelated, to practices that enhance one's personal sense of well-being. In an integrative model, it is important to avoid any suggestion that the life of the spirit is antithetical to the life of the mind or the life of the body. Formative practices ought to work toward deeper integration rather than dichotomous thinking. In the area of spirituality, it is critical to explore with religious leaders how they discern God's active presence in their lives and in the lives of others.

In developing a plan for spiritual formative practices, several questions can guide thinking about how best to proceed:

- What habits of faith support and challenge this person's spiritual resilience?

- How does this person intentionally attend to the content of spirituality and not just seek a "feeling" of spirituality?

- Are there indigenous practices that have shaped this person's spiritual life?

- How might those practices be supported and nurtured?

- How might they become part of a person's intentional and disciplined formative life journey?

- What parts of a previous journey might need to be grieved or let go?

- How does this person draw upon the wisdom of education in nurturing spiritual growth?[20]

Concrete formative practices must also encourage religious leaders to honor and experience spiritual diversity. Curiosities that imagine how to foster the practice of hospitality from a spiritual perspective can be important in developing concrete practices of faith. Exploring worship experiences that are different from one's previous experience, working with a spiritual director, or participating in a community of prayer or study can invite people into new paths of vital spirituality.[21]

PROFESSIONAL FORMATIVE PRACTICES

To be a "professional" in our culture suggests that a group of colleagues share a body of knowledge that they have studied, wrestled with, and engaged in over time. This does not make them better than laypersons, but it is one of the markers of being a religious leader. Similarly, professionals have codes of ethics developed in collaboration with colleagues and peers over time. Exploring the content of professional formative practices raises several aspects that seem important.

First, as we have said, most persons participate in formation toward religious leadership from particular contexts and faith traditions. Hence, I am curious about how individuals understand their connection to their denomination or originating context and its theological commitments.

- What previous experiences have been informative in discerning what it means to be a religious leader?

- How does the difference between someone who has entered a denomination later in life and someone who grew up in the denomination show up in formative practices?

- What practices assist one in living with the limitations of a tradition and being a prophetic voice or discerning when to leave a faith tradition?

Second, the ethics and norms of professional religious leadership are not simply something one adopts; rather they are standards with which one ought to continuously wrestle.

- How does the practice of appropriate confidentiality and vulnerability get nurtured in a religious leader in distinct and different contexts?

- How does the practice of developing healthy relationships with boundaries get discussed and explored within the context of one's ministry setting?

- What intentional practices engage other colleagues in ministry in reflecting on these issues?[22]

- How are persons practicing and cultivating the desire for lifelong learning?

- How does this person engender theological curiosity or how do they remain open to the surprise of God?

- What disciplined practices (educational, formal, and informal) encourage this person to ask theological questions?[23]

Third, professional religious leaders need to reflect on these questions not only about their own lives, but also around the lives of the communities they serve. Two sets of questions articulated by Jill Crainshaw seem helpful at this point:

- "Who are we called to be as persons and communities of faith?"

- "What are we to do with this call?"[24]

As Jackson Carroll notes in his study, pastoral leaders are shapers of the culture and the community around them. They have an obligation and responsibility to have an impact on the community in a particular way.[25] Hence, it is important to assist religious leaders in examining what practices help them understand community and help them grow in their sense of public theology. In a parallel way, what practices do they nurture in their congregations that invite others to continue to explore the constituent elements of their faith?

PARTNERS AND ACCOUNTABILITY

Randy had worked in a mid-level corporate position for over 15 years. Downsizing led to a shift in his position from full-time to part-time. At the

same time, he became involved in his local congregation and began to feel a "call" to ministry. At 55, he feels he cannot afford to attend seminary or take on the debt load that would require. He is increasingly certain about his "call," but he is unclear whether he will move toward chaplaincy, social justice work, or leadership in a small congregation. He currently understands himself to be bi-vocational. He is eager to discover what is required if he is to move toward some form of professional ministry.

Because so many of the questions Randy is asking (or must ask) intersect and overlap, it is clear that the intent, structure, and content of formative practices are best attended to in collaboration with others involved in their education and ministry. Multiple partners are included on the journey of religious leadership: family, pastoral mentors, congregations, judicatory leaders, seminary professors and institutional representatives, and others. While individuals engaged as religious leaders may have ultimate responsibility for developing intentional concrete practices reflective of their own particularities, the best formative practices are co-created with others engaged in the work of the community. Formative practices are not individualistic or isolative practices, and they require the imagination and intent of many others. The development, review, and re-negotiation of concrete practices must rest within broader communities of connection.[26]

Fostering formative practices that are meaningful and reflective requires an appreciation of diverse theological perspectives, histories and narratives, and contexts for ministry. The intention, structure, and content of formative practices rests upon the imaginative capacity of all who are involved as they co-construct formative practices that deepen vocational identity and assist in developing patterns of living that can be sustained. In the process, we nurture religious leaders who carry the "knowledge, skills, dispositions, and habits" needed for effective religious leadership in a diverse world.

Accountability for formative practices rests with the multiple partners who are involved in religious leadership. Such responsibility for formative practices requires more than a "reporting in" or "marking off from a checklist" of practices or disciplines; rather it requires a sustained and engaged conversation within the community about how best to enhance the formative practices of those in religious leadership. Co-creating formative practices is the gift of the community not only to the religious leader or to themselves. In mutual accountability, we offer the world another model of

thinking about what it means to be shaped and formed as human beings created in the image of God.

NOTES

1.   The words religious, ministerial, and pastoral leadership are used interchangeably. These terms suggest the *telos* or direction of formative practices—those that help nurture persons called to leadership in the ministry of the church. The words pastoral and ministerial are not confined to ordained ministers who serve local congregations in leadership. Instead, the terms suggest the theological and communal nature of leadership that these persons provide in the context of church or community, whether they are lay or ordained. The words connote that pastoral leaders reflect theologically about their roles and functions in ministry and that their vocational identities are integrally linked to the traditions and faith communities in which they participate. See also Joretta L. Marshall, "Toward the Development of a Pastoral Soul: Reflections on Identity and Theological Education," *Pastoral Psychology* 43, no. 1 (September 1994): 11–28.

2.   See Association of Theological Schools, Board of Commissioners, "General Institutional Standards, ATS," http://www.ats.edu/Accrediting/Documents/08GeneralStandards .pdf. These standards show that formation in multiple ways has taken a more prominent role. ATS Standard 4.2.1, for example, notes that ministerial degree programs should "provide opportunities for formational experiences through which students may grow in those personal qualities essential for the practice of ministry, namely, emotional maturity, personal faith, moral integrity, and social concern."

3.   The initial encouragement for this article came as a result of conversations with Martha A. Baumer and others in the United Church of Christ who are working with the multiple paths into ministry. A special thanks to Marti for her intellect, insight, and passion. Likewise, Herb Anderson provided helpful feedback and insight as I moved this toward a contribution for this journal.

4.   The qualitative research team "conducted a comprehensive review of literature on Jewish and Christian clergy education; created survey instruments and conducted a survey of faculty, students, and alumni and alumnae from a cross-section of eighteen Jewish and Christian seminaries; interviewed faculty, students, and administrators; observed classes; participated in the life of the community at ten of the eighteen seminaries; and contributed questions to a survey sent to half of all United States and Canadian seminary educators." Charles R. Foster and others, *Educating Clergy: Teaching Practices and Pastoral Imagination* (San Francisco, Calif.: Jossey Bass, 2006), 15.

5.   Foster and others, *Educating Clergy*, 68.

6.   Ibid., 126.

7.   Pamela Cooper-White, "The 'Other' Within: Multiple Selves Making a World of Difference," *Reflective Practice* 29 (2009): 24–39.

8.   Dorothy Bass, "Introduction," in *Practicing Theology: Beliefs and Practices in Christian Life*, ed. Miroslav Volf and Dorothy Bass (Grand Rapids, Mich.: Eerdmans, 2002), 3.

9.   Foster and others, *Educating Clergy*, 103ff.

10.   Foster and others, *Educating Clergy*, 101.

11.   Jackson W. Carroll, *God's Potters: Pastoral Leadership and the Shaping of Congregations* (Grand Rapids, Mich.: Eerdmans, 2006), 16ff.

12.   In a research study by McKenna, Yost, and Boyd, there is clear indication that the most significant leadership development for pastors occurs in the midst of ministry and not before. Focusing on the ongoing development of pastors is an essential component of formation. See, Robert McKenna, Paul Yost and Tanya Boyd, "Leadership Development and Clergy: Understanding the Events and Lessons that Shape Pastoral Leaders," *Journal of Psychology and Theology* 35, no. 3 (2007): 179–189.

13.   For an extremely insightful examination of this model, see Victor J. Klimoski and others, *Educating Leaders for Ministry: Issues and Responses* (Collegeville, Minn.: Liturgical Press, 2005). Their insight into formation includes attention to the four aspects of theological education including, one's heritage (for example, racial and ethnic makeup, age, religion), socio-cultural background (for example, place of origin, economic status), educational background (for example, natural abilities, openness to learning, learning styles or problems, educational background), and ecclesial understanding (for example, deeply rooted or recently converted to faith, theological perspective).

14.   Foster and others, *Educating Clergy*, 125.

15.   This is similar to the notion of the undivided life developed by Parker Palmer, *Courage to Teach: Exploring the Inner Landscape of a Teacher's Life* (San Francisco, Calif.: Jossey Bass, 1998).

16.   See McKenna, Yost, and Boyd, "Leadership Development and Clergy," 185. In addition, it might be helpful to reflect on the material available in numerous places about the impact of family systems on religious leadership. See, for example, the work of Ron Richardson, *Becoming a Healthier Pastor: Family Systems Theory and the Pastor's Own Family* (Minneapolis, Minn.: Fortress Press, 2005).

17.   I find the work of Dorothy Bass and Craig Dykstra (along with others in this particular text) helpful as they raise questions about practices that are a "way of life shaped by a positive response to God," See Miroslav Volf and Dorothy Bass, eds., *Practicing Theology* (Grand Rapids, Mich.: Eerdmans, 2002), 15–16.

18.   Several articles in Dorothy Bass, ed., *Practicing Our Faith* (San Francisco, Calif.: Jossey-Bass Publishers, 1997) are helpful in this and the following sections. Around issues of personal formation see in *Practicing Our Faith*, for example, Stephanie Paulsell, "Honoring the Body," 13–28, and Dorothy Bass, "Keeping Sabbath," 75–90.

19.   Colleagues at McCormick Seminary offer a helpful focus on "multi-cultural" understandings of personhood that are insightful. See David V. Esterline and Ogbu U. Kalu, eds., *Shaping Beloved Community: Multicultural Theological Education* (Louisville, Ky.: Westminster John Knox, 2006).

20.   In *God's Potters*, Carroll's notes, in particular, that the lack of spiritual practices results in a negative impact on the effectiveness of religious leadership. Once again, see chapters in Bass, *Practicing our Faith*, such as Frank Rogers Jr., "Discernment," 105–118 and Don E. Saliers, "Singing our Lives," 179–194.

21.   In Bass, *Practicing our Faith*, see chapters such as Ana Maria Pineda, "Hospitality," 29–42.

22.   In particular, it is helpful to note the connections here with clergy who cross boundaries with parishioners in multiple ways, such as borrowing money from parishioners, inappropriate sexual contact, participating in gossip, and other activities harmful to the community of faith. For an illustration of articulating clear norms in ministerial practice see Klimoski and others, Educating Leaders for Ministry, 48ff.

23.   See Jill Crainshaw, *Keep the Call: Leading the Congregation without Losing your Soul* (Nashville, Tenn.: Abingdon Press, 2007), 67, 70.

24.   Ibid., for a helpful understanding of pastoral identity and authority.

25.   See Carroll, *God's Potters*.

26.   See Joanne Lindstrom, "The Formation of Ministerial Authority and Identity: Cross-Cultural Experiential Education," in *Shaping Beloved Community: Multicultural Theological Education*, ed. David Esterline and Ogbu U. Kalu (Louisville, Ky.: Westminster John Knox Press, 2006), 199–210.

"A common general theory of religious/spiritual belief is desirable to serve as a tool or frame of reference that will encourage a greater understanding of the common process of different religious/spiritual faiths. Further, any such paradigm could also assist in terms of how religion/spirituality (of whatever construction) intersects with health and wellbeing. It is one argument of this essay that Hans Mol's 'sacralization of identity' paradigm serves as a convincing general theory canvassing the common mechanisms across all religious/spiritual beliefs."

Lindsay B. Carey, Ron Davoren, Jeffrey Cohen
"The Sacralization of Identity: An Interfaith Spiritual
Care Paradigm for Chaplaincy in a Multi-Faith Context"

—From Interfaith Spiritual Care: Understandings and Practices

Cultural Diversity, Spirituality, and End-of-Life Care

James W. Green

America is becoming more ethnically and racially diverse. By 2050, there will be no single majority. Whites will still dominate politically and economically, but they will share minority status demographically with Latinos, Asians, African Americans, and immigrants from South Asia, the Middle East, and probably most other points on the globe. Latinos, Asians, and African Americans combined will be about 54 percent of the total population by the end of the fifth decade.[1] One response to that emerging reality has been a call for culturally appropriate health care for minority patients and their families, "cultural competence" in medical consultations and at the bedside. Although competence in cross-cultural work remains difficult to define or evaluate, for those who work with the dying, diversity is a very real issue.

"Spirituality" in end-of-life care is a parallel conversation that has been a topic in the professional journals of nursing since the late 1980s and for good reason. Nurses, as well as chaplains, are the professionals most ob-

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viously present with the dying and their families. Palliative care has emerged as an area of medicine where matters of spirituality have a place. And like cultural competence, spirituality is difficult to define and difficult to evaluate. Moreover, the presence of death adds urgency to spiritual questions of ultimate value. Expressions of faith and trust are invoked by the explicitly religious and by the many Americans who prefer to call themselves "spiritual but not religious." Our multi-denominational and sometimes contentious religious history assures some level of diversity, and the expected arrival of more people of Hindu, Buddhist, Muslim, and other loyalties simply adds to the mix already here. There is a link, then, between that demographic diversity and spirituality. One does not exist without the other, and neither stands alone.

The aims of this essay are to explore the connection between spirituality and diversity and to propose ways end-of-life care providers can usefully respond to their culturally varied patients and, in so doing, acknowledge the spiritual dimensions of that work. The argument is in three parts: (1) how Americans generally think about death and what it leads them to expect when it is near; (2) how the culture of hospitals, the place where most of us will die, shapes that experience; and (3) how minority patients and families bring their own expectations into that setting. I will preface that discussion with some comments on how cultural competence in health care has been typically understood and propose an alternative understanding. I will turn then to its application in multi-cultural settings and the implications for spiritual care. Underlying this exploration is a distinctive, anthropological idea of what a culture is, something more interesting than the unfamiliar beliefs and customs it is sometimes thought to be.

WHO SPEAKS OF DEATH?

It is a misleading cliché that America is a death-denying society. Death is on display daily. It is a fixture of newspaper stories and primetime television. Tragedies and mayhem abound. Obituaries are one of the most favorite features of newspaper readers. Most of these deaths are, of course,"other people's," almost generic and at a safe remove. Personal death, our own or that of someone we know and care about, is the problem. Dying people are usually sequestered in institutions at the end of life, which is something

fairly recent. Their invisibility is not the problem—the problem is the absence of a suitable language for discussing what is happening to them.

Historically, the institutions of religion provided rhetoric of dying and death, through their texts, rituals, prayers, and functionaries. But their influence waned, especially in the second half of the twentieth century, as doctors and scientific medicine supplanted priests and ministers as the managers of our exit from this world. Along with that shift, an explicitly humanistic counter-narrative emerged, promoted most famously by Dr. Elisabeth Kübler-Ross in the 1960s. She introduced other physicians and the public at large to her well-known five stage theory of dying. It proclaimed the "good death" a worthy and comforting goal; the stages supplied a vocabulary and a road map for getting there. The initial popularity of her model with health care and social services professionals, and its subsequent availability to the public in inexpensive paperbacks, made her the first modern American guru of death. Others have since added to her perspective, creating our current vernacular model of death.

The core of the model is the familiar American value of individualism with its validation of personal preference, choice, and individual need over communitarian interests or obligations. Kübler-Ross viewed dying as a self-focused psychological struggle to "come to terms" with the inevitable and in so doing experience a unique kind of personal growth. We can die heroically, as obituaries commonly say, after a "brave struggle" or "battle" with a terrible disease. Similarly, Bill Moyers' impressive PBS documentary about contemporary dying, *On Our Own Terms*, featured the desperate search of patients for their "good death" and a "death with dignity."[2] That theme is now common and marketed as well in shopping mall bookstores. "Designer dying," some critics have called it, promotes going out in the style one prefers.

There is also a plethora of niche marketed titles for Christians, Jews, gay couples, bereaved pet owners, non-believers, and those who say they have had a near-death experience and don't worry about it anymore. Even in a small but vigorous genre of children's books available for adults who apparently don't know quite what to say when a pet or grandparent dies, the focus is on the child's private suffering with minimal discussion of what parents or other adults might be doing in their own grief.[3] Clearly, there are many voices speaking of death for a public eager to know just what to say and do at life's most fragile moment. The bereavement selection in any

greeting card shop is particularly telling on this point. Much repeated expressions—"words cannot convey"—and conventional sentiments—"our thoughts go with you"—are unwitting confessions of the verbal poverty that surrounds death in an individualistic, consumerist society.

Finding a useful language for comfort and hope in dying is one critical issue. A second one is power. Who is authorized to act in relation to death, and what limits are there on their actions? Legal devices, such as advance directives and durable power of attorney, are useful for managing these issues up to a point. But what of responses to death that are problematic or run counter to what many Americans consider acceptable, such as Oregon's physician-assisted suicide law? Political passions around how choices are made at the end of life should not be surprising, given that individualism and its corollary, choice in the marketplace of services and ideas, are the touchstones of American vernacular culture. In an odd sense, modern medicine is an enabler of that. It has made the timing of death less a matter of fate or of "God's will" and more one of technological management. Timed death makes more choice available than ever before. It also complicates the hunt for a useful language for talking about it. It is the "coming together of three elements: the work and goals of medicine, American individualism, and the market-oriented health care delivery system"[4] that has created the deep ambivalence regarding death in the hospital culture.

Choice and power are also issues for those whose cultural background does not include individualized dying under modern medical management. In 1997, anthropologist Anne Fadiman published a widely read account of a young patient's epilepsy and her parent's resistance to what her American doctors wanted to do about it. Fadiman's title tells it all: *The Spirit Catches You and You Fall Down: A Hmong Child, Her American Doctors, and the Collision of Two Cultures*.[5] The "collision" was between Lia Lee's genuinely caring physicians and what they felt was necessary for her and the insistence of her parents that traditional Hmong treatment and healers were adequate. The diagnosis the parents accepted was "soul loss," for which herbal medicines and the services of a Hmong shaman were necessary. That conflict made the young patient's death inevitable. The sad story of Lia Lee has become a text widely read by undergraduates and even in some medical schools where it is regarded as a morality tale on behalf of cultural competence. Fadiman's view, her "collision" model which drives the story, is that cultures are something like ships in the night, each one a self-con-

tained vessel of distinctive beliefs, rituals, ethno-medical practices, foods, and clothing distinguishing those aboard one from the passengers on another. A culture in this sense is the shipboard inventory of named and described features that make each community unique. A minority culture is like that too, something "out there" that thrives more or less apart from the mainstream.

I propose an alternative view of culture with implications for spirituality and diversity at the end of life. My argument is that the thing we call "culture" is not the inventory of exotic stuff carried along in a self-contained vessel, or summarily presented as "pointers" in a handy reference book. It is narrative—individual, familial, and communal—enacted at sites where differentials of power are implicitly or explicitly in play. Beginning with the contributions of Kübler-Ross and others, there is a narrative and accompanying vernacular language of death. Terri Schiavo's death, for instance, generated a distinctive narrative that was a political drama shaped by the courts, religious authorities, activist interest groups, her parents, and her husband. Her doctors had their issues too but rarely spoke out. Close attention to language and power is what cultural competence is about.

Critical Junctures Where Culture Matters

Cultural competence as a professional goal was first developed in the 1980s, in social work and psychology, and has been elaborated since by others in education and health care. Typically, those who promote it emphasize a small number of themes, including attentiveness to the trainee's sense of self awareness, attitudes toward racial and ethnic others, basic knowledge of cultural differences, and styles of communication in professional settings. Of these, communication skills are the least developed, information about broad cultural differences the most. Books like *Culture and Nursing Care: a Pocket Guide* provide general information and trait lists. For example, the section entitled Death Rituals for Japanese Americans is about one page long and typical of its six entries: "Care of the body: Cleanliness important in preparing the body, and maintenance of dignity and preservation of modesty for viewing the body. Many Japanese Americans of Buddhist or Shinto faith will have the body cremated."[6] This description isn't wrong; it is just too general to be of much help.

By contrast, the Association of American Medical Colleges issued a lengthy report in 2005, *Cultural Competence Education*, which moved well beyond trait lists and emphasized specific skills in doctor/patient interaction with admonitions like "Exhibit comfort when conversing with patients/colleagues about cultural issues."[7] The strength of this approach is that it promotes (1) physician knowledge of how patients from diverse groups perceive illness and symptoms; (2) ways of using that information when asking and answering questions; and (3) alertness to how the customary practices of the health care system may be a challenge to patients unfamiliar with it, especially those from minority communities. The emphasis is on narratives in medical settings where the opacity of medical practices and routines are a given. To see how this operates in end-of-life care, I look briefly at four critical areas (there are others, of course) to suggest something of what cultural competence means in practice. Following that, I take up spirituality which I understand to be one dimension of such practice.

Patient Autonomy

Patient autonomy is one of the keystones of American health care, valorized both in law and popular culture. Informed consent and advance directives are two parts of a larger configuration that includes Kübler-Ross' "good death," "death with dignity," death "on our own terms," the myriad ways people grieve and "celebrate" a departed life, and the search for "closure" so the bereaved can "move on." How these are expressed in speech and behavior varies with individuals and within ethnically distinct communities.

Ronald K. Barrett, an African American psychologist at Loyola Marymount University, is well known for his research on end-of-life issues in the Black community. He suggests that something a bit different than the overt individualism of patient autonomy operates in these communities. Elders, he says, are highly esteemed and even when families are scattered, adult children are expected to contribute to their well being, whether the elder is a parent or a more distant kin. Obligations extend widely because collateral, self-help networks within families are common. Everyone is expected to help a failing elder even if their own resources are slim. In addition, fictive kin can be included in this group, contributing material support and counsel in decision making. "Potential fictive kin are close family friends, adopted or foster children (including those informally fostered), neighbors, and fellow church members. Black elders in nursing facilities who have no living relatives sometimes

describe these individuals as "family." Obviously, this can complicate things when critical health decisions are being made since in many institutions only blood kin or kin by marriage have the authority to make medical decisions. Yet this flexibility in who counts as "family" works well because it disperses obligation and multiplies potential sources of help. In addition, decisions, including critical ones on medical intervention, are made communally, some of these "outsiders" expecting to be included. "For many African Americans," writes Barrett, "this is a creative way they survive and maintain a sense of community and family even in situations where there is no family."[8] Sometimes, he argues, the expectations of patient autonomy may have to yield to family interest, even when the understanding of who is family and who isn't may not accord with the views of outsiders. Patient autonomy, as recognized in American law and practice, does not concur with this broader view of family. Nor does it fit the worldview of autonomy and family. American expectations of autonomy are outside the global norm.

Inequity and Trust

Because so many minority individuals and groups have been marginalized economically and politically, their distrust of mainstream institutions extends to health care as well. Underfunded facilities of the recent past continue to foster suspicion of medical institutions among African Americans. The fact that minorities are as much strangers to hospital culture as anyone else adds to the fragility of the relationship. In a survey of minority perspectives on the "good death" in modern hospitals, one focus group respondent told a researcher, "I think that, in the African American community, there was a time when sometimes people from [our] race could not get basic health care, and so the whole suggestion that everything isn't going to be done for their loved one reminds them...that [the] culture is again saying we are less than white people."[9]

A recent survey reported in the *Journal of the American Medical Association* compared Whites and African Americans on the kind of hospital care they wanted. Aggressive care at the end of life was favored by 15 percent of Whites, 42 percent of African Americans. Similarly, 16 percent of whites wanted cardiopulmonary resuscitation (CPR) when they were in terminal stages, 37 percent of African Americans preferred it.[10] As could be anticipated, physician tact and treatment suggestions are, with minority patients and families, a potential mine field. This is especially so when further treat-

ment seems futile ("futility" a bioethical issue well discussed in the medical literature) or when families are not of one mind on critical decisions. Needless to say, discussions or even hints of physician-assisted suicide, legal in Oregon but occurring elsewhere under the euphemism secondary or "double effect," are out of the question. If being attentive to narrative is one of the critical features of cultural competence, then, clearly the narratives of physicians and nurses are as important as the narratives of patients themselves.

Truth Telling and Bad News

Prognostication is one of the occupational hazards of medicine. That is especially so where estimates of the length or quality of remaining life are the issue. The topic is approached several ways. One is to suggest a different treatment regimen in the hope that trying something new might make the difference between a bad and less bad outcome. Nicholas Christakis writes that with prognostication, "Physicians and patients alike often have unrealistic hopes" and that an "optimistic presentation appears more sensitive and respectful....It is also seen as more professional and proper."[11] Another strategy is statistical: "Most patients at this stage of your disease have about a 50–50 chance of living out a year." Christakis says doctors feel they are on firmer ground when their guesses are backed by numbers and research. However, most doctors and patients accept that hard numbers are something of an illusion. They imply accuracy and some measure of control. While the intent is virtuous, the effect is not. It amounts to an "ethos of beneficent silence," eliminating any apparent need for further, perhaps disheartening, discussion when frank, compassionate conversation is what some patients might want to have.[12] This becomes even more challenging when the patient is of an unfamiliar ethnic or racial community.

But there is more than honest talk in good cross-cultural communication. Rules of etiquette apply about telling and receiving bad news. Medical truth telling with patients nearing the end of life is not common in world cultures. It was not common in this country either until the 1970s. Prior to that, withholding information was felt to be "humane" as it "protected" the patient. It was thought that too much honesty might encourage hopelessness. Writing on the decorum of death talk in the 1950s and 1960s, sociologists Barney Glaser and Anselm Strauss described what they called verbal games of "mutual pretense" and "closed awareness" at

the bedside, the living as well as the dying talking past the obvious.[13] That pattern is, in fact, still a common one. In one study of delivering bad news in four American ethnic communities, researchers found that about 65 percent of African Americans as well as Whites believed doctors should tell patients truthfully when a cancer is probably fatal; about 45 percent of Mexican Americans and just 35 percent of Korean Americans agreed. When asked who should make a decision about life support, 60 percent of African Americans and almost 70 percent of Whites thought it should be the patient; among Mexican Americans, it was about equally split at 45 percent between patient and the family. Korean Americans felt strongly, 55 percent, that such matters are a family prerogative.[14]

This latter finding is not unusual, particularly among Asians. In a related study, one respondent said to the researcher that "there is a lot of pressure in the [Hawaiian] Chinese culture to take care of your own and also be a part of the person's process. So I think my ethnicity expressed itself in that my sister and I went to every medical appointment with my mother and even sat in the room with the doctors." The feeling was strong that the adult sisters could better handle bad news and make the necessary choices. Not that their mother wouldn't have known she was dying. "Denial" was not the issue. Rather, their intent was to relieve her of the burden of weighing hard choices; for them that was an act of caring.[15] In some Asian families, the oldest son would take that responsibility, again out of a desire to relieve a parent of a burden, not to soften the truth.

Crossing Borders

Knowing whom to talk to and what to say, and asking if one does not, is the obvious starting point. That is not very difficult, and it does not require much prior knowledge of what people in community X or Y believe. It requires instead a subtle realignment of the traditional power relationship between care providers and care receivers. H. Russell Searight and Jennifer Gafford offer a short but wise list of bedside openers that I have modified here slightly. Others have made useful suggestions too, but I like their approach for its honesty and economy.[16]

1. Some people want to know everything about their medical condition, others do not. Do you have a preference?

2. Do you usually make your own medical decisions or does someone help you with that? Is there someone you would like to have here to help you now?

3. Would you be more comfortable if I spoke with your (spouse, brother, son, daughter, and so forth) alone?

4. Is there anything you want me to know about your (family, religious faith, community) that might be helpful for us both?

5. Sometimes people are uncomfortable discussing these things with someone of a different race or background. Do you have any feelings about that which would be helpful for me to know?

Clearly, this is just a beginning but the questions start a conversation that is important and will become more so as treatment and care proceed. The first addresses individual preferences, the next three aspects of the patient's cultural background that may be relevant to the medical situation, and the last honestly identifies a racial or cultural difference and asks how that might be relevant. The questions are useful for doctors but also for nurses, social workers, and chaplains. Implicit in each is exactly what ethnographers do when they work in an unfamiliar culture: start a narrative to generate useful descriptive information while also, as in the final question, acknowledging differences in power that might shape the relationship. That is accomplished in a non-threatening way but, more to the point; this style of inquiry allows the patient to take the role of the cultural insider who is also a teacher, the professional presenting himself or herself as an interested learner. The credentialed experts temporarily become, as Ruth Behar eloquently put it, "vulnerable observers."[17]

Cultural competence begins when those who are the technical experts can comfortably let that brief role reversal occur. Aside from generating information, this approach softens stereotypes and builds toward a genuinely compassionate relationship. Although I have used the term "cultural competence" throughout this essay, I do so with a disclaimer. Having had something to do with coining that expression in a book published in the 1980s, I now wish I could rope it back in and bury it in that deep, dark abyss where all bad habits of scholarly jargon go. The idea that anyone can be "competent" in someone else's culture is absurd and serves only to inspire an unseemly hubris. "Cultural humbleness" is a better term and particularly appropriate for religiously oriented caregivers. Humility is a neces-

sary virtue in order to be present as 'vulnerable observers' with people from diverse cultures at the end of a life.

<div align="center">SPIRITUALITY</div>

In a detailed and insightful analysis, religious studies scholar Lucy Bregman argues that the term "spirituality" is as popular and seemingly useful as it is because it is largely content-free. It is, she says, an "everyone everywhere" concept with a wonderful ambivalence that hints of timeless profundity. "Spiritual but not religious" is the best known instance of this convenience. Bregman adds the useful insight that the term "spirituality" also has a political dimension, not usually appreciated by "spiritual but not religious" adherents. That particular usage began with the Enlightenment, among individuals (mostly intellectuals) seeking to preserve a sense of the transcendental as the persuasive power of established religion was under attack by scientists and humanists. The result is a growing and diverse assemblage of ideas, propositions and thinkers under the expanding tent of spirituality.[18]

Unhooked from time and place-bound moorings, the focus on spirituality suggests something universal in the human breast to which we all have access, an oddly essentialist idea in an allegedly postmodern, relativistic, anything goes time. Lucy Bregman found at least 92 definitions of spirituality in current usage. These definitions can be arranged into just a few types: (1) transcendence understood generically, lacking any named or implied higher power; (2) a quality of relationship to a higher power, named but sometimes unnamed; (3) personal experiences said to be otherworldly; purpose in life and the ways one discovers and pursues it; and (4) the life force generally. Examined in more detail, Bregman concludes that most definitions are but shards of religious material extracted from other traditions—a "forgotten" or romanticized past, ancient tribal lore, or eastern religions transmitted to Westerners through adepts—reassembled into what she calls "quilted identities," bits of this and of that, more or less cohering. These are spiritualities without dependence on what one would think of as an enduring tradition. They are, she adds, very much a post-1980s phenomena, lodge awkwardly between humanistic psychology viewed as an ethos and religion in a broad, generic sense. That conceptual muddle afflicts efforts to identify a clear spiritual focus for end-of-life care.[19]

One way to find some clarity in this is to set aside vague notions of the spiritual and spirituality and look instead at what people who work with the dying actually do. I have outlined some of the possibilities elsewhere and so want to focus here on one study I find suggestive.[20] A critical incident study conducted in a British hospital with patients from everyplace on the globe identified four kinds of "spiritual care." (The fact that one of the researchers traces her family to India is important since she brought a built-in cross-cultural sensibility to the study.) Nurses were asked to describe patient encounters where they felt some kind of spiritual care was involved.

One type the researchers identified they called a "Personal" style. Said one nurse to an interviewer, "I tried to be as honest as possible and discuss the thoughts and feelings of 'meaning of life' and 'why her' to a degree that I felt comfortable with…the patient and family appreciated 'honest' answers and grew to trust the staff as we didn't make any false promises." Her approach included honest, frank exchanges, kindliness, and a controlled level of personal involvement in the experiences of the patient and her family. It was holistic in a genuine way, involving counseling and trust, and the nurse expressed a sense of personal satisfaction in knowing the patient well and something of her background.

A second style was "Procedural." These nurses preferred to follow established routines and were willing to provide whatever was institutionally available. "On admission it was apparent that the patient was Church of England and went to church every Sunday. They spoke openly about their religious beliefs….I felt the patient would like to see the Chaplain in the hospital." This nurse and others who relied on a Procedural approach did the practical things—finding a chaplain, rabbi or *imam*—and did so efficiently. They were secure in this, largely shielded from the more intensive engagement of Personalistic nurses, and felt they had done their professional duty. They were also quick to "size up" patients culturally and racially, to make conventional judgments about who and what they were, and to act on superficial impressions. Their obligation extended no further.

Some nurses explicitly adopted a "Cultural" approach but were usually frustrated by doing so. Among their coworkers, they knew the most about the cultural background of patient communities and ably determined patient wishes and those of visiting family and friends. They sought expert advice from community religious leaders and took practical measures, such

as care in dietary preferences. Said one, "Clients who wish to pray to Mecca may have the curtains pulled around, be given a side ward or taken to the mosque on D floor…customs of different cultures and religions are recognized as they arise and every effort made to accommodate requests." These nurses had a strong sense of beneficence and ethics. But their efforts were undermined by a fear that they would never know enough. They were equally frustrated by lack of peer interest and little administrative support. The latter made them particularly vulnerable to doubt about the value of their best efforts.

A fourth, but less common, approach the researchers labeled "Evangelical." One nurse commented, "We both shared similar religious beliefs…I told the patient despite his past life that there is a God who cares and promised forgiveness for those who believe and ask forgiveness." These nurses actively sought out co-religionists among the patients, wanted to reaffirm a shared faith, and occasionally pressed their views on others. They enlisted the chaplains where they could and several urged parents to baptize their sick infants in the neonatal ward. Clearly, these practices, while perhaps helpful with fellow believers, run up against professional ethics as generally taught and, likely, hospital policy as well.

Given such variation in practice, what might we make of spirituality and cultural competence in service settings? What can individual professionals do and what institutional procedures might help them do it? My suggestion is that spirituality does not stand alone either as subject or a practice. Whenever and however spirituality manifests itself, it always derives from a specific, historical tradition, a cluster of beliefs, practices and insights that in their transmission say as much about their social origins as they do about transcendence. How could human spirituality be otherwise?

As much as I appreciate the broad scope of the recommendations of the Association of American Medical Colleges, no one can learn and do all the useful things they suggest. Few of us have the time or energy to study whole cultures, let alone the multiplicity of them in a modern hospital—nor is that necessary. What I have proposed is something more focused. Thinking of culture as narrative and power rather than a handy list of traits, the first step toward cultural competence is knowing something of the critical junctures where patient beliefs and expectations (vernacular culture) and hospital/professional beliefs and expectations (institutional culture) are likely to connect and/or collide. At the end of life, the topics I have addressed—

inequality and trust, patient autonomy, and others as well—are relevant to the medical service in question. Other areas of professional care such as pediatrics, gerontology, or psychiatry will have their own list of appropriate topics. Once identified, practitioners seeking cultural competence can formulate their own set of questions after the manner of those suggested by Searight and Gafford. The idea is to learn from patients something of their world view, their concerns and their needs, regarding them as cultural guides on the presenting issue. Careful, sensitive questioning will, over time, produce that information and it will be useful in developing culturally responsive treatment plans. What does it take to get there?

<div align="center">LEARNING VULNERABLE OBSERVATION</div>

Just as the broad sweep of any particular culture cannot be the focus of this endeavor to develop cultural competence, neither does generalized "cultural awareness" training produce much that is useful. My experience is that staff retreats, often mandatory, have little or no impact. Indeed, they can backfire. Some attendees won't want to be there; some don't need to be there; many will find it interesting but are left wondering what to do about it after they leave. Generally, there is little in the way of administrative follow-up and one has the feeling that these sessions are useful mainly for meeting regulatory requirements. Sometimes the lure is a remote and pleasant location, an equally bad idea because it reinforces the notion that cultural awareness is something of an "extra," good as lip service but not really central to the core tasks of the institution.

A better approach is to convene the handful of individual doctors, nurses, counselors or chaplains who have a need for cross-cultural information and who want to work on the topic long term. As a small team of learners and providers, their strategy is regular discussions of cases and the critical cultural issues each presents. Such meetings could occasionally host translators, community religious leaders, and minority members of the professional staff, not to discuss "their culture" but to offer insight on puzzling issues in the caseload. Compiling that information and making it available to others who share the interest is one way to establish institutional memory. Any such handbook would be no more than a list of helpful suggestions and the context of the specific cases from which they were derived. There is ample precedent

for doing this, in physician Ira Byock's work on end-of-life care and in the analytic principle of casuistry long advocated by bioethicist Albert Jonsen.[21]

What makes any of this spiritual? Recall my suggestion that the term culture in its anthropological sense has to do with narratives constructed in settings where power is unevenly distributed. "'Culture' is not a 'thing,'" argues medical anthropologist Janelle Taylor, "somewhere 'out there,' that books are 'about.' It is a process of making meanings, making social relations, and making the world that we inhabit, in which all of us are engaged—when we read and teach, or when we diagnose and treat....The meanings that we make set the course for the actions that we take; they matter enormously."[22] Spirituality is a way human beings create meaning, something they are prone to do at times of existential reflection or of threatening crisis. They respond with the resources they have on hand, making sense if they can of events that seem arbitrary, hurtful, and meaningless.

Cultural competence is a way of enabling that by establishing harmonious, workable relationships with patients, clients, and parishioners when they need it most. It is working with, not through, differences of race, tradition, language, and power. Palliative care physician Stuart Farber and his co-researchers found that good primary care doctors play three roles: consultants who provide technical advice, collaborators seeking to understand the patient's experience, and clinicians who as guides use "personal intuitive knowledge of patient and family to facilitate everyone's growth when providing end of life care."[23] Religious leaders play parallel roles. They may be ethical consultants whose way of advising aims to help people discover their deepest longings and values. Religious leaders are committed to understanding the experience of being sick or dying from the patient's perspective. And religious leaders guide people at the end of life to a deeper awareness of the presence of God.

Cultural competence, rightly conceived, is the capacity to enter into the experience and suffering of others, surely with empathy but also as a critical, analytical exploration of all that everyone brings to the encounter. It is a way of "looking through a glass darkly," finding there the astonishing diversity of ways humans salvage what they can from the inevitable presence of death.[24] What could be more spiritual than that?

NOTES

1. U.S. Census Bureau press release, *An Older and More Diverse Nation by Mid-century*, August 14, 2008, available at http://www.census.gov/Press-Release/www/releases/archives/population/012496.html.

2. *On Our Own Terms: Moyers on Dying*, prod. Public Affairs Television, Inc., presented by Thirteen/WNET New York, September 10–13, 2000, DVD.

3. I have documented how death is presented to children in James W. Green, *Beyond the Good Death: The Anthropology of Modern Dying* (Philadelphia, Penn: University of Pennsylvania Press, 2008). By treating children's books as artifacts, written and purchased by adults who wish to convey in simplified form their own understanding of death, I extracted a number of familiar elements. They include the spiritual presence of the dead among us, heavenly reunions, and a view of nature as sentimentalized, purified, and quasi-sacred. It is encased in a cult of memory, understood by the natives to be something individualistic and psychological but, in my reading, sociological and moral as well.

4. Sharon R. Kaufman, *And a Time to Die, How American Hospitals Shape the End of Life* (New York: Scribner, 2005), 1. A medical anthropologist whose fieldwork was in three California hospitals, her subject was "time and death" both of which are problematic in "the culture that predominates in the hospital and its deep, internal ambivalence about death. That ambivalence arose with the coming together of three elements: the work and goals of medicine, American individualism, and the market-oriented health care delivery system." This is the definitive work on this subject.

5. Anne Fadiman, *The Spirit Catches You and You Fall Down: A Hmong Child, Her American Doctors, and the Collision of Two Cultures* (New York: Noonday Press, 1997). The book was favorably reviewed in the Journal of the American Medical Association in 1998. I am indebted in part to colleague Janelle S. Taylor and her excellent critique. See her essay "The Story Catches You and You Fall Down: Tragedy, Ethnography, and 'Cultural Competence.'" *Medical Anthropology Quarterly* 17, no. 2 (2003): 159–181.

6. Julien G. Lipson, Suzanne L. Dibble, Pamela A. Minarik, eds., *Culture and Nursing Care: a Pocket Guide* (San Francisco: University of California Nursing Press, 1996), 186. The title received a Nursing Book of the Year Award and went into a new edition in 2005 as *Culture and Clinical Care*.

7. Association of American Medical Colleges, "Cultural Competence Education for Medical Students" (Washington, D.C.: AAMC, 2005), 11, 12; downloadable at http://www.aamc.org/meded/tacct/culturalcomped.pdf.

8. R. K. Barrett, "Dialogues in Diversity," *Omega* 52 (2006): 249–261.

9. E. Tong, "What is a Good Death? Minority and Non-Minority Perspectives," *Journal of Palliative Care* 19 (2003): 168–175.

10. M. Kagawa-Singer and L. J. Blackhall, "Negotiating Cross-Cultural Issues at the End of Life," *Journal of the American Medical Association* 286 (2001): 2993–3001.

11. Nicholas A. Christakis, *Death Foretold: Prophecy and Prognosis in Medical Care* (Chicago: University of Chicago Press, 1999), 113, 114.

12.   Ibid., 121.

13.   Barney G. Glaser and Anselm L. Strauss, *Awareness of Dying* (Chicago: Aldine, 1965).

14.   L. J. Blackhall, S. T. Murphy, G. Frank, and others, "Ethnicity and Attitudes Toward Patient Autonomy," *Journal of the American Medical Association* 274 (1995): 820–825.

15.   Kagawa-Singer and Blackhall, "Negotiating Cross-Cultural Issues at the End of Life."

16.   The questions quoted here are adapted from H. Russell Searight and Jennifer Gafford, "Cultural Diversity at the End of Life: Issues and Guidelines for Families and Physicians," *American Family Physician* 71 (2005): 515–522. See also S. J. Farber and others, "Issues in End-of-Life Care: Patient, Caregiver, and Clinician Perceptions," *Journal of Palliative Medicine* 6 (2003): 19–31. The latter reported that patients identified four areas that were significant to them: awareness of the approach of death, coping with everyday routines while keeping up necessary care, changes in personal relationships, and personal experiences that were new and, obviously, challenging.

17.   Ruth Behar, *The Vulnerable Observer: Anthropology That Breaks Your Heart* (Boston, Mass: Beacon Press, 1996).

18.   Lucy Bregman, "Spirituality: A Glowing and Useful Term in Search of a Meaning," *Omega* 53, no. 1–2 (2006): 5–26.

19.   See J. Dyson, M. Cobb, D. Forman, "The Meaning of Spirituality: A Literature Review," *Journal of Advanced Nursing* 26 (1997): 1183. They argue that the provision of spiritual "care in nursing is hindered by the lack of an agreed definition of spirituality and the absence of a conceptual or theoretical framework in which to deliver such care."

20.   A. Narayanasamy and J. Owens, "A Critical Incident Study of Nurses' Responses to the Spiritual Needs of their Patients," *Journal of Advanced Nursing* 33 (2001): 446–455. My own overview of the matter is in Green, *Beyond the Good Death*, 197–200.

21.   Both these authors are prolific and two useful examples of their work can be mentioned here. Ira Byock, *Dying Well, The Prospect for Growth at the End of Life* (New York: Riverhead Books, 1997), and Albert R. Jonsen, Mark Siegler, and William J. Winslade, *Clinical Ethics* (New York: McGraw-Hill, 2006). The latter is valuable for its four-part model for analyzing cases. Medical indications are the first part; the remaining three involve areas traditionally associated with spirituality: the preferences of the patient, quality of remaining life, and contextual features including religious values and rituals.

22.   Taylor, "The Story Catches You and You Fall Down," 179.

23.   S. J. Farber, T. R. Egnew, J. L. Herman-Bertsch, "Defining Effective Clinical Roles in End-of-Life Care," *Journal of Family Practice* 51 (2002): 153–158.

24.   1 Cor. 13:12.

Responding to Difference:
Challenges for Contemporary Spiritual Directors

Susan Rakoczy

The global village of interdependence and diversity is evident every day. Whether it is the profound effects of the economic crisis, the increasingly multicultural and interreligious character of cities and neighborhoods, or the voices of racial and ethnic minorities in every aspect of life, we are all challenged to meet and embrace diversity. Spiritual directors are not exempt from these experiences since they accompany those diverse in culture, religion, gender, race and ethnic background, sexual identity, economic class, and age cohort. These differences present three areas of challenge for spiritual directors: reflecting on the diversity of their experiences as directors, becoming more culturally self-knowledgeable and self-aware, and developing interpathy in relation to gender and religion.

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SPIRITUAL DIRECTION AS RELATIONSHIP

The numerous definitions of spiritual direction emphasize a common aspect: relationship. One person, variously named "directee" or "seeker," shares an experience of God, of Ultimate Reality, of the Spirit of Life. The director or companion listens, receives the sharing with reverence and respect, and assists the seeker to discern the movement and forward direction of God in the seeker's life.[1]

This is a daunting experience for the director even if the director and seeker share commonalities in all aspects of their lives, for example, two Roman Catholic Jesuit priests in their 40s, both of German ancestry, living in Milwaukee, Wisconsin, who both are heterosexual and whose parents were all middle-class professionals. Such a shared experience, however, is increasingly rare. The director is likely to accompany seekers who are different from herself in many ways. Language, non-verbal communication, and cultural and religious assumptions interact with gender and sexual identity perspectives. Age cohort and economic class matter. A woman in her 60s accompanying a homeless man in his 20s truly comes from a different world. A naïve trust that "God will lead us and everything will be OK" is dangerous. The differences are real, and they shape both director's and seeker's experiences in profound ways. These challenges are not to be feared but to be embraced as sources of rich knowledge and entry into new dimensions of human experience.

Directors can grow in their ability to listen to the sacred journeys of people who are different from themselves by first reflecting on the diversity of their direction experiences. Are the persons you accompany now or in the past from other cultures? Of other races? Of another Christian tradition (if you are a Christian)? Of other faith traditions? Of the other gender? Of another sexual orientation? Of another age cohort (at least fifteen to twenty years older or younger)? Of another economic class? Who is your most memorable seeker? What kinds of difference were part of the relationship? What has been the most difficult direction relationship, perhaps including strong transference and/or counter-transference experiences? What gifts have seekers who are different from you in one or more aspects given to you? What gifts have you given to them?

SELF-KNOWLEDGE AND SELF-AWARENESS

A major challenge for the director is self-knowledge and self-awareness. This is a constant theme in the literature of the Christian spiritual tradition and other religious traditions. Augustine of Hippo prayed, "O unchanging God, this is my prayer: let me know myself and let me know you."[2] Teresa of Avila wrote often of the importance of self-knowledge as the foundation of the life of prayer.[3]

Questions that facilitate this self-knowledge and self-awareness are these: Who am I? What is my cultural background? My religion? My racial and ethnic identity? What does it mean for me to be a woman? A man? Heterosexual? Gay, lesbian, bi-sexual, or transgendered? What generational age cohort do I belong to, and how does it shape my worldview? How does my economic class inform my choices?

Some directors have lived all their lives in one culture, while others have moved in and out of various cultures, learning new languages and world views. Clifford Geertz asserts that "There is no such thing as a human nature independent of culture."[4] The ideas, values, convictions, ways of organizing life are all human creations; they were shaped at some historical moment, evolve, and change.

Culture is like the "air we breathe." It is so natural to us that only when we enter into new cultural experiences does the "oxygen content" change. We, then, feel ill at ease and disoriented, the phenomenon known as "culture shock." Entering into a new culture often means learning a new language, eating different food, and learning distinct customs of greeting and hospitality and new rhythms of life. For example, the concept of time is different in different cultures. Westerners expect trains, buses, and planes to run on time; in South Africa where I live, those who use public transport in taxis (large vans) know that the taxi will leave when it is full, even though the passengers are supposed to get to work or school more or less on time. Here is a clash between African traditions—an event begins when people are gathered—and Western expectations that the work day and the school day have a starting time.

Cultures have divergent ways of thinking and orientating. For example, the West is focused on the future, while Africa lives in the here and now.[5] In planning a conference, Westerners will compile lists of all the things that need to be in place when the meeting begins, while Africans

trust that all will come together on the day with a minimum of planning, and it does. There are different interpretations of causality. In Western culture, a heart attack is seen as a sign of coronary heart disease, while Africans will seek an external cause, such as the displeasure of the ancestors or disharmony within the family. The construction of the self is culture-specific. Most African languages have a saying similar to "a person is a person through others," emphasizing communal experience, while the West is known for its focus on the individual. Africa is a place of great and generous hospitality and at celebrations the food never runs out, no matter how many people might come, while in the West a festive dinner is planned according to the number of RSVPs received, with little leeway for unexpected guests.

Many of our responses to others are culturally-conditioned and often barely conscious. This "boundary checklist" is a good examination of one's own cultural and religious preconceptions.[6] While it has a Christian perspective, it can be used by members of other religions as their primary perspective:

- I find I sometimes compare the worst of the other culture/religion with the best examples of my own.

- I see the abuses of the other group and instinctively contrast it with my group's graces. (I avoid contrasting our abuses with their graces.)

- I often note the lack of social concern by others at the point where my own group is most concerned. (I do not immediately see where they show concern that is missing among us.)

- I see the lack of compassion for the poor among other religious leaders and compare it with such Christians as Mother Teresa, but I do not contrast their noblest examples with our apathetic majority.

- I frequently contrast the ideal Christianity with the real Islam, Buddhism, or Hinduism, but I overlook the real contradictions in my own community.

- I sometimes pit the internal consistency of Christian theology at its best against the visible contradictions of the popular or folk practices of the other faiths.

- I remember the other faith's tragedies of history while recalling only the wisdom, art, and beauty of my own tradition.

From within the safety of one's own cultural and religious perspective, these negative comparisons may not be noticed. But when one meets

the "other" in the other's reality these judgments become huge obstacles to deep relationships.

The Impact of Culture in Spiritual Direction

A spiritual director's self-awareness deepens as the director reflects on the range of cultural experiences. To live in only one culture throughout life is an impoverished life. Questions that promote self-awareness: Take a moment to remember the countries and cultures in which you have lived. What new languages have you learned, at least partially? What in these experiences has been most difficult? What has been comparatively easy? If your experience has been in one country, in what ways have you met other cultures? Other ethnic identities?

Each of us, even if we have lived in ten countries, has a "home" culture through which we view life and compare and contrast experiences in new cultures. This home culture gives us values that will impact our ministry as spiritual directors because we meet the seeker in an interpersonal relationship in which two cultural worldviews interact. No culture is complete and whole; every culture has both negative and positive values. For example, the American worldview of superiority will not be helpful in accompanying persons of other cultures because the director may unconsciously assume that this Filipina woman, German man, Kenyan woman, or Mexican man is inferior to me. On the other hand, the gentleness and respect for others characteristic of many Asian cultures will assist those directors in meeting each seeker with reverence for the person that they are.

Directors who accompany people of other cultures face many challenges. They must take time and effort to come to know something of the cultural richness that this seeker brings. Basic geographic knowledge is important. Find out where this Korean woman's home is. Reading the literature of the culture including poetry and myths, listening to its music, attending rituals, learning what voice tone and eye contact is proper are all important. When I lived in Ghana in the 1980s and accompanied persons in directed retreats, I learned (mostly by trial and error) the importance of the differences in voice tone, space between the director and the seeker, and eye contact.

Some cultures, such as those of Africa, are much more community focused than in the West. So a seeker may bring a friend or family member to the direction session so that they will feel more comfortable. The world-

views of director and seeker may be totally different in some situations. A dream for an African seeker may be a way of ancestors communicating, while a Western director may try to use a Jungian interpretative framework to help the seeker understand relationships with those who have died. What will result is miscommunication. The director seeks to enter into the cultural worldview of the seeker by suspending the director's own presuppositions in order to think and feel with the seeker.

This is a daunting task and never complete. Two signs that real cross-cultural communication is happening are a holy silence and laughter. To be in awe together of the presence of God is gift and grace. Humor is very culturally specific, and so, when there is laughter in the direction session, the two people are on their way to deeper communication.

The Experience of Interpathy

These experiences of profound communication between persons with significant differences are signs that interpathy is occurring on the side of the director. David W. Augsburger has given us a helpful triad of experiences which assist us in measuring how we are entering into the experience of the seekers whom we accompany.[7] He uses the structure of "frame," or the cultural worldview, and "picture," or my own experience, to describe how the director begins to let go of a cultural worldview (or any other worldview) in order to think and feel with the seeker.

Sympathy is the spontaneous response to another's emotional experience. We might say to a friend whose mother has died, "I know just how you feel—my mother died three years ago." Of course I cannot know the other's feelings. I am projecting my own feelings on the other. I am both frame and picture, and my own feelings are an inner barometer for my response. In spiritual direction I judge the seeker in terms of my feelings, not theirs. And so the seeker may struggle because the director seems like a "wall;" his or her experience seems to be external to the director—and it actually is.

Empathy is much more helpful. Here the director continues to speak and feel from their own cultural frame, but now the seeker is the picture. I do not own the seeker's experience, but I share it and interpret it from within my own frame. This is an experience of compassionate active imagination. For example, a male African director is listening to an American woman seeker's struggle with inclusive language in the liturgy. She is

learning to be more comfortable with addressing God as "Mother." He finds this very strange and says, "I am astonished that you feel this way. I have never thought about this before. God is male for me and that is good for me."

Directors are challenged to go further and become persons of inter-pathy. In this experience one enters the other's world so that their frame and picture become my frame and picture. The director begins to "feel with" and "think with" the other, trying to believe, feel, and think as this seeker does. In order to think as well as feel across cultural boundaries, the director may need to bracket preferred ways of knowing to enter another's very different world of thought. This is a temporary experience and is never complete, but it can and does grow as the director lets go of certain values and attitudes and sees and feels with new eyes and new emotions.

An Irish Catholic priest listening to a Kenyan woman tell of her horrendous experiences of physical and emotional abuse from her husband is deeply challenged to cross over into her world and feel and think "woman, Kenyan, married, abused." Interpathy is always partial and incomplete because I am always myself. But I do cross over into another's frame and experience and return different—enriched, disturbed, humbled. It is a time of *kenosis* and self-emptying since as a director I cannot decide for the other what will happen. I am with my seekers as a temporary pilgrim in their cultural or religious experiences.

The first step in growing in interpathy is reflection on my experience as a director with people who are different from me. This growth can be facilitated through the following questions: Call to mind each person that you are accompanying now. When and with whom is there sympathy? empathy? interpathy? Reflect on examples of each of these experiences. What are they teaching you about yourself? To what in the other's worldview, image of God, image of self and community are you not open? This describes your limits in interpathy now. When do you experience discomfort in the direction relationship? Is it due to a lack of openness in some area? Or is it because it is very different? How free are you to listen with all your heart? To walk out of your cultural frame and picture and be with the seeker in their distinct experience?

INTERPATHY AND GENDER

In the past, spiritual directors were priests, except for women who were novice directors in religious congregations and extraordinary women, such as the English Anglican director Evelyn Underhill (1875–1941). This was so since spiritual direction and the Sacrament of Reconciliation in the Anglican, Orthodox, and Roman Catholic traditions were intertwined. It is now recognized that spiritual direction is a charism of the Spirit for the whole church and can be given to anyone—male or female, ordained, religious or lay. Generally, more women than men seek spiritual direction. Both male and female spiritual directors need to grow in interpathy as they accompany people of the other gender.

Images of God are central issues in the relationship of gender and interpathy. Directors are challenged to reflect on their predominant image of God: Is God more masculine? Feminine? Inclusively personal? Transpersonal? Impersonal? Has this been consistent or have the images changed over time? Awareness of one's own image of God gives the "picture" that will be challenged in the experience of interpathic listening. A male seeker may be more comfortable with masculine images of God while his director relates to God in creation images. A woman may be struggling to feel comfortable with female images while her director prays to God as both male and female.

There is a growing body of literature that addresses male issues in spiritual direction.[8] Donald Bisson points out that there are "seasons" of a man's life when direction is often sought.[9] During the "thirties transition," men seek a structure for their lives. During the midlife transition in the 40s and early 50s, this structure needs to be renegotiated in order to have more meaning and depth. Retirement focuses on aging, limits, the deaths of one's spouse and friends, and one's own death. Men are often ambivalent about organized religion and may "vote with their feet," leaving a church if they are dissatisfied. In contrast, many women stay even though the experience may be painful and oppressive. Men desire clarity and so are more at risk for fundamentalism.

Bisson lists other issues that may influence the direction experience for men. These include needing to keep up a "false front" and be on guard about revealing the truth of one's experiences, speaking of successes more than failures, and protecting oneself. Often men will speak primarily about

what they have done but will have difficulty expressing their feelings. God as father is not always a positive image for men.

A woman director accompanying a man is challenged in many ways. His culture almost always supports male experience as the norm, but the fact that he comes to a woman director shows openness and willingness to grow. What are the messages he has received about being a man from his parents? Siblings? Church? Profession? Spouse? Friends? What do I as a woman need to understand about men today in order to listen more deeply? How do I leave, even briefly, my female frame and picture and enter his masculine experience?

Men accompanying women face equal challenges. Valerie Saiving's 1960 foundational article on women's experience, "The Human Situation: A Feminine View," asserted that women's cultural conditioning and formation militates against the development of a strong sense of self.[10] Instead, women are socialized to forms of service and self-giving at the expense of having a self to give. It is no use telling women to suppress their pride if they do not feel that they have a self of which they are proud.

Women's sins and weaknesses are often a lack of focus, depending on others for a sense of self-worth, being eager to please others. They struggle with believing and feeling that they are unconditionally loved by God. Some women suffer from a pervasive sense of guilt that they exist. The messages about self-worth that women receive from their cultures, families, church, profession, friends, and so forth can be ambivalent at best. All the progress women have made in education and entry to predominantly male professions in the last two generations does not guarantee that this woman seeker has a strong sense of self.

Janet Ruffing offers important insights on women's growth for those who accompany them.[11] Women must find their own voice since so often they have been silenced in society and the church. Some men disregard what women have to say, trivialize their insights, or tell women that their ideas are not helpful but later adopt them as their own without giving credit to the woman who had the original insight.

Male directors of women are challenged to help them develop ego-strength "in order to decide how to support initial and hesitant movements toward self-possession and personal power."[12] Women directors may find their own experience "mirrored" in woman seekers as they try to enter into it with interpathy.

Desire is another crucial area of women's experience. Social conditioning has taught women to respond to others' desires and needs (family, husband, church authorities, and so forth) before recognizing and affirming their own. Our deepest desires are for union with God and this includes our sexuality. Historically, women have been taught that their holiness consists in denying their bodily desires—for food, sleep, sex, pleasure. Although our anthropology today is more positive and embodiment is recognized as God's gift to us, the remnants of this spiritual and psychological conditioning remain deeply embedded in many women. Often women do not truly know what they desire.

As a male director enters into a woman's frame and picture, he is challenged to respond in ways that are alien to his male experience. In order to do this, he must begin to understand the messages she has received from her culture and religious tradition about being a woman. Are some of these messages part of his own belief system? If so, he must listen very carefully when she speaks of painful experiences that his culture and religion have accepted as "normal" and not respond with the messages she has heard all her life. His own growth in interpathy demands that he widen his understanding about the challenges women face today.

<div align="center">INTERPATHY AND RELIGION</div>

Our world is a global village not only in economic interdependence, but also in the movement of peoples of various religions across national and continental boundaries. For example, Islam is now a strong presence in Europe while Americans raised in the Christian tradition are increasingly attracted to Buddhism.

Interfaith and ecumenical experiences in spiritual direction are no longer rare. The spiritual director may accompany seekers of different religions or, if a Christian, members of other Christian churches. In some direction relationships, the spread of difference may not be very great, for example an Episcopalian director and a Lutheran seeker. But others may be extremely challenging, such as a Buddhist director and a Muslim seeker.

In order to grow in interpathy, the director in these situations is faced with important questions. First, what as believers do we share? Christians, Jews, and Muslims hold beliefs of the oneness of God. Christians of various traditions focus their commitment on Christ. Secondly, how is the seeker's

tradition different from my own experience? It may be language about God, specific beliefs, styles of prayer. What personal experience have I had with persons of these traditions? Perhaps I have Buddhist and Baptist friends in my neighborhood. Have I attended services in this tradition and read its sacred texts? What nourishes me in this tradition, and where do I find discomfort?

As I listen with interpathy to this seeker, is there language I need to learn? Perhaps this seeker speaks of "being slain in the Spirit" or of doing Zen sitting or the challenges of keeping Ramadan. In both ecumenical and interreligious direction, the director is challenged to respect the individual journey, not to proselytize, and to avoid stereotyping.

MODES OF INTERFAITH SPIRITUAL DIRECTION

John Mabry has developed three modes of interfaith direction that apply also to ecumenical direction experiences.[13] The first he names as "wisdom sharing." Both director and seeker are secure in their faith traditions, and they share from them freely. There is no conscious desire to "convert" the other. Both recognize that there is wisdom outside of and beyond their own tradition and their experience of it. Directors can feel free to offer examples and insights from their own tradition even as they listen with growing interpathy to the wisdom of the seeker's journey.

The second mode of interfaith direction is "paradigm shifting," which is a truly an experience of interpathy. The director enters as completely as possible into the world of the seeker and thinks and feels "Methodist" or "Jewish" or "Buddhist." In order to do this, the director needs a growing experiential knowledge and experience of the seeker's tradition. This mode recognizes that the universal religious search can wear different cultural clothes and speak different religious languages. Mabry comments that this mode "demands that we remain with the directee in her or his spiritual universe, speaking in the person's native religious language, and illustrating one's points with stories and examples largely from that tradition."[14]

There are many challenges for directors who enter into a direction relationship of paradigm shift. Not only must these directors leave behind their usual language and frames of religious reference, but they might be tempted to assume that they know more about the seeker's religion than they actually do. And since interpathy is always partial even as it grows,

these directors may find themselves returning to their personal religious "frame and picture" when communication and understanding become difficult.

The third mode is termed "beyond traditions" and is very rare. Both director and seeker must share the conviction and experience of recognizing the unity of religious experience. The seeker may have followed several religious paths throughout life, a Christian upbringing, for example, followed by immersion in Buddhism and now study of the Hindu mystics. Or the seeker may continue to be rooted in one tradition while being enriched by many others. Thomas Merton is a good example of someone who lived the unity "beyond traditions." Merton, a Catholic Trappist monk, called the Christian monastic tradition his home and his chief source of nourishment. But he also immersed himself in the sacred texts of all the world religions and found value and insights for himself. He and other seekers like him in this mode, with their directors, come to a "place where there is no name, but every name, no way, but every way; no distinction, yet many expressions. It is place outside of any one tradition, but informed by many."[15] The seeker is challenged to ensure that their search is not too eclectic, moving from tradition to tradition with no sense of depth and immersion in the wisdom of each. The director is called to experience interpathy on a very profound level of simultaneously entering into multiple "frames and pictures" of the seeker's religious experience.

OTHER ISSUES IN THE FORMATION OF SPIRITUAL DIRECTORS

Gender and religion are not the only areas where interpathy is demanded in the spiritual direction relationship. The seeker's experience may include differences in culture, race, ethnic background, sexual identity, economic class, and/or age cohort. All of these dimensions of human experience are formative of the seeker's personality. The director also brings unique differences to the relationship. These multiple factors interact in different ways in the both director and seeker. Since spiritual direction is based on the conviction of faith that the Spirit guides each person as they are deeper into the mystery of God, the conversations between director and seeker are not about the theory or theology of religions, but rather the experience of the journey to wholeness and unity of the person in God.

The need to grow in interpathy in order to enter into so many dimensions of the "frame and picture" of the seeker's experience demands that the director becomes empty, even if briefly, in order to be enriched immeasurably.

Formation programs for spiritual directors are of various kinds and lengths. They usually focus on listening skills, the many dimensions of the spiritual direction relationship, aspects of prayer and discernment, an introduction to the rich literature of spirituality in the Christian religious tradition, and include opportunities to "practice" what they are learning with other members of the course or program.

It is imperative that attention be paid to the many areas of "difference" that the director and seeker bring to the direction relationship. Each area of difference is significant in itself. The experience of three or more areas in the relationship is an opportunity for the director to grow in interpathic understanding of the seeker's experience. To ignore or minimize these differences limits the depth of the relationship.

Conclusion

The self-awareness of the spiritual director in our globalized world of multiple differences is extremely crucial. This article has presented some of the ways that the director can grow in reflective self-knowledge of their own experience in order to be of greater service to those they accompany.

We are all formed by our culture, and the assumptions and values of this "home culture" remain deeply embedded in our psyche regardless of how much cross-cultural experience we have. Culture, together with gender and religion, are extremely important areas in which the director is challenged to meet the seeker in an attitude of interpathy. Entering into the seeker's experience and "frame and picture," even if briefly, is a gift that enriches the director in profound ways.

Spiritual direction is currently undergoing profound shifts and changes, since both directors and seekers are different from previous generations. Directors are female and male, lay and ordained, married and single, of one religion or many, and of diverse cultural experiences. Seekers range from very poor people living on the streets to persons of no religious background but with a strong sense of spiritual search. This diversity promises that the future of this ministry will unfold and develop in many ways as people continue to meet to share what is deepest within them.

NOTES

1.   This is the traditional form of spiritual direction, but group experiences are possible and important. See Rose Mary Dougherty, *Group Spiritual Direction: Community for Discernment* (New York: Paulist Press, 1995) and Rose Mary Dougherty, ed., *The Lived Experience of Group Spiritual Direction* (New York: Paulist Press, 2003). I prefer to use "seeker" rather than "directee" since it connotes the active engagement of the person who enters into the direction relationship. "Directee," while a traditional word, connotes passivity.

2.   Augustine of Hippo, *Soliloquies*, trans. C. C. Starbuck, vol. 7; Philip Schaff, *Nicene and Post-Nicene Fathers*, First Series, ed. (Buffalo, N.Y.: Christian Literature Publishing Company, 1888), 2.1.1.

3.   Kieran Kavanaugh, *Teresa of Avila, The Interior Castle, Classics of Western Spirituality* (Mahwah, N.J.: Paulist Press, 1979), 1.2.11.

4.   Clifford Geertz, *The Interpretation of Cultures* (New York: Basic Books, 1973), 49.

5.   My cross-cultural examples are drawn from Africa since I have lived there since 1982, working in Ghana from 1982 to 1988 and South Africa since 1989.

6.   Adapted from David W. Augsburger, *Pastoral Counseling Across Cultures* (Philadelphia, Penn.:Westminster Press, 1986), 39.

7.   Ibid., 27–37.

8.   See Donald Bisson, "Melting the Iceberg: Spiritual Direction for Men," *Presence* 6, no. 2 (2000): 31–37; Donald H. Gregg, "Men and Spiritual Direction: An Oxymoron or a Conundrum?" *Presence* 14, no. 4 (2008): 6–9; Robert L. Lewis, "Masculine Spirituality: A Journey through The Lord of the Rings," *Presence* 10, no. 3 (2004): 27–33; Brian E. Pearson, "Spiritual Direction and the Mysterious Needs of Men," *Presence* 14, no. 4 (2008): 10–16.

9.   Bisson, "Melting the Iceberg," 34–35.

10.   Valerie Saiving Goldstein, "The Human Situation: A Feminine View," *Journal of Religion* 40 (April, 1960): 100–112.

11.   Janet Ruffing, "Spiritual Direction with Women: Reclaiming and Reinterpreting Key Themes from the Spiritual Tradition." *Presence* 12, no. 3 (2006): 36–46.

12.   Ruffing, "Spiritual Direction with Women," 43.

13.   John Mabry, "Three Modes of Interfaith Direction," *Presence* 10, no. 2 (2004): 7–14.

14.   Ibid., 13.

15.   Ibid., 14.

SECTION II

INTERFAITH MINISTERIAL FORMATION

Hospital programs and hospice centers have increasingly been seeking people in spiritual care who are specifically trained to minister effectively among and across diverse religious traditions. This symposium explores how people are prepared for this unique ministry. Everyone agrees that we need to form women and men who honor difference in order to minister in diverse worlds. There are, however, differing perspectives on how best to accomplish that goal.

In order to locate this discussion in the current cultural context, we invited Rabbi Michael Lerner, editor of *Tikkun Magazine*, to reflect on how diverse religious traditions seek to maintain identity, honor difference, and foster community. His essay challenges us to reconsider enduring assumptions about self-interest and survival in a culture of consumption. The current global economic crisis provides the opportunity for Rabbi Lerner to articulate how we need to be transformed to refashion an interdependent world around love and generosity. There is a maxim from Zimbabwe that embodies his vision of the new unity: **I am well if you are well**. We will need courageous religious leaders to help us make this vision a reality.

At the One Spirit Interfaith Seminary in New York City, as described by Michael Pergola, the aim is to form ministers with a spirit of Oneness and interconnectedness. One fixed religious perspective is no longer enough to make sense of a very interdependent and diverse world. Whether graduates remain rooted in a single tradition or create a personal spirituality from two or more sources of wisdom, an interfaith minister must have the following qualities: an inter-spiritual identity, a deeply integrated sense of the fundamental Oneness of experience, and a vision of an inclusive God.

The faculty at the Chaplaincy Institute for Arts and Interfaith Ministry in Berkeley, California, has resisted pressure to turn the interfaith movement into another religion. The aim of formation for this Institute, as John Mabry writes, is to foster the capacity to build bridges between "islands of faith." Students in this program are encouraged to deepen their commitment to their own faith tradition, while at the same time becoming aware of the ways people of various traditions pray and practice their faith.

The observations of Tabitha Walther from Switzerland add a European angle of vision on preparing religious leaders for ministering in diverse contexts. She believes interfaith formation is necessary for anyone who is preparing to minister in a world in which ethnic diversity and religious pluralism are lived realities. Her solution resides in holding together meta-spiritualities and particular religious "profiles." While proponents of extreme religious positions may not always respect the position of the other, the challenge for future religious leaders is to hold these disparate views in paradoxical tension.

The ideal of holding together the differing impulses of a "meta-spirituality" and old particular belief traditions or "profiles" has consequences for pastoral supervision. In his provocative essay in the twentieth anniversary issue of the *Journal of Supervision and Training in Ministry*, Robert Fuller credited clinical pastoral education as one source of the "New Spirituality." By attending closely to the religious impulses that emerge from experience, clinical and counseling approaches to ministry "helped stimulate an active spirituality while simultaneously distancing themselves from those inherited religious ideas and practices that no longer seem to 'quicken the lives' of contemporary Americans."[1]

Because the differences among major religious traditions are not easily homogenized into a meta-spirituality, the gift of religious pluralism for all faith traditions is that everyone is invited to deepen his or her own convictions even as they honor the beliefs and practices of others with whom they differ. In a later essay in this volume, a Muslim chaplain reflects on how clinical pastoral education strengthened her appreciation of the convictions and practices of Islam. *That discovery is more likely to occur when formation and supervision in an inter-religious context attend carefully to religious differences without homogenizing in order to deepen faith while at the same strengthening respect for the faith of others*. The work of pastoral supervision becomes a critical part of achieving that paradox.

Clarifying the distinction promoting meta-spirituality and nourishing particular faith perspectives also has consequences for local congregational efforts to foster new ways for people of diverse faith traditions to understand and honor religious differences. People need to diminish stereotypes, set aside unfounded fears, allow curiosity to inform our respect, and discover both commonalities and differences that matter. In an article in the magazine *Congregations*, entitled "God Beyond Borders: Interfaith Education and Congregations," Sheryl A. Kujawa-Holbrook wrote this: "Effective interfaith edu-

cation allows us to deepen our understanding of our own traditions, discovering similarities with other traditions as well as acknowledging that which makes each faith distinct."[2] In this sense, **both** meta-spiritualities that acknowledge our commonalities **and** religious practices or beliefs that particularize faith are true and necessary. Being in communities, even short-term gatherings like a supervisory group in clinical pastoral education that embodies diversity and honors difference, sustains and promotes that paradoxical vision.

The Church for the Fellowship of All Peoples in San Francisco is one such gathering. It is an interracial and interfaith religious community, founded in 1944 by Dr. Howard Thurman and Dr. Alfred Fisk. It remains committed to the "profound conviction that meaningful and creative experiences between people can be more compelling than all the ideas, concepts, faiths, fears, ideologies, and prejudices that divide." The aim of the Fellowship is to "deepen the common ground and create a sense of unity that can overcome the barriers that separate people who differ." The following words from Dr. Howard Thurman in his book *The Mood of Christmas* provide encouragement for all efforts to create communities that will transform fear and hostility and foster understanding and respect: "I know that the experiences of unity in human relations are more compelling than the concepts, the fear, the prejudices, which divide."[3]

Herbert Anderson
Editor

NOTES

1. Robert Fuller, *Journal of Supervision and Training in Ministry* 20 (2000): 25.

2. Sheryl A. Kujawa-Holbrook, "God Beyond Borders: Interfaith Education and Congregations," in *Congregations: Leading Through Change* 35, No. 1 (Winter, 2009): 7.

3. Quoted in the website of The Church for the Fellowship of All Peoples: http://www.fellowshipsf.org.

Diversity and a New Bottom Line

Michael Lerner

Much of the discourse around diversity in the West in the past decades has painted a picture of societies composed of a large majority of people who shared a common ethnic, racial, or cultural heritage, were financially secure, and were being asked to share what they had (economic well-being, political power, cultural dominance) with some "Other" who had not yet been let in. The issue was primarily about inclusion into the various contexts in which the successful and the powerful had been previously operating.

The demand for inclusion and for respect toward those who had previously been on the outside has a firm basis in Torah. The most frequently repeated injunction of Torah is some variant of the following: When you come into your land, do not oppress the stranger, remember that you were strangers in the land of Egypt. The Torah applied this principle by insisting

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"One law shall there be for you and the stranger within your midst." This notion of inclusion has yet to be fulfilled in the contemporary world: few societies have actually embodied this principle successfully. I have spent much of the past twenty-five years critiquing the State of Israel's failure to take this Torah principle seriously in dealing with the Palestinian people and challenging American society with regard to its treatment of domestic minorities.

THE NEW CHALLENGE

The issue of diversity will look very different in the twenty-first century. The fundamental challenge today is not how to include the Other within the successful and powerful societies of the West, but how to build a new global society in which all of us on the planet come to understand this fundamental truth: that our well-being as individuals and as members of our own particular religious, ethnic, racial or national group depends intrinsically on the well-being of everyone else on the planet and on the well-being of the planet itself. In an age in which discontented tribes in Afghanistan or Pakistan can become the source of domestic terror in London or New York, and in which the destruction of the environment in one part of the planet can cause a global warming that destroys all parts of the planet, and in which fiscal irresponsibility by some banks in Western countries can cause an economic meltdown in all countries, the interconnectedness of all with all is becoming increasingly obvious.

Commenting on the biblical story of Adam and Eve, Talmudic sages proclaimed that the point of the story was to prevent any one group on the planet from claiming that its origins came from a higher level of closeness to God, or a more noble background than any other group: we all derive from the mud of the earth. And these rabbis went on to proclaim that God took that mud from every corner of the planet, again to block chauvinistic consciousness.

Even though our interconnectedness is increasingly obvious, the corresponding spiritual, religious, psychological, and intellectual foundations for that recognition are far from preponderant in our world today. Indeed, it may well be the case that the human race spends its time in stark denial and, hence, accelerates the destruction of the planet rather than coming together to build a new global economy and a new global political reality. The unity of humanity, indeed the unity of all creation, may be a necessary and deep

truth from the standpoint of God, but it is no secret that this way of seeing ourselves has not been fostered by the religious communities of the world any more than by the secular power elites. Both in our political life and in our religious life, those who articulate this idea are often seen as traitors who are obscuring the particularities of our own tradition and betraying the uniqueness and special value of our own traditions.

A few years ago, I helped create a new international organization called the Network of Spiritual Progressives. One of its goals is to bring together into one framework religious and spiritual leaders who recognize the need for a new global consciousness, and who wish to give some energy to escaping the narrowness imposed by the demands of loyalty to our own religious or denominational institutions without breaking those ties completely or merging into some new age mush in which the deep spiritual wisdom of our own religious life is emulsified for the sake of the global unity. Our intent, instead, is to affirm the particularities of each religious and spiritual tradition, and yet to make it possible for religious leaders to work together to facilitate the development of a new global consciousness and new economic and political arrangements appropriate to the global crisis facing the human race.

Our central political goal is this: we seek to popularize the notion that institutions, corporations, governmental policies and laws, social practices, and even our personal behavior should be judged "rational," "efficient," or "productive" not only to the extent that they maximize money, material goods, new technologies, or accumulation of power (what we have labeled "The Old Bottom Line"), but also to the extent that they maximize our capacities to be loving and caring, kind and generous, ethically and ecologically sensitive. We need to transcend a narrowly instrumental or utilitarian approach to other human beings or to nature so that we can respond to the universe with awe, wonder, and radical amazement at the grandeur and mystery of creation. We have called that "The New Bottom Line." In order to minister in a very diverse world, religious leaders will need to embody the courage to see the world through this New Bottom Line framework and to build global institutions that will benefit everyone on the planet.

A New Global Consciousness

This new perspective embodies much that is beautiful and appealing in the wide variety of religious and spiritual traditions of the human race. And yet, although the hymns sung in our places of worship may reflect these values,

very few religious communities have dedicated themselves to building a world that actually reflects those values. In all of these traditions, there is a counter-voice, warning us that the "real world" is filled with hurtful and selfish people who care only about advancing their own interests, and that these people will seek to dominate and control us unless we dominate and control them first. What we need, according to this view, is protection from the Other and that can only happen if we accumulate power and ensure that we have the necessary instruments of violence at our disposal and can use them effectively. Thus, we develop economic and political institutions based on the assumption that Others are not to be trusted. Of course, when others see that that is how we are acting, they develop the same kinds of political structures and institutions. They know that if we believe they are not to be trusted, we are likely to act in ways that will hurt them unless they too protect themselves from what they fear will be our preemptive actions against them. This way of seeing the world does not, in my view, originate in religious communities, although most religious communities in the past five thousand years have a strand within them that insists on incorporating this worldview of fear and corresponding strategy of domination into the worldview of that religious community.

In my book *The Left Hand of God*, I argued that most religious communities have also developed a counter to the worldview of fear and the strategy of domination: namely, a worldview of hope and a strategy of generosity and love. It is this alternative worldview that continues to excite most people about religious and spiritual traditions even though over the course of the past several thousand years most religious communities have lost their passion for this alternative. It tends to be honored more in the liturgy than in the lived action of those religious institutions. All too often the notion that the world can be healed and transformed through generosity and love is reduced to a purely personal level as instructions for how to live in one's family and neighborhood, but abandoned when thinking about what kind of political, economic, and social structures to build in the larger society.

Before becoming a rabbi, I worked as a psychotherapist for twenty years researching the psychodynamics of American society. In a study that I and my colleagues conducted with some ten thousand middle-income working people, we discovered that there is a huge ethical and spiritual crisis in the lives of Americans based in large part on the triumph of the ethos of selfishness and materialism in the larger society. People spend all day long in a

world of work in which the values of looking out for number one and accumulating material goods are taken as the "common sense," which defines how one is to be evaluated and rewarded as a worker; it becomes almost impossible not to bring into one's personal life that same way of thinking at home with family and friends. The plague of believing that the only safe way to live is as a "rational maximizer of self-interest" and as an accumulator of more and more things too often overwhelms counter-messages we may have received from our religious training or from our own inner spiritual knowledge. The consciousness shaped by the marketplace permeates the lives of many, undermining loving relationships, making it hard to sustain families, and making people feel lonely even when they are married.

We are living at an historical moment in which it is becoming increasingly clear that the social order built on the basis of the Old Bottom Line cannot be sustained. And yet, most people remain so deeply shaped by the assumptions of the worldview of fear and the strategy of domination that they cling desperately to politicians and policies that are "realistic" from the standpoint of the Old Bottom Line. In one way or another, all of us imagine that our only choice is to find ways to revive the system of selfishness and materialism, make sure that it is functioning well, and believe that our alternative New Bottom Line is too utopian or unrealistic to take seriously anyplace besides our houses of worship. Even in our religious communities, the counter vision appears mostly in our prayers but not in the ways that those houses of worship actually function internally. Although we may regard ourselves among the religious who would actually like to see their own religious communities move in a different direction, we often face an overwhelming argument against so doing: namely, that there are so many people in our denomination or our religion who are deeply committed to the Old Bottom Line that to insist that the religion or denomination take the New Bottom Line seriously would lead to a permanent split in our local or national or international church, synagogue, mosque, or the denomination or religion as a whole. Few are willing to take that risk.

GENEROSITY AND LOVE: THE NEW BOTTOM LINE

The world needs a whole new approach based on recognition of the unity of all humanity and a commitment to a new global consciousness. The Network of Spiritual Progressives is not simply some attempt at interfaith dialogue, on the one hand, nor is it a covert attempt to start a new religion on the other

hand. It is, rather, an attempt to build an interfaith movement for the New Bottom Line that is adequately respectful of the differences in our traditions and simultaneously committed to allowing us to work with people from other denominations and religions to take our own highest religious and spiritual commitment to forge a world of love and generosity and give that commitment real teeth. Imagine if clergy who wanted a New Bottom Line had, both on a local and national level, a support group of religious leaders who all shared that same commitment. Instead of each feeling alone or relatively isolated within their own religious community, they'd have an instant community of fellow religious leaders with whom they could brainstorm about how to move forward toward building a world in which they really believe.

It is my contention that this is the path that will make it possible for us to form future religious leaders who have something to offer to our diverse world. I do not mean to belittle the importance of learning cultural nuances, becoming familiar with the theologies and liturgies and histories of other peoples that we will be increasingly encountering. The professionals who teach cultural and religious diversity will play an increasingly important role, and their messages should be incorporated into our religious schools from the earliest grades. Speaking as a rabbi, I would hope, for example, that every Christian school teaches its students about the long history of Christian anti-Semitism and how that prepared the path for a popular anti-Semitism that culminated in the Holocaust. I also hope that all Jewish schools teach about how Jewish nationalist assumptions, clothed in religious garb, led to the extraordinary perversion of Judaism that manifested in the occupation of the West Bank and Gaza by the State of Israel. And I hope that every mosque will teach how a small group of fanatics took Islam and tried to turn it into a violent and hate-filled community seeking to destroy the West and eliminate all other religions. I hope that we will learn each other's stories and each other's music and art.

I believe, however, it is only when our religious communities have a global vision of love and generosity that we are willing to apply to the economic, political, and social realities of the societies in which we live that our religious leaders will be prepared to minister to the diverse context of our present century. In order to illustrate what can be accomplished across denominational and religious lines, I propose to examine the present economic crisis to illustrate what it would mean to talk in a language that might help

us transcend our own internalized traps and demonstrate what we can do as religious leaders to build a global community serving God. Although White House chief of staff Rahm Emanuel observed in November 2008 that "you never want a serious crisis to go to waste," that is exactly what the White House and Congress have allowed to happen. Secular progressives are disappointed, but spiritual progressives are doubly so. This is a crisis that demands the deepest of revisions of our worldview and economics.

The underlying assumption of every economic bailout or stimulation package is the same: to get out of a recession bordering on a multi-year depression, ordinary citizens must spend more money on consumer goods. To progressives, this is an irresponsible misuse of the opportunity created by the current crisis. Even raising the minimum wage or granting citizenship to current illegal immigrants or forgiving bad mortgages may be too limited thinking. The economic crisis is global and requires a global solution. Spiritual progressives insist that this is the moment for Americans to acknowledge to ourselves that our well-being depends on the well-being of everyone else on the planet. Instead of each nation-state trying to develop policies meant to benefit only its own citizens, we need the world's major economic powers and representatives of the developing countries to cooperatively work out policies that dramatically reshape the way that we, the human race, produce and consume the resources of our planet.

A central part of such global thinking requires a new conception of efficiency, rationality, and productivity. The old bottom line measured productivity and efficiency by how much money or material goods were produced. We need a New Bottom Line that evaluates corporations, government programs, laws, social policies, and even personal behavior by how much love and kindness, generosity and caring, ethical and ecological sensitivity, are produced and how much we are encouraged to respond to the universe with awe and wonder at the grandeur of all that is. Hundreds of years of capitalist excess made the old, narrower utilitarian attitude seem like "common sense" because it worked to generate an ever increasing accumulation of material goods. But the societies that have bought into that old bottom line are now reeling from the economic collapse generated when tens of millions of people acted on the assumption that trumping all ethical and spiritual concerns was the obligation to maximize one's own material well-being regardless of environmental and human-relationship consequences. In my book *The Left Hand of*

God, I detail what this New Bottom Line might look like in our schools, cor-
porations, health care, legal system and our approach to foreign policy.[1]

NEW WISDOM ABOUT PRODUCTION AND CONSUMPTION

Spiritual wisdom and daily spiritual practice are needed by the entire human
race in order for us to develop the intellectual and psychological foundations
for a green economy. There is a difficult balance to negotiate between improv-
ing the material well-being of the most oppressed and materially deprived
citizens of the planet, while teaching the majority of citizens of the more
advanced societies how to reduce their level of material needs. Many today
feel deprived if they cannot get a new model car every few years or dramatic
escalations in the capacities of their iPhones™ and computers. People need
to come to the point where they no longer believe that their personal succes-
sor value is measured by how many new material gadgets, electronic de-
vices, automobiles, apartments or houses, home furnishings, and exotic vaca-
tions they have.

Spiritual progressives believe it is time to bring into the democratic
process a discussion of the kinds of consumption that are worth fostering, in
contrast to those that contribute to the further erosion of our planet's life sup-
port system. Free market fundamentalism is no longer an unchallengeable
element of the American Way. The values of a New Bottom Line resonate with
those whose spiritual consciousness is already predisposed to question the
ultimacy of material accumulation and who no longer believe that the planet
can survive the profligate consumption of its raw materials. Thinking through
the details of building a society based on shared values and committed to
treating the planet as something other than a bottomless cookie jar—from
which we can extract whatever we wish without fear of consequences—will
not be easy and will require the fostering of a new spiritual awareness. Too
many liberals and progressives, lacking a spiritual and ethical foundation for
making such choices, have simply embraced the notion that any kind of
spending will get us out of the current crisis.

This is the moment in which biblical ethics and the wisdom of spiritual
traditions are actually more realistic than the plans of the capitalist econo-
mists. Ideas like the biblical prohibitions against waste, the command to be
stewards of the planet, a legal system that obligates us to care for others
(which thus transcends a system of rights based only on self-protection)—all

these no longer seem utopian, but instead are recognized as matters of survival for the human race. Even the amazing biblical view of a societywide sabbatical takes on an attractive allure: an entire society stopping its production for a given year and relying on the food, fuel, and wealth that has been accumulated during the other six years and that now gets redistributed equally to everyone for the sabbatical year, meanwhile freeing the entire population from work so that they can participate in everything from job retraining to get new skills, to pure vacationing with the planet, to democratic assemblies in which people collectively define their societal priorities for the coming six years. A sabbatical year for every person once in seven years is a practical work benefit that should be a right of all workers. But this takes on a whole different meaning and opens up amazing possibilities for everyone if everyone takes off the same year, creating a festival of freedom and creativity that would be experienced by many as a far greater reward than any material benefits that they were giving up because their society had taken itself off the productivity grid for a year. Yes, there could be enough food and fuel and health care—though this will take careful planning for many years before implementation. But the idea itself points us into unexplored terrain: What if we really didn't have to work all the time? What if the world and our own personal world could survive on less? If, instead of appearing to be a huge sacrifice, the reduction of consumption was experienced as part of an exciting spiritual journey, it might just be possible for us to get off the juggernaut of endless material "progress" before it destroys everything.

We have enough food for everyone on the planet. Money has become the distribution mechanism, making it possible for some people to have way more food than they need or is good for them, while others living only miles away, don't have enough money to buy the food they need. The same is true of health care, education, and even energy. Having a year in which these goods are distributed equally and for free may be the necessary first step toward making it possible for people on the planet to imagine a world in which money is no longer the arbiter of essential goods and services.

The West, indeed all of the world, may need to turn to the wisdom of the biblical traditions to get an alternative framework to that which has predominated in the past few decades in the global economy. Spiritual progressives are putting a challenge to the wise women and men of all spiritual traditions: bring your spiritual wisdom into the pubic public sphere and tell us how specifically you would run our economy, our corporations, our legal and

medical and educational systems, our banks, our money-economy, our approach to wealth-creation, and every other aspect of the society. If ever there was a moment in which that thinking is needed, it is now.

This is the "moment of truth" for all the spiritual traditions of the world: if you have something to teach us about how to live, apply that wisdom concretely to developing a spiritual bailout vision for the entire planet. We urge you to find the people in your own communities who have the most to say about the ongoing relevance of your tradition and join us as we try to combine and refine the wisdom of these various traditions in a way that will help our policy makers reshape what they mean by a bailout, its goals, and its methods. Help us create this discussion in your church or synagogue or mosque or ashram, labor union, professional organization, college or university campus. And as we watch the Obama Administration begin to slide down a disastrous path toward endless war in Afghanistan and Pakistan, we recognize that this is precisely the moment to acknowledge our need for a new conception of how to achieve "homeland security" that no longer gives primary attention to "the strategy of domination." Instead, we need a fundamentally new paradigm: the strategy of generosity and care for others, making them feel that you genuinely desire their well-being. In return, they will feel the desire for their activities to contribute to your well-being.

In practical terms, a global strategy of generosity would translate into a Domestic and Global Marshall Plan, in which the advanced industrial societies dedicate one to five percent of their gross domestic product each year of the next twenty years to finally eradicate global poverty, homelessness and hunger, provide all with adequate education and health care, and systematically repair the global environment while ending the production of unnecessary and wasteful forms of production. While a market mechanism should remain a central part of this process, global planning, democratically controlled, must become a major priority for the human race. Otherwise, government spending to increase consumption may simply accelerate the production of environmentally destructive consumption.

It may be that, in the first few years of the Obama Administration, a strategy of generosity will only gain political traction if it is sold to the public as an addition to rather than total replacement for a strategy of domination. Similar political constraints may make it important to insist on calling for a Domestic as well as Global Marshall Plan in order to overcome the fear of many who are suffering in the current meltdown that we are taking away

from them supports that they need to get past the immediate downturn in employment and in social benefits. Yet, it is precisely at this moment, that we must help people understand that there is no way to overcome the local meltdown without healing the global meltdown, and that a global strategy of generosity is both a moral necessity as well as a practical self-interest plan for the American people.

Spiritual values like generosity, reciprocity, and caring for others have very practical implications and can become the cornerstone of a sustainable global economy. Unless our economic recovery is directed by a larger spiritual vision, rather than a return to the profligate consumption of the past, we will have missed what may well be the last best opportunity to create a sustainable and ethically coherent world.

NOTE

1.   Michael Lerner, *The Left Hand of God: Taking Back Our Country from the Religious Right* (New York: HarperOne, 2006).

"The new context of our time is a globalized community with international relations. The complexity of our multicultural and globalized world with its new spiritual demands is challenging for pastoral/spiritual care providers....Passion is the first essential competency. It is energy, curiosity, a calling for the process and often the hard work of encountering the unknown, engaging 'otherness' and leaving one's comfort zone. It is the ability to connect head and heart, making oneself vulnerable, unlearning and learning."

Anke Flohr
"Competencies for Pastoral Work
in Multicultural and Multi-Faith Societies"

—From Interfaith Spiritual Care: Understandings and Practices

Nurturing Inter-Spiritual Hearts and Interfaith Minds

Michael Pergola

Not very long ago most of us lived in self-sustaining local villages, grew our own food, and relied primarily on people within our local area. Few traveled very far from where we were born. Each of us had our own set of religious, cultural, and familial beliefs and knew very little about other ways of life. As long as the environment was stable, we found ways to make sense of our short lives within the context of these relatively closed belief systems. This "sense-making" often came through religious expression; in ritual, practice, and dogma. It was not unusual for people with different religions and different interpretations of the human condition to use those worldviews as a reason to mistrust or battle each other.

Today, we are regularly exposed to a panoply of competing ideas, beliefs, and practices. We no longer live in a time where one fixed perspective provides a foundation flexible enough to make sense of the rapidly changing and highly interdependent world. New, more variegated and integrated forms of religious and cultural expression, both within the existing tra-

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ditions and beyond them, are emerging as a result of these new life conditions. In response to this diverse context, we need ministers with an interfaith perspective who have a deeply integrated sense of the fundamental "Oneness of human experience" and are informed by the great religious traditions as seen in the light of contemporary knowledge.

Forming New Leaders for a New Context

The great spiritual teachings that emerged around the world over the course of human history, without the benefit or challenges of modern communication, have all discerned a basic oneness at the heart of existence and a fundamental interconnectedness that subtly weaves together our separate identities into a common fabric. That experience of oneness and interconnectedness that the saints and sages of all traditions experienced as a lived reality is a necessary corrective to the tribalism and ethnocentrism that has been common in human history. While the great spiritual traditions all include a universal understanding, leaders in each tradition frequently interpreted their perspective as the "one right way." This single-minded belief often convinced religious leaders they had the right and the obligation to bring those outside the fold to their truth.

In a world as diverse and interdependent as ours, it is necessary for each spiritual community, with its own unique interpretation of human experience, to understand the unique value of other traditions and to deepen their own faith life as a result. No single perspective can provide the ultimate basis for a vibrant, meaningful, and sustainable life on our increasingly small planet. Traditional approaches to interfaith dialogue promote respect and contribute to understanding among the various religious traditions, but more is called for today.

In our work at One Spirit Learning Alliance and One Spirit Interfaith Seminary in New York City, we bring together a variety of approaches that can best nurture the emergence of our students' deepest nature, which relies on that experience of Oneness. People who no longer feel at home in a singular tradition or who find they feel at home in different ways in different traditions, need new religious expressions that better serve our multi-ethnic world. These new patterns include fundamental premises and practices that support a more integral spiritual identity and communities that nurture those in the midst of forging this new identity. Formation programs for inter-

faith ministers should be aimed less at educating leaders in a particular theology and more at forging hearts and minds with a deep religion. Ministers with this capacity can provide skillful service to others, even in times of stress, from a place of equanimity and love.

In this essay, "deep religion" is understood as an "inner membrane" that filters our perceptions, interprets our experience, and provides input to our actions. It has room for multiple perspectives and an ability to consider the long-term implications of any action. Religious leaders who embody such deep religion, regardless of their tradition, can take the perspective of the other and have a capacity for genuine presence, even in trying times. By "genuine presence" we mean the capacity to take in the immediate experience with open heartedness, compassion, and curiosity. This quality of genuine presence is not reactive and is comfortable with the paradoxes of contemporary life.

As people shift to a more inclusive identity, they begin to express their leadership and ministry from a place of embodied presence that incorporates and deepens the skills they already have. The developmental unfolding of an identity that manifests embodied presence is different for each individual. There are, however, some common themes:

- Our thinking becomes more transparent to the reality that the entire creation springs from a single source

- We begin to realize that our welfare is intimately connected to the welfare of the entire global community, not just the welfare of our family and friends

- This more inclusive perspective becomes very real for us as our higher thinking center emerges and as we move from logical analytical thinking to vision-logic, or said differently, as we develop a more complex set of cognitive capacities

- Over time, as our higher heart center develops, our emotional awareness expands and our capacity to remain centered and present under stress grows.

Religious leaders who have the depth and skill to inspire others to create a world of understanding and respect must be grounded in an experience of oneness and a sense of interconnectedness and be able to act from a place of embodied presence. This endeavor requires both the formation of formal interfaith clergy and the development of leaders who embody the "priesthood of the laity" in all walks of life. This orientation has been called integral or trans-traditional. Brother Wayne Teasdale called it an inter-spir-

itual perspective for an inter-spiritual age.[1] This essay explores some of the processes that support the formation of the heart, mind, and character necessary for an interfaith minister to be a conduit for skillful service in an increasingly diverse community. These reflections are based on programs developed at the One Spirit Learning Alliance and One Spirit Interfaith Seminary in New York City.

EXPANDING OUR PERSPECTIVES ACROSS MULTIPLE INTELLIGENCES

Bringing this quality of embodied presence into one's character is the foundation for the formation in interfaith ministers and spiritual leaders in our increasingly fast paced, interconnected, and diverse world. As our students come to know themselves and each other in a genuine and heartfelt way, their differences become less significant and each person recognizes that the bond that unites them is far more powerful than anything that keeps them apart. When this development of the self occurs in a healthy way, we do not lose our unique personal qualities, gifts, and challenges or our capacity to function effectively in the world. Instead, we experience ourselves and the world as one. Because we are acutely aware of an interconnectedness that extends beyond the boundaries of the self, we become more expansive and experience a greater sense of equanimity in all aspects of life.

Such integral development, that allows our entire character to express our "true nature" as embodied presence, requires a clear sense of purpose and a sustained focus of attention. As our perspective expands from ego-centric (it is all about me) to ethno-centric (it is all about my group) to world-centric (it is about all of us), we experience our boundaries expanding. As we live into this ideal that some have called the Christ Consciousness, we are increasingly able to embody universal love and our circle of concern grows to include the whole world. We can also imagine our boundaries dissolving as we become empty of any sense of a separate self and embrace the entire cosmos as ourselves. Whether we conceptualize this experience with a western (universal love) or eastern (emptiness) orientation, the perspective of "us versus them" thins to the point where "I" and "you" become "One."

This evolution of character is not a simple linear process. It emerges over time and may include two steps forward and one step back. When we encounter unsettling situations or certain people, our sense of centered purpose may dissolve, and we may forget what we know about the interconnectedness

of life. When that occurs, it is probable that our Emotional Intelligence is still caught in a reactivity that throws us off course when the outside world comes at us in unexpected ways. We are unable to translate our clear thinking and deep feeling into effective action. Our Conative Intelligence (the capacity for skillful action) remains less developed, and we cannot translate our mental perspective or emotional experience into skillful service. With practice and attention, however, our character becomes less fragmented and these (and other) intelligences become more integrated as they weave together to form a common tapestry.

This process of integration unfolds in stages and is simultaneously a psychological process and a spiritual unfolding. It is a psychological process because it looks deeply at those impulsive energies, emotional soft spots and recurring stories that attach us to a limited sense of who we are. At the same time, it is a spiritual unfolding because it supports our opening to higher energies, more authentic feelings, and a luminous clarity of thought. As that luminosity fills our vision, it draws us inward to a deeper wisdom and forward to a sense of self no longer bound by fear. As this experience unfolds, it compels us to express our love in skillful service to the world. Only through an integral process (psychological and spiritual across multiple intelligences) that develops our inner capacities of mind, heart, and spirit can we embody the genuine presence that is essential for the effective practice of interfaith ministry and spiritual leadership.[2]

PRINCIPLES OF INTERFAITH FORMATION

Our approach to formation depends on creating a worldly monastery that holds our students in an experience of community that is simultaneously safe enough to ask difficult questions without judgment and challenging enough to encourage students to reach beyond their limits. All of our programs address the inner life of the individual (the "I" space), the shared life of relationships or community (the "We" space), and the structured experience of organizational life (the "It" space). Each program seeks to embody certain core principles, including:

- An inter-spiritual perspective honestly exploring the spiritual treasures and institutional shortcomings of the world's great religious traditions
- A basis in experience and understanding rather than history or belief

- An integral approach weaving together the ancient traditions with contemporary knowledge in psychology, science, and cultural studies
- A healthy integration of body, heart, mind, and spirit,
- The use of everyday experience to move closer to what is true
- A developmental view presenting human evolution as a multi-step process that unfolds to an inner rhythm in each person's soul.

The aim of these core principles is to invite students into a transformative fire that can burn away the obscurations to their deeper nature. This begins to happen when they move outward from their own spiritual history to study and experience a variety of less familiar teachings in a direct and personal way. In the course of moving outward to study and experience the diversity of spiritual wisdom, students also move inward to strengthen their psychological foundation, deepen their spiritual life, and develop their mind, heart, and will.

As this transformative process unfolds, they experience relationships with their peers that are free of shame, open to curiosity, and provide an opportunity let go of automatic patterns, old stories, and emotional reactions that tie them to the past. Within the contemplative evolutionary field that is created in the program, a safe and open space emerges that includes both the interior life of the individual and the collective life of the community. The following characteristics emerge within and between students and faculty who participate in this experience:

- Seeing life as the ultimate spiritual practice
- Using our relationships as an opportunity to polish each other (rather than irritate each other)
- Viewing every perception as a perspective that is an out-picturing of our inner world
- Working with our shadow to free us from the stories that bind us to the past and the fantasies that draw us to the future
- Learning to be centered in the present moment
- Coming to terms with our religious history
- Experiencing various spiritual practices from the great traditions to open our hearts, minds, and bodies to the Divine Presence
- Incorporating a regular set of practices into our daily life
- Studying the esoteric and exoteric teachings of the great traditions

- Understanding how contemporary knowledge brings a new perspective to the ancient teachings
- Exploring contemporary spiritual teachings and related areas of knowledge
- Developing the desire for lifelong study and ongoing practice
- Engaging in service to the larger community
- Dedicating ourselves to an intentional life and creating personally meaningful vows to embody that aspiration.

These characteristics manifest in unique ways in each of our programs. Given the increasing number of individuals in our society who are no longer rooted in a single tradition, many of the people our graduates serve require a perspective that both includes and transcends elements of any particular tradition. This is why developing the capacity for embodied presence is an important aspect of our training. The inner exploration in our programs is aimed at deepening the student's spiritual life. Simultaneously, the outer journey builds the skills and capacities necessary to serve others effectively. This dual focus of attention is apart of all of our offerings.

The first year of the two-year professional training in interfaith ministry includes study of the world's great religious traditions as well as contemporary spiritual expressions and relevant psychological principles. These studies become the foundation for serving a diverse spiritual audience that increasingly transcends traditional boundaries. At the same time, a variety of practices aim to develop the students' inner life and to support their capacity to embody the Divine Presence. Students explore their relationship to the western spiritual tradition and to their own religious background in order to come to terms with any unfinished business in their spiritual or religious history.

In addition to traditional academic work, students are invited to enter the experience of various religious traditions as fully as possible. Each month students are asked to choose a spiritual leader and to explore how that person can serve as a source of inspiration for the student. They are expected to participate in ritual expression as well as daily spiritual practice based in the tradition they are studying. During class, students are exposed to guest lectures from long-term spiritual practitioners and leaders of each tradition. Students share their experiences in a variety of settings, take part in each others' journey, and learn to listen to themselves and to each other in new ways.

The focus of the second year is on the journey from birth to death and the capacity to offer skillful service to a diverse population. During their

second year students investigate the stages of life. At each stage of life's journey the challenges and opportunities presented by the relevant transition are explored. In order to develop the capacity for embodied presence interpersonally, students deepen their ability to listen to each other without judgment. They learn to gently ask open-ended questions with a receptive heart. All of this is held in the context of an approach to inter-spiritual counseling that provides support and guidance to others without necessarily using any particular language to bring God, Source, or True Nature into the room. At the same time, students learn the basic approaches and language that springs from various traditions so they can speak that language when it would be appropriate. Prayer, meditation, and the power of silence are explored through the great traditions as well as contemporary spiritual and psychological understandings.

<div align="center">TRANSFORMING AWARENESS</div>

In many of the great traditions we are told to "be here now" or to live in the present moment. This teaching points out that we can only experience our deeper nature when we let go of the chains that tie us to a conditioned notion of our self and that obscure the experience of our deeper nature. Only then can we relate to others in a truly authentic way that serves us both. This transformation is simple but quite difficult, as witnessed by the relatively small number of us who wake up to our true nature in a sustainable way or who can bring that awareness into our collective lives.

Opening up the capacity for such transforming awareness happens more easily in an environment that supports both personal work on our interior life (work in the *I* space) and conscious work on our experience of relationship (work in the *We* space). Given that the stories and feelings we carry around about who we are were primarily formed in our early relationships, it makes sense that the proper relational context can support the process of re-imagining our sense of self. As individuals move through the formation process, they feel greater interconnectedness with their fellow students and with the larger environment. They begin to live more fully in an experience of oneness. For most students, the memory of this experience lingers and becomes a source of inspiration to continue the deep personal study and relational work they have taken on in the program.

The opening of inter-spiritual hearts and the development of interfaith minds is a central aspect of preparing individuals personally and professionally for the work of interfaith ministry. It is our expectation that every student who completes an interfaith formation program should have made considerable personal spiritual progress, have a better understanding of their own psychology, have a clear understanding of the great spiritual traditions as seen in the light of contemporary knowledge, and have developed an ability to continue learning from every experience they encounter. People who have completed an interfaith formation program should have a clearer sense of purpose and a deeper understanding of their relationship to the Divine Presence in their lives. They will see God in a different light than when they began. Whether they remain rooted in a single tradition—be it the Christianity or Judaism of their birth or the Buddhism or Yoga they came to later in life—or whether they have created a personal spirituality grounded in two or more sources of wisdom, the aim of our program is that every student develops a more nuanced view of life, a more inclusive view of God, and a greater capacity for skillful service.

NOTES

1. Wayne Teasdale, *The Mystic Heart: Discovering a Universal Spirituality in the World's Religions* (Novato, Calif.: New World Library, 2001). cf. Wayne Teasdale, *A Monk in the World: Cultivating A Spiritual Life* (Novato, Calif.: New World Library, 2002).

2. Various researchers have documented different aspects of the process of integrating these intelligences. The following books and perspectives have influenced the development of our particular perspective: James W. Fowler, *Stages of Faith: The Psychology of Human Development* (New York: Harper Collins, 1981); Robert Kegan, *In Over Our Heads: The Mental Demands of Modern Life* (Boston, Mass.: Harvard University Press, 1998). cf. Robert Kegan, *The Evolving Self: Problem and Process in Human Development* (Boston, Mass.: Harvard University Press, 1982); F. Clark Power, Ann Higgins, and Lawrence Kohlberg, *Laurence Kohlberg's Approach to Moral Education* (New York: Columbia University Press, 1991); Carol Gilligan, *In A Different Voice* (Boston, Mass.: Harvard University Press, 1993); Jane Loevenger, *Ego Development* (San Francisco, Calif.: Jossey-Bass, 1976); Don Edward Beck and Christopher C. Cowen, *Spiral Dynamics: Mastering Values, Leadership, and Change* (Malden, Mass.: Blackwell Publishing, 1996); Ken Wilber, *Integral Spirituality: A Startling New Role for Religion in the Modern and Postmodern World* (Boston, Mass.: Integral Books, 2007). cf. Ken Wilber, *Integral Psychology: Consciousness, Spirit, Psychology, Therapy* (Boston, Mass.: Shambhala, 2000); Ken Wilber, *A Theory of Everything* (Boston, Mass.: Shambhala, 2001). Ken Wilber, *A Brief History of Everything* (New York: Random House, 2001).

Interfaith Formation for Religious Leaders in a Multifaith Society: Between Meta-Spiritualities and Strong Religious Profiles

Tabitha Walther

Religious leaders today need new skills to meet the religiously pluralistic societies in which they serve. The aim of this essay is to explore this pluralistic challenge and find approaches that would effectively educate religious leaders for the multireligious context in which they will serve as religious professionals.

Cultural and religious diversity is not new. What is new is that this pluralism is experienced by every citizen and not just by cultural or religious minorities. Western societies have been pluralized. Migration and globalization have hastened this process of pluralization in ways previously unknown. Religious leaders for today and tomorrow need to develop tools to serve effectively in a multireligious context. They will not just minister to their own people, but beyond their own faith traditions, in between them, and within multiple religious traditions. This is true for a religious community that is multi-religious at its boundaries, as well as for public institutions with multi-religious populations, such as prisons, hospitals, schools, and universities.

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Religious pluralism knows many manifestations and is known in all religious traditions. People who are grounded in multiple religious traditions, in New Age thought, or people who combine teachings from various religious traditions, ask for spiritual support at critical life moments. The same is true for an ever-growing number of people who identify themselves as "spiritual but not religious," people who believe without belonging to a religious community, people who search for meaning in their lives without reference to transcendence. Families today also have complex religious profiles as a result of interreligious marriages or because one partner in a relationship is devoutly religious and the other is not. The particularity of religious convictions can be used to exclude radically.

The interfaith challenge for religious leaders lies partly in the multiple religious identity of the individual who seeks spiritual care. This religious pluralism is an important aspect of how the religious field has changed in Western societies since Pietism and Enlightenment and more radically in the decades since World War II. Institutional religion has been replaced by individual spirituality for many people. This speaks to the pluralism within religion. In addition, the closeness and exposure to people of other religions has led to an increase in religious conversions, multiple religious identities, patchwork religiousness, and stronger interreligious inclusiveness and exclusiveness. At the same time, the non-religious are a rapidly growing, though not an organized factor in society.

It is clear that new approaches to leadership formation are necessary for this complex religious field. There are two alternatives: (a) educate the religious leader towards a meta-spirituality, leaving behind "out of date" truth claims or (b) foster respectful engagement with the religiously different from a confessional ground.

WORLD RELIGIONS AS AN ATRIUM FOR A META-SPIRITUALITY

In many newer religious and theological concepts (Ken Wilber, for example) and even more in individual beliefs among North Americans, religions of the world become the atrium for a meta-spirituality. This metaspirituality is on top of specific, culturally grounded world religions. Being attached to a specific religion becomes a stage of spiritual growth that may lead to a universal spirituality, free from exclusive truth claims and institutional attachment. This perspective is not new. It was and is particularly popular among some mystical traditions of Judaism, Islam, and Christianity and now is found in some

strands of the pluralistic theologies of religion, such as the religious-philo-sophical theology of John Hick. As people walk through the developmental stages of faith (Fowler) or stages of consciousness (Wilber), they are formed spiritually, reaching eventually a spirituality that includes the whole cosmos. Only the spiritually gifted are likely to reach these last stages of consciousness.

This is a useful position for interfaith ministers because it lets them move smoothly through the pluralistic religious field of our time. It is, however, somewhat elitist and excludes the average religiously oriented person. A meta-spiritual concept also has the ugly potential to become a worldview that excludes others. Even so, the development of a universal spirituality remains a valuable goal in a pluralistic society. It is my observation that the U.S. American context has lived and still lives segregated in terms of religions, de-nominations, and race. In that context, the popularity of meta-spirituality is an understandable way to accent the commonalities among religious traditions despite ongoing separation. One should not assume, however, that all par-ticipants of world religions will soon participate in the same meta-religious spiritual experience and let go of particular religious truth claims.

A universal spirituality can be developed—as described by James Fowler—by growing deeper into one's own religion, including a critical understanding of the dark sides in its past and present. Only then is it possible to practice a universal spirituality, grounded in a particular religious tradition, like the mystic leaders in the different religious traditions. Again, this goal is not for everyone.

The meta-spiritual concept is not held by the mainstream of the Abraham-ic religions—Judaism, Islam and Christianity. Perhaps the central problem with the concept of a meta-spirituality, so widely popular in the United States, is that the formation of a universal meta-spirituality does not work though the con-crete conflicts of pluralism of past and present but rather enters too quickly into a universal spirituality before recognizing the conflicting worldviews in a plur-alistic society. It does not address the problem that pluralism poses to a global-ized society and its religious leaders: how do we deal constructively with the differing opinions, convictions, and worldviews in a pluralistic social context? Although some interfaith chaplains affirm this universal meta-spirituality, most have deep roots in one or more religious traditions.

Confessional Religious Formation as the Ground from Which to Respectfully Engage Religious Difference

Religious education usually happens in three contexts: in families, in the public sphere, and in religious communities. Clergy and chaplains are most

likely shaped by the religious context in which they were raised, educated, and now serve. The advantage of a confessional rooting is both the critical potential of the community support of the spiritual individual and the necessary critique of the individual toward the religious community.

The meta-spiritual worldview has not become popular in academic discussions in Europe nor in mainline church leadership.[1] Instead, the mystical traditions within world religions, kept alive in the monastic traditions, have had a revival and are regularly used for developing a deepening spirituality, respectful and valuing of other traditions. The problem for the interfaith religious leader who is rooted in a specific religious tradition is that the truth claims of her or his tradition may be used to exclude people from "salvation" or "enlightenment."

Engaging pluralism does not mean "making the other like me" through a cosmic concept harmonizing the world religions into one spiritual truth. It is possible to engage religious difference by accepting of the "Otherness of the stranger," not because one has made her a part of one's own identity, but because one holds a deep respect for her convictions which differ from one's own. The ancient Hebrew tradition of the prophetic writings as preserved in the Jewish Bible reminds the tribal society of its time to give special shelter and protection to the *gojim*, the stranger, the non-Jew and the underprivileged. The prophetic tradition acknowledges the special needs of the stranger through special responsibility towards the one of "other belonging."

AN "INTERFAITH DOGMA" FOR RELIGIOUS PRACTITIONERS

To engage religious difference by accepting of the Otherness of the stranger and offering deep respect for convictions which differ from one's own is the dogma that I would like to offer for interfaith formation. I happily use the word "dogma" to point to the fact that there is no neutral perspective without norms and values, even if it is a comparative one, standing on the ground of religious studies rather than theology or philosophy. To engage religious difference, one needs at least the strength to accept, respect, and tolerate an individual of other religion, other religiosity, other spirituality, other worldview. This "interfaith dogma" is wide enough to include both the meta-spiritual person and the devoutly religious person rooted in a particular tradition, the philosophical non-believer and the person with diverse religious practices and a free floating spirituality. I have come to this conclusion through empirical research with interfaith chaplains in health

care institutions and personal interfaith practice as a chaplain at hospitals in Switzerland and California.

When groups in clinical pastoral education and Association for Clinical Pastoral Education supervisors learn and teach in an interreligious or at least religiously plural context, they naturally form people for interfaith ministry in one of two ways: some supervisors will focus on a universal spirituality or a meta-spiritual concept, while others seek to strengthen the religious profile of a student and make it respectful and productive for their ministry to people of other faith traditions. This means simultaneously exploring sameness and otherness. Chaplain supervisors will set boundaries in interfaith or multi-faith educational context according to their religiousethical standards. They will work from a more situational than principled ministry approach—ministry as a profession that has developed the art of reflected technique and practice, responsive to the individual needs of the situation.

Rather than promoting a worldview, pastoral and spiritual supervision and care still function best with a client-centered approach, evolving around the living human document rather than the caregiver's ideology. Interfaith skills can be learned in the traditional structures of clinical pastoral education if the learning takes place in an intercultural and interreligious environment that is aware of the dominant religious traditions in the context.[2] Clinical pastoral education is sustained by exploring one religious tradition and its implications for ministry to people outside that faith community. This includes knowledge and experience of other dominant religious traditions. Openness to others includes openness to conservative religious groups as well as to pluralistically open ones. The empirical research I have undertaken in California and Switzerland shows the openness of the confessional chaplain to people of other convictions.[3] From my observations, I have concluded that the pastoral challenge is primarily intra-Christian (and perhaps also intra-Jewish and intra-Muslim)—between liberal and conservative, charismatic and liturgical. And only the second challenge is the inter-religious. There the specific challenges are the strangeness of the other and the struggle with the predominantly exclusive salvation concepts in the history of the Abrahamic traditions.

Every approach to formation, including CPE, holds both traditional and new "dogma" supervisory convictions that form worldviews and methodologies and inform practices. These convictions are to be respected rather than evaporated. At the same time, these fundamental convictions need to be reflected on and systematically brought into dialogue with the conse-

quent convictions toward people of other religious belongings and other convictions. I can only imagine the stress of a conservative Christian, a devout Muslim, a liberal Protestant, an ultra-orthodox Jew, or even a fundamentalist New Thought spiritualist working with someone who—under their assumptions—has not experienced the "right" or "mature" spiritual path yet.

As a hospital minister and a university teacher, one of my goals is to strengthen the congruent, reflected, and healthy convictions of another person—although they might not be mine—and learn to accept that, although humankind lives in one world and out of one divine spirit, humans are very particular and by no means participate in one worldview. This is good and not a threat because it holds important critical potential for all involved in practice and theory building. Differing values need to be discussed respectfully. It might mean we have to find good and convincing arguments for our values, our perspective, communicate with the strange other, learn from it, get to know each other, compromise here and there, dismiss unwise convictions of ourselves or our religious community, and support the religious integrity of the Other and ourselves. The crucial ideological question in the global multi-religious context might very well be how the religious leader values both religious pluralism and religious fundamentalism. Stereotypes about other denominations and other religions prove the deficient interfaith education of our pluralistic societies every single day—in classrooms, in political discussions, in the media, from pulpits.

I see interfaith ministry formation as one way to educate religious leaders of different traditions how to live together, how to serve each other, how to learn from each other, how to defend the rights of one another, and how to set boundaries on religious misbehavior informed by unhealthy ideologies which will again inform religious leaders and others in their religiously grounded ethics and practices.

The Swiss context illustrates the challenges ahead. The Swiss religious field is dominated by the two mainline churches: Protestant and Roman Catholic. In the city of Basel, for example, they are the only religious communities to serve as interfaith ministers in hospitals, prisons, and schools. Jewish rabbis and Jewish volunteers see their own people but do not work interfaith. The same is true for the Christ Catholic and the Methodist Church. Muslim spiritual care is not yet institutionalized. In that respect, the Swiss challenge is twofold: How can the mainline churches develop interfaith formation for their own clergy, and how can they create new institu-

tional and educational formation possibilities for clergy, chaplains, and lay persons from outside their own religious traditions?

There are three criteria for good interfaith formation in addition to general pastoral formation:

- Know the religious field in which the chaplain serves and know the pluralistic manifestations of modern spirituality—within and outside your own religion
- Reflect on your own truth claims and the implications for those for differing religions, worldviews, and individualized spiritualities
- Understand the Otherness of a person in their religious, cultural, spiritual, semantic, and generational aspects.

The interfaith chaplain or supervisor goes through a constant process of carefully perceiving and observing the religious reality of others and themselves. She reflects theologically, evaluates the value of these experienced realities, and, from there, acts professionally from within her own convictions, her religious community, and her public responsibility to give expression for the special care and need for the stranger. This is reflective practice at its best. I find this an exciting prospect and look forward to a next generation that will move through our pluralistic struggles much more elegantly and naturally than we have so far.

NOTES

1.   I would like to point to an exception to that rule by a popular and controversial practical theologian from Germany who critically includes esoteric notions into his thinking: Manfred Josuttis, *Kraft durch Glauben: Biblische, Therapeutische und Esoterische Impulse für die Seelsorge* (Gütersloh, Germany: Gütersloher Verlagshaus, 2008), to be translated into English as *Energy through Faith: Biblical, Therapeutic, and Esoteric Impulses for Pastoral Care*.

2.   For an exploration of how CPE forms interfaith chaplains, see Tabitha Walther, "Interfaith Chaplaincy: Pastoral Care for all Religions and all Faiths—A New Perspective for Clinical Pastoral Care in 21st Century Western Europe?" in Wilhelm Gräb and Lars Charbonnier, eds., "Secularization Theories: Religious Identity and Practical Theology, Proceedings of the International Academy of Practical Theology," Berlin, Germany, March 30–April 4, 2007, *International Practical Theology* 7, (2007): 416–423. For reflection on interfaith health care chaplaincy in various contexts, see Daniel Schipani, Leah Dawn Bueckert, eds., *Interfaith Spiritual Care: Understandings and Practices* (Kitchener, Ontario, Canada: Pandora Press, 2009).

3.   This empirical data are not published yet but will be in the near future.

Learning to Bridge Faith Traditions

John R. Mabry

Interfaith ministry is no longer an exotic aberration. It is now the norm. What Catholic hospital chaplain has not found himself visiting a Protestant or a Jewish person? What Protestant minister has not found herself giving comfort and counsel to a person of another faith tradition, however much in passing? The world has grown smaller, our communities are much more diverse, and our ministries every day touch people who our grandparents' ministers would rarely have encountered.

Unfortunately, our seminaries and training programs still seem to be, by and large, focused on ministry only to those who are religiously "like us," with hardly a nod to the interfaith reality of modern life. "For those in training now, the current curriculum cannot completely meet their needs, since our training materials have yet to catch up with the reality lived by most of us in the field."[1] It was, in part, to fill this gap that Rev. Dr. Gina Rose Halpern founded the Chaplaincy Institute for Arts and Interfaith Ministry nearly ten years ago. Since that time, the faculty and administration

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have sought to develop and implement a curriculum that adapts the traditional and foundational elements of ministerial formation to the interfaith reality that ministers encounter in their daily life and work.

It has been an enormously successful experiment, which has led to a model responsible for equipping nearly 100 women and men for interfaith ministry. A sizeable number of them have found employment as hospital or hospice chaplains. Others have pursued callings in community and ceremonial ministry.

While it is impossible to describe the Chaplaincy Institute model in detail in a paper of this length, some of the primary features of the program are summarized below, with an emphasis on the more novel aspects related to interfaith work that may differ from what one would typically encounter in a denominational formation program.

THEOLOGICAL FORMATION

Students begin their theological training with grounding in the history, theology, and liturgical expression of the following faith traditions: earth-based traditions, Hinduism, Buddhism (both Theravada and Mahayana), Judaism, Christianity (in its Orthodox, Catholic, and Protestant expressions), Islam, and Sikhism. This is accompanied by specialized study in the traditional categories of systematic theology, specifically soteriology, theodicy, and eschatology.

These classes are taught from an exclusively comparative approach, never a synthetic one.[2] This comparative approach focuses on the range of theological potentiality, viewing theological positions as points on a wide variety of continua. Students are encouraged to confront their own theological biases, prejudices, and resistances, and to achieve a degree of comfort with theological diversity. Representatives from different faith traditions present to the students a view of life from "inside" their traditions, emphasizing common human themes and concerns without minimizing the theological uniqueness of each religion. Since many students are grounded in a rich variety of faith traditions, they are encouraged to share their own perspectives, further enriching the depth and quality of the learning experience.

In addition, students are required to reflect deeply upon their own personal theology, and to articulate a "systematic theology" of their own. Many students practice in traditional religious contexts, while others have

a more eclectic approach to personal theology. In either case, the ability to think critically in matters of religion, construct a coherent worldview, and comfortably articulate their beliefs to others are core competencies that are required for graduation.

This is difficult work for many students, many of whom have never had to think in a systematic fashion about their theology or spirituality. To assist them, a process class is incorporated into each week of instruction where students may freely discuss and raise issues that have come up in the course of their studies. Students also are asked to articulate their theology as part of the mid-cycle self-assessment paper. Further, they are required to be in regular (usually twice per month) spiritual direction for the duration of their studies, supporting them in reflecting upon their experience and integrating new learning.

PASTORAL CARE AND OTHER MINISTRY SKILLS

Theology is abstract, of course, while ministry is a hands-on endeavor. Chaplaincy Institute students are given tools and required to build skills to meet the pastoral needs of the people they will be encountering in their vocations. They are taught to do spiritual assessments, so that they understand not just the religious traditions of care recipients, but also the different ways that people within those traditions hold faith, differences that may require nuanced approaches to ministry.

Students are trained to provide care for those who are in crisis—with a special focus on those who are dying and their families. This includes being familiar with the ways that people of various traditions pray and cultivating the ability to provide support and comfort using those prayer forms in real world situations. Bedside ritual, the healing arts, or guided imagery may supplement such care. Care for those with cancer is also emphasized. In addition, students are familiarized with prison chaplaincy and with ministry to the marginalized. A course in medical ethics sensitizes students to the moral issues surrounding care in hospital and hospice settings.

While students are not provided a thorough training in spiritual direction, they are required to build basic skills in spiritual guidance, sufficient to their needs as chaplains, pastors, and community ministers.[3] This training includes listening skills, training in noticing the movement of the Divine in the lives of care recipients, and an understanding of generational

distinctiveness and the specialized needs of the various generations alive today.

Art and music are important media for prayer and meditation, and, as such, they are emphasized in the Chaplaincy Institute curriculum. Among other things, art can help people articulate the ineffable, identify hard-to-access feelings and fears, and integrate painful experiences. Music can comfort the sick, assist in healing, and help students connect with their prophetic voice. Art, music, poetry and other forms of creative expression are powerful tools for discernment that students are encouraged to employ for their own benefit, as well as for the benefit of others. In all pastoral situations, students are taught to pay attention to the feelings and needs of the care recipient, to listen with empathy and intention, to notice what the Divine may be trying to do in a given situation, and to offer support, comfort, and counsel as appropriate.

In addition to Pastoral Care, interfaith ministers are often called upon to perform other duties in the course of their ministries, such as preaching, teaching, and leading rituals and ceremonies. As part of their homiletical training, students are given simple and effective homiletical models and are required to write and deliver numerous sermons pertinent to diverse occasions. While a few students may go on to congregational ministry within a specific religious context, most will find themselves speaking to people of varied faith traditions; special attention is given to crafting sermons that feature exhortations appropriate for listeners of myriad traditions.

Similarly, although students will of course find themselves ministering to people of specific religious expressions, they will frequently be serving mixed-faith families, people of no faith tradition, and those who have eclectic approaches to spirituality. Students gain skills that prepare them to offer life passage rituals such as weddings, baptisms and baby blessings, funeral and memorial services, as well as specialized rituals as they are called upon to do so.[4] Students are also taught leadership skills and trained in spiritual care, community-building, and interfaith dialogue—all of which are put to the test in their supervised field education, where they apply their training in real-world interfaith ministry.

Psychology and Ethics

Finally, students are given a good grounding in pastoral ethics. They are taught their responsibilities as mandated reporters, and they are trained to hold healthy and prudent professional boundaries. Not least among such boundaries is the very necessary task of self-care, something that clergy in general do poorly. Like other clergy, those studying at the Chaplaincy Institute feel called to help others, and taking care of themselves may fall low on their list of priorities. Great care is taken in helping students understand that they can only help others so long as they themselves are healthy in mind, body, and spirit. Students are asked to make it a priority to get adequate rest, play, and renewal of their spirits.

As part of their responsibility to care for their own mental health, and also to help them understand the psychological dynamics that they will encounter in ministries, a foundational course in spiritual psychology is also part of the Chaplaincy Institute curriculum. Addressing family dynamics, inner council work, archetypes and personal myth, and personal wounding and recovery, students are encouraged to confront the early wounding and neurotic impulses that drive them and that may impede their success in ministry, as well as helping them understand those they will be serving.

The need for interfaith ministry will not be abating anytime soon. As our communities continue to become more diverse, as people "come out of the closet" about their spiritualities, especially those that do not conform to the dominant culture, the need for those who can meet them at the point of their need will continue to increase. A California law requires hospitals and other facilities receiving public funding to provide spiritual care for all patients and guests. Obviously, it is more fiscally responsible to hire one chaplain trained to minister to everyone rather than hiring five clergy-persons, each trained only in their specific tradition. As more states require similar care, the need for clergy trained in interfaith ministry is going to increase exponentially.

The Chaplaincy Institute model is evolving and adapting in response to the needs of its students, the realities of the field, the expectations of the Association of Professional Chaplains and other professional organizations, and the creative and diligent care of its faculty and administration. Our goal is not, primarily, financial success, nor are we concerned with constructing a

New Age utopian paradigm for twenty-first century ministry. We are, simply and to the best of our collective abilities, attempting to craft a model that will ensure our graduates an excellent education and that will sufficiently ready them for ministry in a variety of contexts, to a wide variety of people, attuned to the realities of the marketplace they will be entering.

NOTES

1.   John R. Mabry, *Noticing the Divine: An Introduction to Interfaith Spiritual Guidance* (New York: Morehouse, 2006), ii

2.   Students have long pressed our faculty to provide a coherent "interfaith theology." We have denied this request in the strongest possible terms, since to do so would be to formulate another dogma—essentially to turn the interfaith movement into yet another religion and, in so doing, rob the movement of its power to minister across traditions. Individual faith traditions are analogous to islands; interfaith ministry builds bridges between those islands. To synthesize a new "interfaith theology" would turn the interfaith movement into another island, effectively neutralizing our very reason for being. Two examples will serve to illustrate this. Both Sikhism and the Theosophical Society began as essentially interfaith movements, and each had a profound effect on the cultures they touched, promoting good will, empathy, and harmony between people of varied faith traditions. Both, however, eventually developed their own dogma, scriptures, hierarchy, and liturgical expressions. Both became religions in their own right and lost their ability to unite and minister to people of diverse expressions.

3.   The Chaplaincy Institute also has a dedicated Interfaith Spiritual Direction Certificate Program that prepares students for private practice. It is one of the few schools teaching spiritual direction from a specifically interfaith perspective.

4.   Students are ordained as interfaith clergy at their graduation, empowering them and readying them for such ritual ministries.

SECTION III

ISLAMIC PERSPECTIVES FOR SUPERVISION

In 2004, an ACPE Task Force on Islam was appointed with the goal of "extending to the Islamic community the spirit and practice of inclusivity that characterizes the Association of Clinical Pastoral Education." This remarkable collection is the result of that initiative. We are grateful to C. George Fitzgerald, chair of the Task Force and director, Spiritual Care Service of Stanford Hospital, and Rabia Terri Harris for fostering and facilitating the essays in this section.

At the center of this collection of essays is a guide written by Rabia Terri Harris for clinical pastoral education with Muslim students. Both theological teachings and obligatory practices from Islam are clearly presented. Each section concludes with supervisory notes. While this manual focuses on issues in supervision, it would be a helpful resource for anyone desiring to understand Islam and to respect it practices. The manual is reprinted here with the permission of the ACPE Task Force on Islam that holds the copyright.

The other essays provide an historical perspective on Muslim chaplains by S. E. Jihad Levine, two accounts of the challenges facing Muslim chaplains in an interreligious context, and a cogent summary of major themes in Islamic theology. Both Bilal Ansari and Mary Lahaj describe how the experience of clinical pastoral supervision deepened their personal appreciation of the Islamic tradition and the importance of "being in the presence of Allah." From shattering stereotypes to bridging cultural differences, Muslim chaplains, Levine observes, "are obliged to carry heavy social responsibilities beyond those borne by chaplains of other faiths." It is incumbent on pastoral supervisors to be sensitive to the extra responsibilities Muslim chaplains carry. Mumina Kowalski's discussion of the "Names of God" points to the enduring paradox of unity in multiplicity. Interreligious dialogue, as Kowalski proposes, "helps to clarify worthwhile convergences as well as distinguishing the defining differences of faith." For this task, interpretive bifocals are necessary in order to see two realities clearly and respectfully.

Herbert Anderson
Editor

Muslim Chaplains in America:
Voices from the First Wave

S.E. Jihad Levine

In October of 2000, James Yee joined the ranks of the U.S. Army Chaplain Corps as one of its very first Muslim chaplains. It was a historic event. In 2003 Chaplain Yee was again making history. After a short assignment in Guantanamo Bay, Cuba, where he ministered to Muslim prisoners detained after September 11, he himself was detained, arrested, and incarcerated on unsubstantiated charges. They were eventually dropped, but not before Chaplain Yee's career and reputation were ruined. His name and picture were plastered all over newspapers, magazines, and television. In this sensational way, many Muslims in America were introduced to the concept of Islamic chaplaincy for the first time.

Today, a few short years later, Muslim chaplains can be found in major institutions all across the United States. They work in hospitals, helping patients and their families to make major medical decisions within an Islamic framework. They can be found in the U.S. military, ministering to service-

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men and women. In jails and prisons, they counsel inmates considering conversion to Islam, teach Arabic classes, and lead Friday congregational prayer. On college campuses, they guide the Muslim Student Association and participate in interfaith gatherings. The New York City Police Department recently hired its second Muslim chaplain, and fire departments are hiring them as well. Word of this new creature, the Muslim chaplain, is beginning to spread.

<h2 style="text-align:center">Muslim Chaplains Were Once Very Few</h2>

Muslim chaplains, who offer spiritual advice and care to those of all faiths within their area of service, are different from *imams*, who serve specific liturgical needs within the Muslim community. Although an imam may act as a chaplain, he will likely be in need of chaplaincy education in order to do the job well. Meanwhile, it is not necessary for a chaplain to be an imam in order to work in the field of chaplaincy. Imams are male. Muslim chaplains may be male or female. And Muslim chaplains, along with offering pastoral care, carry out another crucial function: they are unofficial ambassadors of their often-misunderstood religion. As Captain Yee discovered, there are some risks attached to this role. But the more Muslim chaplains become accessible and accepted in the larger community, the more anti-Islamic prejudice is likely to be reduced.

"I think that the presence of Muslim chaplains is instrumental in that regard," states hospital chaplain Doha Hamza, original Volunteer Chaplain and Muslim Volunteer Coordinator at Stanford Hospital and Clinics and Lucile Packard Children's Hospital. "They interact with everybody," she explains, "on a very deep level, a humane and intimate level that reduces all this bias and shows a different face of Islam. The cultural competency trainings we give to the staff at the hospital have been very helpful." Chaplain Hamza believes that training offered by Muslim chaplains also affords an opportunity for ongoing dialogue between the chaplain and the institution that facilitates greater understanding.

Besides providing spiritual support to hospital patients and staff, the program Chaplain Hamza founded coordinates the efforts of the hospital's volunteer group and provides training for new Muslim volunteers. "We are in charge of organizing events about Islam and Muslims at the hospital. We now also have events like *Ramadan* and *Eid* at the hospital every year," she

says. Program members serve the community by participating in activities such as mosque health fairs and Muslim chaplain conferences. And they are beginning to generate publications.

Still, those she serves are often surprised by her existence, and Muslims most of all. Chaplain Hamza explains. "Our Muslim community [in America] is only now just starting to understand what a Muslim chaplain does. Many Muslim countries do not have healthcare providers beyond nurses and doctors, let alone chaplains, and spiritual care is traditionally offered by the family of the patient."

Chaplain Hamza says that pastoral service has completely transformed who she is. "It has been the blessing of my life, has taught me a lot of the reality of life, the fragility of life, the preciousness and sacredness of life. It has taught me that by the end of the day, our sound relationships with others, kind manners, humbleness, loved ones, service, and care for each other is all that counts. I now understand and appreciate more why there is so much emphasis in our tradition on visiting the sick. Part of it, of course, is the joy you bring to their lives, but also a big part of it is the profound lessons one learns about his or her own life."

An Early Muslim Prison Chaplain

Chaplain Hamza is not the only groundbreaking Muslim chaplain to love her job. Abu Ishaq Abdul-Hafiz just retired after serving for twenty years as Muslim chaplain at Los Angeles Metropolitan Detention Center/Federal Correctional Institution Terminal Island. He was the longest-serving Muslim chaplain in the federal system. "*Allah* has given me the best years of my life serving people who need to know they are not alone, and how Allah provides for them even as they thought they were abandoned," he says.

Chaplain Abdul-Hafiz was trained as an imam. "Chaplaincy was not something I had ever considered when I studied and trained to serve as an imam, but I had asked Allah to let me learn so I could help those in need," he says. "Never entering my mind was prison or corrections, but when the opportunity came, I had to remember what I said in my *du`a* [prayer request]. I took the challenge and said, 'Who is in more need than Muslims in prison?' Little did I know I would serve far more than Muslims in prison, but rather people—people who have come from all walks of life and every faith tradition."

Chaplain Abdul-Hafiz states that Muslim chaplains in correctional settings advocate for inmates' right to practice the tenets of their faith tradition. Even though there are restrictions, inmates have a constitutional right to practice their belief while incarcerated. The Muslim chaplain provides religious instruction and leads services for Muslim inmates. He develops and supervises religious programs and recruits volunteers and contractors to meet the needs of inmates. He also serves as an expert for prison administrators in addressing religious issues and concerns in a correctional setting and assists in developing related policy. Like the hospital chaplain, the Muslim chaplain in the correctional setting provides training about Islam and Muslims to prison staff. He provides emergency notifications to inmates when death and serious illness befall their family members and to family members when death comes to an inmate. The Muslim chaplain also establishes relationships with local religious leaders of all faiths and works with groups that facilitate reentry. He provides the Muslim inmate with a sense of connection to the faith community outside.

"Many within the American Muslim public do not realize the significant role we must play to have our community recognized as a fully invested participant in healing the wounds of those in the lowest ebb of society," Chaplain Abdul-Hafiz states. "They don't understand that for us as a community to be seen and accepted as part of America, we must be visible and active in addressing the problems we are confronted with collectively as a nation. Our public position provides us the opportunity to correct misconceptions about Islam and Muslim people. It allows us to be in the decision-making process, taking a role where we can lead and become part of the leadership of the society and social norms."

In the current hostile situation where anything Islamic is viewed with suspicion, it is a role the value of which cannot be underestimated. Often Muslims themselves have misconceptions and prejudices that can challenge the Muslim chaplain, and specifically, the Muslim prison chaplain.

ETHICAL DILEMMAS FOR THE MUSLIM CHAPLAIN

In prison populations, where the majority of Muslim inmates are African-American, issues of racism and cultural differences can cause ethical dilemmas for the Muslim chaplain. If the Muslim chaplain is African-American himself, he may have to deal with these issues personally in addition to

resolving them for the inmates. One such African-American chaplain from the "first wave" is Dawud Adib. He was born in inner city Newark, New Jersey, and accepted Islam in 1975. He is a well-known and widely respected teacher, writer, and lecturer who has served as the imam of five *masjids* (mosques) in America. His Islam for the New Muslim series is well known in Muslim circles. Dawud Adib served as a Department of Corrections chaplain from the mid-1980s to the mid-1990s in New Jersey, New York, and Maryland. He also served as an active participant in the "Life Connections" program at Leavenworth Federal Prison.

"Since I was an African-American chaplain, both Muslim and non-Muslim inmates alike gravitated toward me," he said. Why? Because Chaplain Adib had life experience and understood the issues of the inmates firsthand. "I was from the streets. They could relate to me." Chaplain Adib's positive relationship with the inmates, although professional at all times, caused him to be viewed with suspicion by some prison officials. "One administrator told me to my face that he saw me as an inmate with keys," Chaplain Adib remembers.

Chaplain Adib believes that it is critical for the Muslim chaplain to be a vital member of the prison's cultural diversity training team. "Everyone, from the administrators to the corrections officers, needs to be educated about the roots of racism and prejudice in America," he points out.

Cultural differences among Muslims also represent a challenge in the prison environment. Chaplain Adib stresses that Muslim chaplains from countries in the Middle East, North Africa, and Pakistan must also receive cultural diversity training if they are to be completely successful in working with and helping African-American inmates. Unfortunately, the shared brotherhood in Islam is often not enough to make the needed connection between chaplain and inmate.

"Many African-American inmates have not had vast exposure to Muslims from other countries and cultures. Many of the inmates come from urban communities and they attend masjids that are mainly comprised of African-Americans," Chaplain Adib explains. "For example, African-American inmates may have a difficult time understanding English spoken with an Arabic or Pakistani accent, resulting in them not fully understanding the *khutbahs* [sermons] or Islamic studies classes." Further, stereotypes and cultural interpretations of Islamic practice have the potential of causing a rift

between inmates and the Muslim chaplain who is not familiar with African-Americans or urban culture.

Chaplain Adib also stresses that it is a "must" for administrators and chaplain supervisors to "study the basic fundamentals of Islam from authentic sources, not from non-Muslim sources." The chaplain supervisor should ensure that the Muslim chaplain facilitates the trainings needed to educate the staff and other non-Muslim chaplains.

MUSLIM CHAPLAINCY AS A WORK IN PROGRESS

Clearly, much work remains. An Internet search of the phrase "Muslim chaplain" reveals that the profession is still in its infancy. There are few sources available to guide and support the new Muslim chaplain. Supervisors can help to fill this void by gaining awareness of the issues that have the potential to stress and discourage a new Muslim chaplain.

The voices of the Muslim chaplains from the first wave are worth listening to; they have much to teach both new Muslim chaplains and those who supervise them. From shattering stereotypes to bridging cultural differences, Muslim chaplains are obliged to carry heavy social responsibilities beyond those borne by chaplains of other faiths.

The recommendations of those Muslim chaplains who have been serving and who are still around should be included in training programs for all new chaplains. Supervisors should encourage Muslim chaplains to participate in continuing education. They should also encourage them to attend retreats and chaplaincy conferences so that Muslim chaplains can network and nurture mentoring relationships with their colleagues.

Professional Muslim chaplaincy is a work in progress. Yet many of our Muslim brothers and sisters who walked through the doors of this vocation early have already learned to rely upon the very qualities that are further developed through clinical pastoral education: intuition, life experience, a soft heart, and a desire to serve Allah. These have long been the most valuable skills in a Muslim chaplain's toolbox. New Muslim chaplains and their supervisors are blessed to be able to benefit from the legacy of the first wave.

Making It Up as I Go Along:
The Formation of a Muslim Chaplain

Mary Lahaj

Islam is the religion of my parents and grandparents. How do I manifest its true practice? After September 11, and after giving hundreds of speeches about Islam in large halls, I felt more like a talking head than a practicing Muslim. My spiritual journey was stalled: I needed to find a way to practice this religion by the heart and not by the head. I don't know how or when it happened, but my heart had developed a thick, impenetrable crust. Luckily, I was shown a possible means of excavating a compassionate heart and connecting deeply with others, one-on-one. The path led me in pursuit of clinical pastoral education.

I applied for my first unit and was accepted at Saint Vincent Hospital in Worcester, Massachusetts. Anyone who has ever studied to be a chaplain knows that if you can't get over your own "issues," you can't be present for anyone else. In my first unit of CPE, I never managed to get out of my own way; I remained entrenched in my existing self-conception. I knew more

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about Islam than my supervisor! She tried to penetrate my inner crust, but made little progress getting me to understand the concept of being present for others. When I was with others, I clung obtusely to the only way I knew how to be—an educator. I will be eternally grateful to my first supervisor for not giving up on me. She knew better than I the extent of the challenges I was facing, and yet she must have seen some potential. With her support, I applied and was accepted into the selective residency program at Brigham and Women's Hospital, an acute trauma hospital in Boston.

THE STRUGGLE WITH NOT BELONGING

Growing up as part of an embattled minority in America, I shared the prevailing feeling in my family of not really belonging to either world—an identity crisis I had already spent a lifetime trying to resolve. Now it came back to haunt me with a vengeance. Yet while I struggled with my personal limitations, the demands of the clinical work at the Brigham left little time for self-analysis. I was part of a multi-faith staff of chaplains with hundreds of patients to visit, a referral list to adhere to, and on-call requirements once a week. In addition, I took over the pastoral care of the Muslim patients who were scattered throughout the hospital.

After rounds on my assigned floors, I checked in on the Muslim patients. Sometimes I would pray with them, wait with their families, and generally tend to their religious needs, such as prayer, diet, and Qur'anic tapes. Many times, I imagined myself as the hostess of the hospital, greeting the Muslims warmly with peace, treating them as valued guests, and demonstrating as much Islamic culture and etiquette as was familiar to me.

From the beginning of my clinical work, I had observed how language, cultural, or religious differences presented barriers to efficient patient care and communication. With Muslim patients, all three were usually present. So, as the Muslim chaplain on staff, I was frequently invited to join the medical team in family meetings and honored to do so. However, I had a number of problems with these privileged invitations. First, because I was wrestling simultaneously with the embryonic stages of pastoral formation and keeping the old familiar pangs of identity crisis at bay, these invitations felt premature. Second, because I was the "expert" on the team, I was pre-disposed to fall back on the familiar role of educator, precisely the security trap I was trying to avoid. Third, since the Muslim population was so widely diverse, I

was frustrated by my own limitations in communicating with patients, especially when they spoke no English. I felt pressured by the medical team to bridge the gap between "us" and "them," when I myself was more "us" than "them." Although I am a second-generation American Lebanese Muslim, I don't speak any languages of the traditional Muslim world and was born and raised in a suburb of Boston.

<div align="center">MEETING AN IRAQI FAMILY IN CRISIS</div>

My first family meeting as a chaplain was with an Iraqi family. The medical team, who had been treating a family member for leukemia over many months, called the meeting in order to discuss the futility of further aggressive medical treatment. The doctors were hoping to persuade the family to give them permission to stop.

I was asked in advance about possible cultural and religious influences that might have an impact on the family's decision. Inexperience made me wonder: Was I being asked to fix something? Was I supposed to persuade the family? Meanwhile, I had scarcely met them, and knew next to nothing about their culture. Even the patient had been unconscious for most of my visits.

However, based on my background awareness of Islamic history and current events, one conversation I had had with the patient's wife, and my knowledge of the genesis and demographics of the Muslim community in the Greater Boston area, I could make some guesses. The couple belonged to a local community of Iraqis and resided next door to a mosque that I was familiar with. When I had asked the wife if the family attended there, she had said no, they didn't go to "that mosque." This bit of information suggested to me that they were Shi'a Muslims, because in that tradition, a dedicated Shi'a mosque is generally preferred over any other. When I learned that the patient and his wife had emigrated from Iraq in the early 1990s, I guessed it had been to escape Saddam, since Saddam tried to eliminate Shi`a Muslims in the early 1990s in northern Iraq. I shared these conjectures with the other team members, and they proved to be correct.

I should have known that the information I had given the medical team was ample. But I thought something more was expected of a chaplain at a family meeting. Should I quote verses from the Qur'an or even bring in a Shi'a *imam* to try to change their minds? My subjective feelings toward the patient were in line with those of the rest of the team.

By the end of the meeting, though, the family spokesperson remained adamant. The patient, he said, had survived the murderous intent of Saddam Hussain and left family and homeland, just so he could practice his religion freely. "As Muslims, we can never give up on a human being." Despite the medical team's arguments (and mine), the family's beliefs prevailed. Treatment would continue. In the post-meeting assessment, one of the doctors noted, "They sounded just like holocaust survivors, because they never would give up hope, even in the worst situation."

When I analyzed what I had contributed, it didn't seem to amount to much. I didn't feel as though my insights had been enough to benefit anyone. Eventually, though, I learned my own value. The Muslim chaplain provides an authentic advocate for Muslim patients, reflecting the sensitivity and respectfulness of the hospital to religion and culture. Her presence helps build trust between the doctors and the family/patient and lends credibility to the transparency and motives of the entire medical team.

Defining the Role of a Muslim Chaplain

Presenting myself to Muslim patients as "the chaplain," with no predecessor, role model, or handbook of instructions, gave rise to some embarrassing moments for me. For example, there is no word in Arabic for chaplain. I remember being introduced to a Kuwaiti patient by an Arabic interpreter as "the imam." In traditional Islam, as in Catholicism, congregational prayer leaders are always men. The look of disbelief on the patient's face was ludicrous. After that, I decided to introduce myself as "a Muslim sister on the staff." Then I would just go into action, ensuring that the patient's religious (and comfort) needs were met.

Since the actual imam's position at the hospital was also relatively new, I usually had to define his role at the same time I was trying to define my own. Due to my availability, the staff was eager to learn from me and inquired frequently: "What is an imam? What do they do?" Followed by, "Who are you and what do you do?"

As a pioneer in the residency program, I felt I was carrying the future of the whole Muslim community on my shoulders. I had to keep in mind that if this was going to be a legitimate profession in religion for Muslim women, I needed to describe my role and the imam's role as two distinct jobs. I also understood the significance of getting these descriptions right for the medical

staff, so that they could give the same high level of care to their Muslim patients as they gave to everyone. But to do so, they needed to become discerning and know whom to call for their patient or for the family. Providing discernment is an important part of the Muslim chaplain's job.

Being called to bless a Catholic newborn was a challenge to my emerging identity as a Muslim Chaplain. I needed to be creative. I made up a prayer using just enough Christology to be true to my tradition (which honors Jesus as a prophet, but not as the son of God) and still be meaningful to theirs. I fondly recall my first blessing. I was on call, the only chaplain in the hospital; I was called to the room of the new mother and her baby. As I was reciting the prayer I had prepared, I came to the place where the sign of the cross should be made. I paused, waiting for an idea to come to me. Then I turned to the baby's grandmother, whom I noticed was wearing a cross, and asked if she would like to participate in the blessing. Her joy at being included brought tears to her eyes—and to mine as well.

I was also asked to bless Muslim newborns, reciting the *adhân*, the Call to Prayer, in their ears. I fully expected that the babies' fathers would do it, or that the parents would ask for the imam to do it. But when I asked for their preference, nine times out to ten they asked me to do it.

Doing the blessing was one of the most gratifying experiences I had in my residency, because it gave me an opportunity to make a religious and life-changing event even more meaningful. It seemed that many of the young parents I met were uncertain of how to execute the tradition. Usually they would say, "Oh yes, we know about that, but would you do it for us?" Ecstatic and grateful to have the blessing done at the hospital, these young people received an official "certificate of blessing," (originated and signed by the Muslim chaplain), which I suspect they will cherish forever as a souvenir in the life of their children.

I would have liked to continue the work of pastoral formation and had more clinical practice in being present for patients. Part of the challenge of a residency program lies in the fact that residents are only temporary members of the hospital staff. Being seen as an outsider and feeling like an outsider were doubly uncomfortable for me. I think that the depth of this discomfort inhibited my professional development.

I was grateful to be part of the discourse of an institution as grand as the Brigham, where diversity is appreciated and leveraged to enrich patient care. I was humbled to serve the hospital community, especially the Muslim

community, and to be present to all those who sought solace, companion-
ship, and kindness in their darkest hour, because it was they who touched
my heart. It was an intense period of self-discovery, which led to God-dis-
covery. The supervisor of my first CPE unit would be pleased that I finally
came to recognize the importance of being over doing—and that being in
the presence of Allah, I learned to listen to my heart and surrender it to
love, kindness, compassion, and the power of empathy. This, I believe, is
the true practice of Islam.

Supporting Your Muslim Students:
A Guide for Clinical Pastoral Supervisors

Rabia Terri Harris

Editor's Note: This guidebook for the supervision of Muslim students was written at the request of the Task Force on Islam of the Association of Clinical Pastoral Education in an effort to enhance effective supervision of Muslim students. At the 2008 meeting of the Muslim Chaplains Association, Rabia Terri Harris was asked to develop a guidebook for clinical pastoral education (CPE) supervisors committed to accepting Muslim students into their program. She brings thirty years of experience in Muslim community affairs to the work of preparing this guidebook. We are grateful for this resource. It is her wish and mine that this guidebook will be a helpful resource, contributing to a mutually fulfilling learning experience both for the pastoral supervisor and for the Muslim student.—C. George Fitzgerald, chair, ACPE Task Force on Islam and president of the Editorial Board of *Reflective Practice*.

In the name of God All-Compassionate, Most Merciful

A MUSLIM'S CONVICTIONS: GOD, GOD'S MESSENGER, GOD'S MESSAGE

A person becomes a consciously responsible member of the community of Muhammad(s)[1] by stating with the tongue, and affirming with the heart, a concise double proposition. It is called the *shahadah*, the witnessing.

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> *I bear witness that there is no god but God. And I bear witness that Muhammad*
> *is God's servant and messenger.*

Whoever states and affirms this double proposition is a Muslim, an inheritor of the great spiritual tradition generally referred to as Islam. Islam, an Arabic term with multiple implications, is frequently translated into English as "surrender" or "submission." I feel it is less misleading to translate it as "acceptance." A Muslim accepts what God does and seeks to be in agreement with what God does. And among the great acts of God is the mission of Muhammad.

Muhammad, when he taught in the seventh century CE, spoke Arabic. Afterwards Arabic became a sacred language, but it had been spoken for centuries before, by people who followed a number of different religions. The word for God in Arabic is *Allah*, literally "the God:" God, God's-self. (The Arabic language has no capital letters, but European usage changes that.) "Allah" is the word for God commonly employed by Arabic-speaking Christians and Jews, as well as by Muslims. Because people who don't speak Arabic frequently misunderstand this word as indicating some special divinity unique to Muslims, in this document we will usually say "God" when talking about the divine.

Still, sometimes words are more than words. "Allah" is indeed understood by Muslims to be a name. It's more than merely a descriptor; it's a form through which Deity Itself may be addressed, engaged by human beings. Islamic scripture insists that God is addressable and may be engaged in many ways. "Allah," despite its importance, is just one among countless divine names. Yet it is the central intuition of Islam that Deity Itself is not just one among countless gods. Ultimate reality is single, and it is to ultimate reality alone that human fealty belongs.

This conviction may, of course, play out among humans in a variety of ways. Distinctive of Muslims is the second half of our profession of faith, affirming the servanthood and messengership of Muhammad. We hold that this particular human figure, embedded in history and controversy, did not merely arise and begin to spread his own ideas in the Arabian Peninsula long ago. He was specifically sent by Deity Itself to teach Deity Itself, in the words of Deity Itself, for the benefit of all. In this calling, he was the last of a very long line, including Abraham, Moses, and Jesus. This is what Muslims mean when they talk about "the prophets."

Muhammad is venerated, but not worshiped, by the historical community that has inherited what he did and said. We accept that his teachings keep us properly aligned with ultimate reality. And we prefer for ourselves the form in which he brought these teachings to earlier versions of the same divine gift.

As the profession of Islamic faith is double, so the teachings of the Prophet of Islam are also double, with one branch in eternity and another in history. Parallel to "I bear witness that there is no god but God" is *al-qur'an*, The Recital, divine speech making itself audible through human lips. Manifested in episodes over the twenty-three years of the Prophet's mission, yet unified into a single text, the Qur'an, the sacred scripture of Islam, is continually recited and studied throughout the Muslim world. Its phrases, imagery, and subtle textures resonate around us.

The Qur'an shares many points of reference with the Bible, including its overall moral orientation and numerous stories, but does not at all resemble the Bible (or in fact any familiar genre) in its literary form. Muslims hold it to be pure revelation, to be accepted as such even when incompletely understood. We have no room in this brief introduction for even a basic examination of this extraordinary text, which itself forms the deepest sanctuary of Muslim life. But it is important for the sympathetic reader to understand how emotionally and spiritually central the Qur'an is to Muslim religious experience, and how challenging an experience this can be to explain to those who have not tasted it themselves.

Muhammad made a clear distinction between divine revelation and his own preferences and rulings as a spiritual guide and community leader. Yet because the Qur'an recommends the Prophet as a model to be followed, Muslims have made far-reaching efforts to fashion their actions after his. Over the centuries, thousands of eyewitness reports of his words and deeds (called *hadîth*, literally "news") have been collected and subjected to a painstaking traditional process of authentication. The results of all this research have been classified according to their level of likely authenticity, from completely reliable to known forgeries, with many degrees of probability in between. (Many of these classifications are argued even today.) This huge corpus, mastered in its entirety by extremely few, but known in some portion or another to every practicing Muslim, shapes the sense the community has of its founder as a unique personality and spiritual force. It is the text basis for what we know of the *sunnah*, the Tradition, according to which we

aspire to live our lives. Following the sunnah makes concrete the second branch of a Muslim's profession of faith: "I bear witness that Muhammad is God's servant and messenger." The second dimension of the Prophetic teaching, therefore, is the enormous exemplary power of the Prophet himself.

Supervisory Note

A Muslim chaplain will be in constant need of consulting this example. Of relevance to supervision is the quality of a student's relationship to it. Is the Muslim student dutifully reciting dicta, or pursuing a deep conversation with the Messenger of God? How does the student profit from the Prophet?

A MUSLIM'S CONVICTIONS: THEOLOGY

A famous hadîth report informs us that Muslim faith implies belief in:

- God
- God's angels
- God's scriptures (plural)
- God's messengers (also plural)
- The meeting with God (sometimes phrased as the Last Day or the Day of Judgment)

to which some versions of the report add, in:

- The Divine Decree, that both the good and the bad are under God's control

and to which a very widely used traditional formula adds, in

- The Resurrection after death

Of these, only the matter of the Divine Decree (sometimes translated as destiny) is at all controversial: a modern minority of thinkers denies its authenticity. But the overwhelming majority of Muslims, with the strong backing of Qur'anic texts, will agree on the normative quality of all these doctrinal points. A simple sincere recitation of this list is all that is required for one's faith to be "in good standing." But that, of course, is only the beginning of a long important process.

Supervisory Notes

1. Sometimes it may be necessary for supervisors to help jumpstart this process by encouraging Muslim students to articulate what the

basic points of doctrine mean for them. How does it actually change you to believe in God? Where do angels fit in your twenty-first century life? When on the hospital floor have you met the Divine Decree? Some Muslim students may be startled by questions like these. That cannot be resolved by consulting authorities. Fire away: we need to stretch our theological muscles.

Muslim life is permeated with theologies, but these are rarely made explicit. The theological structures and conclusions we assimilate are often taken as givens, as if they were revelation; yet they are all historical formulations, the products of particular times. Not everything that reaches us is equally useful to us. Faith tells us that revelation and Prophetic example will always provide a trusty framework for making sense of what happens, and the experience of our predecessors may often help us along. But it is we ourselves, ultimately, who are obliged to do the work of uncovering meaning. That prospect may be daunting. Theologically, as long as Muslims' understandings are rooted in Qur'an and sunnah, Islamic tradition has allowed us enormous interpretive freedom. Contemporary Muslims, however, out of humility, are sometimes hesitant to claim this legacy for themselves.

2. Tactful supervision can encourage Muslim chaplaincy students to take the valuable risk of becoming active contributors to their own tradition. But the resistances to assuming this role must also be respected. There is a long story behind the roles. As students discover this, they begin to make interpretive choices. By so doing, they enrich their interior lives.

A Muslim's Convictions: Differences of Opinion

In a famous hadîth, the Prophet remarks, "Difference of opinion in my community is a mercy." Some tellings of the hadîth, though, limit those benign differences to scholars alone. Over a number of centuries, in many places, the latter version has taken broad precedence over the former. At the same time, the definition of "scholar" has become severely restricted.

Many Muslim societies, in the effort to avoid insecurity and social dissension, have made conformity to the views of selected earlier thinkers into a primary religious virtue. But the thinkers themselves would likely have been dubious about this kind of piety (they did not practice it themselves), while as a guarantor of public peace, the strategy has only sometimes been successful. Factionalism still periodically reaches the point of

violence in many places. A new approach to the civil accommodation of internal differences, according to the Prophetic spirit, is therefore high on the agenda of many concerned Muslims today. And the laboratory of the public need is, as always, the private soul. Your students may show it.

Supervisory Note

Supervisors may find it helpful to know a few basics about continuing differences of opinion in the Muslim community. Your students will teach you more. Some of these differences are identified by established names. Others are less matters of allegiance than of attitude: for convenience, I have coined names for them here. Each of your Muslim students will start out with received opinions located somewhere on a continuum of interpretations. They may very well end up with conscious opinions located somewhere else.

Here is a brief overview of controversies current on the American scene:

- **Sunni/Shi`i**. An early political fork in the road that generated two separate Islamic worldviews. For a very rough historical analogy, think Protestant and Catholic. The strands, despite holding strong views on each other, tend to know astonishingly little about each another.

- **Sufi/Salafi**. The Sufis, esoterics and mystics, are an old presence on the Muslim scene, if sometimes a contested one. The Salafis, puritan reformers, are a phenomenon of the past two hundred years. The latter critique the former for self-indulgence, fantasy, and betrayal of Islam's social promise. The former critique the latter for intolerance, narrow-mindedness, and spiritual failure. The argument can become intense.

- **Traditional/Progressive**. As everywhere, one group seeks to preserve a beautiful past, while the other aims to invite a beautiful future. Traditionalists far outnumber progressives, but, in the United States and a few other places, both views are currently undergoing interesting mutations. The entry of these terms themselves into Muslim usage is part of that transformation.

- **Assimilationist/Separatist**. As happens with other people in other contexts, there are different opinions among Muslims on the practical politics of minority status. Some hold that Muslims should be participants and players in the larger society, while others hold that Muslims should withdraw and establish their own alternative society. (Their presence in a CPE program virtually guarantees that your students will incline in some degree toward the assimilationist pole.)

- **Strict Constructionist/Broad Constructionist**. Not yet in Muslim community use, these terms from U.S. constitutional history nonetheless delineate a relevant difference of opinion. "Strict constructionist" Muslims view the Revelation as primarily law, and read its precepts as precise and binding. "Broad constructionist" Muslims view the Revelation as primarily moral suasion, and read for the "Founder's intention" behind specific texts.

- **Exclusivist/Inclusivist**. These terms are also not yet in common use. Exclusivist Muslims believe that Islam in now the only religion with salvation value. Inclusivist Muslims believe that other religions maintain salvation value. (Different degrees of inclusivity exist. Some Muslims believe that God may accept Jews and Christians into Paradise, but not Hindus or Buddhists.) All parties base their views on Qur'anic texts.

These differences of opinion are just the first layer of Muslim diversity. Other important variations in style and substance result from culture and background. In the United States, immigrant Muslims differ significantly from converts, and both groups differ from indigenous Muslims. (Some African-American families have been Muslim for decades, if not centuries, while many more recently arrived families from the Arab or Indian subcontinental regions are in their second or third American generation.) Iranian Shi`is differ from Lebanese Shi`is, Nigerian Sunnis from Malaysian Sunnis. African-American converts who drew their first inspiration from the Black Muslim movement differ from African-American converts who drew theirs from Saudi Arabia or from Senegal. Finally, every mosque is independent of every other mosque, and many people are not active in mosques at all. Amid all this, the proponent of Unity must develop a place to stand.

Matters of Observance: The Pillars and Beyond

Islam famously bases itself on five pillars of practice, agreed upon by all:

- *Shahadah*, profession of faith (using the double proposition with which we began)

- *Salah*, regular ritual prayer (following specific forms taught by the Prophet)

- *Zakah*, cleansing of wealth (through a small percentage tax on liquid assets owed by the community at large to its own social maintenance, and particularly to the poor)

- *Sawm*, annual fasting (from before sunrise to sunset during Ramadan, the lunar month when the Qur'an was first revealed)

- *Hajj*, once-in-a-lifetime pilgrimage for those who can afford it (to Mecca, where Muslims believe the oldest temple to the One God stands: raised by Adam, rediscovered by Hagar, rebuilt by Abraham, and rededicated by Muhammad, it determines the direction that we turn in prayer).

Supervisory Note

All of these practices will affect the lives of your Muslim students, and several will be directly implicated in their experience of CPE. Supporting students' practice of the Pillars may be unfamiliar to supervisors, but it is essential, and basically simple enough to achieve. Beyond the Pillars, though, opens the sea of sunnah, of the Tradition governing social relationships. Here you will encounter a host of precepts, as well as private adaptations to those precepts. Bewildering at first, it is not so difficult to negotiate as might appear.

THE AFFIRMATION OF UNITY AND ITS CONSEQUENCES

A word worth learning: *tawhid*. It means "affirmation of unity," and stands for what the profession of Muslim faith is meant to accomplish: the clear knowledge that God is one, alone, incomparable. Not all faith configures this way. Muslim chaplains serving as trainees in hospitals will be called to attend patients from a variety of faith groups. According to whether their own inclinations are inclusivist or exclusivist, those trainees may or may not feel at ease with the basic faith of those patients. Even inclusivists, though, will not feel comfortable employing language or concepts specific to other faith traditions. For instance, though Muslims revere Jesus as one of the greatest of prophets, we cannot call him God, or the son of God, without transgressing a bedrock principle of our faith. We do not call God "Father" at all, or "Father/Mother" either: Qur'anic revelation bans this kind of analogy. The challenge for Muslim chaplains is, thus, similar to the challenge for Jewish chaplains: to find the means to effectively support suffering persons whose beliefs are not credible to us, and to manage this routinely without either offending them or violating ourselves.

Time for Prayer

All Muslims know that we are religiously obligated to offer five formal prayers a day. (Shi`is liturgically condense these five into three occasions a day.) All of us also know that arranging this can be a problem. Western societies are not organized around calling a halt to the world's work at regular intervals, day in and day out, in order to remember God. The most God-time one is granted by the general culture is a single day a week, and even this has long been eroded. A Muslim, though, should be observing a tiny Sabbath every few waking hours. It's hard to carve out the time for this practice in the first place, and particularly hard to do it and not be considered weird. Yet there is nothing more sustaining for practitioners than thoughtful accommodations for prayer.

Most hospital chapels are full of pews. Muslim prayers require open floor space oriented in the direction of Mecca, the *qiblah*—and there are differences of opinion about the qiblah. In the United States, some pray east while others prefer northeast, following the curvature of the earth. Yet neither a lot of space, nor special space, is required. Muslims can offer prayer in any clean location that is not a graveyard or a toilet, and the place can at other times serve some other use. The size of the space is only the room needed to make a prostration: a prayer rug is smaller than a standard yoga mat. (Even the rug does not actually have to be present, only the cleanliness.) The qiblah issue, too, may be easily resolved by providing a compass or simple map indications of north or east. Yet for those few minutes—and a prayer episode is only a few minutes—a worshiper is not to be disturbed. And this can be an insuperable obstacle in a place as crowded, stressful, and demanding as a hospital. Even if the physical space is available, the psychological space is all too often not to be found.

Supervisory Notes

1. It is religiously permissible for Muslims who have missed their prayers due to pressure of circumstances to make them up later, ideally before the end of the day. A sensitive supervisor, however, should not take advantage of this permission for convenience and should also be alert to a student who relies on it too much. If the prayer is always delayed, or begins to be missed altogether, then that student is under too much pressure. A regular prayer routine is the gold standard for Muslim self-care.

2. It often happens that individuals have important interior struggles around the offering of prayer. While chaplaincy students are likely to be observant, there is no guarantee of this, and even the most devout may one day find themselves in the middle of a crisis of conscience and practice. If supervisors understand the importance of the ritual prayer and respect it, they may be of use during such crises, which sometimes result in meaningful spiritual gains. But if a student senses that a supervisor is dismissive of the prayer, even if that student is refusing to pray, the relationship is likely to be damaged.

3. Muslim students may have as little experience in talking about their prayer lives as they do in articulating their theologies. They may find it hard to share what they feel. The experiment is strongly to be encouraged.

Blessed Ramadan

The month of fasting is determined according to a purely lunar calendar, and so falls roughly eleven days earlier every solar year. In the year 2009 CE, Ramadan will begin around the twenty-second of August, and the year after that, around the eleventh of August. The cycle takes thirty-three years to complete. Hijri-Gregorian date converters are easily located on the Internet, and are reliable to within about a day. Due to the custom, adhered to by many, of starting a new month with the physical sighting of the lunar crescent rather than basing it on astronomical calculations, there is always a small margin of error. Similarly, it may be impossible to know in advance whether the liturgical month will last twenty-nine or thirty days. Muslims, despite some exasperation, get used to living with this uncertainty. It wreaks a certain amount of havoc on tight schedules, but nonetheless it has to be scheduled.

Ramadan is the central celebration of the Muslim year. Pilgrimage alone is more important. But Pilgrimage visits rarely, like a dignified guest, while Ramadan comes round regularly, like an intimate friend. The days can be quite difficult, but the nights are festive, full of food, family, and conviviality, as well as special devotions. A Muslim without access to community during the nights of Ramadan is likely to be sad.

Fasting Ramadan is an obligation, with exceptions. Children before puberty, and the chronically ill, need not fast. Women during menstruation are temporarily excused; they must make those days up later. Pregnant women, nursing women, travelers, the old, the sick may decide each morning whether to fast or not. And of course, many people are simply not

observant. What's amazing about Ramadan is that, each year, those who are fasting rediscover that the thing is possible. Sometimes we also rediscover that less comfort can mean more joy. Those who are not fasting may wish that they were. It's a process that grows on you.

The fast is quite specific. It begins before daybreak and ends when the sun sets, a day at a time for a month. Fasters abstain from food, drink, tobacco, and any other form of intake (other than breathing) during each day, as well as from sexual stimulation and arguments. You watch your lanuage. You watch your ego. Eventually, you watch your heart.

Supervisory Notes

1. Supervisors expecting Muslim trainees should find out in advance when Ramadan will arrive. Cut your students some slack in Ramadan. The reaction times of fasting people tend to be a little slow and their decisions a little odd, especially late in the afternoon. It is sometimes very hard to stay awake or to get work done, and the nights may be fully committed. Fasting also tends to make one emotional, vulnerable, occasionally even raw. This is a significant part of its value.

2. Eating in front of fasting people rarely bothers them. All sorts of other things may. But along with irritation, one's sense of compassion may increase perceptibly during the month. Ramadan is a great purifier, as well as a premier occasion for spiritual growth. A canny supervisor will learn how to put that to use.

Holidays

The two big holidays of the Muslim year are the end of Ramadan (*Eid al-Fitr*) and the end of the Pilgrimage season (*Eid al-Adha*). The first is generally a one-day holiday; the second a three-day holiday. Both of them are festive family occasions that may involve travel. It is considerate to allow students some wiggle room in their scheduling around these times, given the inevitable last-minute calendar adjustments.

A number of other religious holidays exist and may be inspirational for your students, but are not generally taken as "days off." Iranians celebrate their ancient national new year on the first day of spring, and they will want it off. Shi`i students will also commemorate the tenth of *Muharram*, a day of mourning.

The Tradition

The Tradition, or sunnah, is the daily practice of the Prophet, recorded in painstakingly fine detail. We know how he brushed his teeth, how he slept, what sorts of social etiquette he preferred: nearly everything that couldbe outwardly observed about a person. We also know many things he advised other people to do. Muslims may or may not be distinctive in dress and behavior, depending on their relationship to the Tradition. And that relationship may be a matter of choice or a matter of habit.

Some Muslims seek to take on as many of these practices as they can manage in their own lives out of love (for the Prophet inspires great love), in order to feel closer to him, and perhaps even to taste part of what he knew. Others do it out of prudence. Since we know that Muhammad was approved by God, it follows that all of his preferences are beneficial. Clinging to them is one clear way of maintaining spiritual safety in an ambiguous world. We cannot be sure with the same certainty that other forms of behavior will be divinely accepted. Others do it to accumulate merit. Others do it because everybody else does, or their families insist that they do, or they feel guilty if they don't.

On the other side of the balance, some Muslims may not dress and act in a distinctively sunnah fashion because they are broad constructionists on the imitation of the Prophet. They feel that if Muhammad were alive today, he would suit his personal exemplary teaching to the contemporary world just as he originally suited it to seventh century Arabia: for teachers, circumstances alter cases. They, therefore, hope to align the spirit of their acts with the spirit of his acts.

Some may feel that engaging in publicly distinctive religious behavior puts one in too much danger of spiritual pride. Some note that the Prophet sharply distinguished Revelation from sunnah; so they feel free to give priority to something else. Some are resisting their own families, an idea of duty, or somebody else's notions about God.

Supervisory Note

The "why" of all this matters, for the Prophet taught that actions are judged by their intentions. So however Muslim students happen to comport themselves, supervisors may be of enormous assistance by helping them to clarify their intent.

Common Religious Scruples

Food. According to the Qur'an, Muslims are to abstain from pork products and alcohol (also carrion, the drinking of blood, and food sacrificed to idols). It further states that the food of the People of the Book—Christians and Jews—is lawful to us, as ours is lawful to them. "Our food" is taken to imply meat slaughtered in a particular sunnah manner, with the pronouncement of the name of God. Such meat is called *halal*, religiously lawful. Halal butchering is very similar to kosher butchering, and, in fact, when halal meat is not available, many Muslims will seek out a kosher butcher, since the food of People of the Book is lawful. Others prefer to abstain, while still others will eat commonly available non-pork meat after pronouncing the name of God over it themselves, like a table grace. (Since this whole country is overwhelmingly Christian, as well as slightly Jewish, by tradition, those who take this course reason that all food produced here is "food of the People of the Book.") Some individuals will require halal beef or lamb, but eat common chicken. Ordinary fish, dairy, and vegetarian meals are always good. When in doubt, ask your student.

Dress. The Qur'an tells Muslims of both sexes to dress modestly. The sunnah is that this means women cover from neck to ankle, men at least from waist to knee, in public places, while tight clothing is to be avoided by everyone. In addition, the Qur'an advises women of childbearing age to wear an additional loose overgarment when leaving the house "in order that they may not be molested." Older women can choose to continue or discontinue this precaution.

Some people simply take modesty requirements into consideration when putting together their different forms of national dress, including American dress, while others enjoy wearing clothes of types that were current in Prophetic times (and in some places remain current). Strict constructionists of the sunnah may hold Arabian-style clothing to be required. These Muslims, however, are unlikely to become chaplains.

Head covering by women is something of a vexed question. Because of different constructions of a single Qur'anic verse, some people hold that God requires women to cover, while others believe covering is a sunnah; all the different points of view about the sunnah may then apply. Female face-covering may also occasionally be found, even in the United States, but its practitioners are now a small minority in the Muslim world. Originally a

mark of aristocracy in pre-Islamic Arabia, the facial veil is prohibited during the Pilgrimage rites at Mecca, when no class distinctions may be displayed. Whatever the decision in the matter may be, covering or not covering is a personal issue for each Muslim woman. The choice should not be a matter of concern in the hospital or in the group.

Gender Relations. All versions of Islam place great importance on the family, and great care is taken in traditional Muslim societies to keep sexual relations within the family, as the Qur'an requires. It is sunnah for families to exercise close supervision over the social encounters of marriageable people of different genders, lest accidents occur. It is also sunnah to marry early (rather than to burn). Neither option may be easily available to Muslims in the West. Immigrant Muslim families often struggle with the morality of adaptation to prevailing social conditions, while indigenous Muslim families may evolve special strategies of their own. In any case, there is always some element of reserve in the public interaction of the sexes when Muslims are involved. There are boundary issues to be respected.

Supervisory Notes

1. Your Muslim students may not be comfortable shaking hands with members of the opposite sex, patting or being patted on the shoulder, or engaging in other forms of social touch that are deemed innocuous by society at large. Male supervisors, in particular, should be careful to let their female Muslim students set the tone for greeting rituals. A simple exchange of good wishes is always appropriate. Among Muslims, the tradition for greeting and parting is *as-salaam alaykum*, meaning "peace be upon you"; its response is *wa alaykum as-salaam*, "and upon you be peace."

2. Similarly, students may not be at ease facing a person of the other gender for a one-on-one interview in a closed room, which is the format of most supervisory sessions. The situation can be alleviated by choosing a room with a glass panel or leaving the door slightly ajar.

3. Some peer groups like to hug. The practice may be a source of anxiety, and a supervisor would do well to watch carefully for feelings of coercion in the student if a hug is accepted, as well as feelings of rejection in the group if a hug is declined. These things should be talked out. In very conservative circles, there may also be a refusal of eye contact. This is not considered an insult, but a courtesy.

4. Tensions may be considerably lessened if your students are married people. Of course, within the Muslim family itself, none of these

strictures apply. There the social expectation is for a warm and lively family life. The Qur'an holds up the ideal that spouses should find peace, security, and comfort in one another, and the Prophet's domestic practice shows us tenderness and mutual support.

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CERTIFICATION AND ENDORSEMENT

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Islam is not a religion that ordains clergy. There are established certification procedures for traditional scholars, and imams (congregational prayer leaders) are expected to be competent at Qur'an recitation and the basics of religious law. Still Islam has no priesthood, and the pastoral role is not precisely defined. All Muslims are laypersons, and all laypersons are potentially ministers. Those Muslims who are now choosing to become chaplains are simply those who take the task of pastoral care most seriously and who have embraced the opportunity of institutional service. There is no Islamic "church" to help them with their vocation. They are taking this on alone, with the guidance of God.

There is little formal support structure behind your students. There is even less religious structure to receive them when they complete their training. Muslim chaplains, most of whom have learned what they know in the hardest fashion—on the job, are in the process of creating their own profession. Good supervision can help them to make history.

At present, only Hartford Seminary's program in Islamic chaplaincy offers an academic education specifically designed for Muslim chaplains. The Zaytuna Institute's brand-new Islamic Seminary has now begun to transmit traditional scholarship in the United States. Both these programs are strictly voluntary. The U.S. military and the federal prison system have specific rules for the certification of their chaplains. These requirements are addressed by the Leadership Development Center of the Islamic Society of North America.[2]

Concluding Supervisory Note

In your supervision of Muslim students, issues will arise that have not been covered adequately—or perhaps at all—in this limited resource. Should this occur, and if you feel I might be of assistance, please do not hesitate to e-mail me. May we all be blessed in our efforts to grow more aware of God and to serve the growth of awareness in others. May we be permitted to ease the burdens of those who suffer. May the noble work we undertake in

common lead us toward the greater goal of mutual understanding, mutual appreciation, and peace.

Peace be upon you. Rabia Terri Harris.

NOTES

1.   It is customary among observant Muslims to implement the Qur'anic injunction to remember the Prophet by adding the benediction *salla Allahu `alayhi wa sallim*—"may God bless him and grant him peace"—whenever his name is mentioned. The names of other prophets and revered persons are also properly recalled with benedictions, as is the name of God. I honor that practice here. Please consider the remainder of benedictions due to be implicit.

2.   Hartford Seminary, Program in Islamic Chaplaincy, Macdonald Center, 77 Sherman St., Hartford, CT 06105. Zaytuna Institute, 2070 Allston Way, Ste. 300, Berkeley, CA 94704. Leadership Development Center, PO Box 38, Plainfield, IN 46168.

Seeing With Bifocals:
The Evolution of a Muslim Chaplain

Bilal Ansari

I am an experienced chaplain, but a new clinical pastoral education student. I was born in the early 1970s, into a Black-American interreligious family. My mother was Christian, and my father was Muslim. I was raised with the maternal side of the family until I was eighteen-years-old. My maternal grandfather was a Pentecostal pastor, and he made me a child minister. Therefore, most of my childhood was very Christian, both religiously and culturally.

As a young child, my experience of God was that He was that which is to be feared and obeyed. This religious upbringing kept me away from alcohol and drugs, unlike many of my friends, family, and even siblings, who suffered intensely from addictions. Prayer, fasting, and religious discipline were very much a part of my spiritual formation in my early years, and these were tools of outward deliverance from prevalent social evils.

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Then as a young adult, I was reacquainted with the paternal side of my family and decided to embrace my Islamic inheritance. I thought that I could leave the past behind.

As an 18-year-old novice Muslim, I struggled to connect with an Islamic identity. The religion seemed to be too puritanical, too disconnected from my postmodern context. As a college student, however, I was literally and figuratively pushed out front, despite my lack of experience, to serve as the chaplain, *imam*, counselor, and spiritual leader of a community of young Muslims who were all looking for religious identity and sensitive to their social context in America. I had the advantage of having been among the first black Americans to desegregate white schools in the New Haven suburbs. I had been exposed early to personal challenges around race and class identity. Pakistani boys and girls disillusioned with Islam but intoxicated with the American lifestyle, together with alienated Filipino, Mexican, and Black-American Muslims, all looked to me to lead them into some kind of Islamic well-being. I felt completely at a loss trying to guide my community without training. I wanted to be qualified in Islamic spiritual identity formation, but there was no institution in America where this type of training took place.

In 1994, I graduated from college and joined Americorps. I looked forward to being an apprentice, learning from 200 of America's top activists as they worked on restoring community life in America's most blighted cities. Once again, I found myself becoming a chaplain, imam, counselor, and spiritual leader. Within myself, however, I felt completely inadequate, totally unqualified. Soon the ritualistic elements of my Islam practice—prayer, fasting, and religious discipline—were not enough to sustain the demands made upon them. Fortunately, the first traditional Islamic formation institution in America, the Zaytuna Institute, was begun, and I was able to take valuable classes. I vaguely began to discern some structure behind my impromptu chaplaincy. In 1997, I began to volunteer as a chaplain in Connecticut prisons. This led to a long-term, part-time position as Islamic chaplain for the State of Connecticut's Department of Correction. For awhile, all went well. Then, in the aftermath of September 11, 2001, I was in a personal and professional crisis. I was bewildered by the emotional, psychological,

and physical onslaught that challenged me. It was not a simple thing to leave the past behind.

I had been raised in the literalist tradition of Pentacostal Christianity. Then I had come under the influence of an ultra-conservative version of traditional Islam. In both, religious improvisation is strictly prohibited. And yet something had to be done. So I entered the Islamic chaplaincy program at Hartford Seminary, to find out what it was that was missing, and I found myself propelled into clinical pastoral education (CPE). I'd been a chaplain for a decade, and an organizer of chaplains, and I'd never paid any notice to CPE. It was clear that I needed to find meaning for my own pastoral care.

Two Stories About Being a Muslim Chaplain

The following two verbatim extracts illustrate some of the distinctive experiences of Muslims in chaplaincy training. In the first verbatim, I learned how to use prayer in the pastoral care of a Christian patient. The second verbatim illustrates the importance of praying from the Qur'an with a Muslim patient. These are two samples of my learning journey. I hope these brief verbatim extracts, while full of my own story, will also cast light on some of the distinctive experiences of many Muslim trainees.

Mary, 47 and widowed, at 5'6'' weighs all of 110 lbs. Her long brown hair has dominant silver streaks. Mary's face and spirit looked as if they once could have lit up a room due to her powerfully lucid crystal blue eyes. Years of damage and pain have clearly taken their toll. Mary seems almost like a child captured in an adult's body. Mary is being treated for bipolar disorder/depression and crack cocaine addiction. She has been clean on and off for eight years.

> PATIENT: I am Catholic and would like to soon see a priest for my confession.
>
> CHAPLAIN: Would you like to talk with me until a priest is available to meet with you?
>
> P: Of course, let's go to the day room and talk. What are you? I mean, what is your religion?
>
> C: I am a Muslim. My religion is Islam.
>
> P: That's cool. Didn't you guys just have a holiday recently?
>
> C: Yes. It was Ramadan. Our holiday is called *Eid al-Fitr*.

P: I know, I know about Muslims.

C: How do you know about Muslims?

P: My apartment building in New Britain is full of them. I used to see them leaving early in the morning going to prayers. I know they were going to prayers because I asked them one time, where you all going so early in the morning? They told me to prayers.

C: That's good, that you know about other faith traditions. Tell me about your faith tradition…

I had felt an internal pull to evaluate her encounter with my faith tradition for conversion purposes, but I ignored that. Instead I aimed to be present with her, seeking to understand her walk with her own faith tradition and, ultimately, to hear what her concept of God was. I invited her to pray. It was my first attempt to use prayer in the pastoral care of a Christian patient. My desire was to learn how I would feel getting beyond this threshold, and to find out how the patient would accept and benefit from praying with me. Here's how I went about it.

C: Do you mind if we pray together, Mary?

P: No, I don't mind. I would love to pray.

C: Dear God, Mary and I come before you humbly asking for your support. We know with you is all help, and we feel peace in your presence, God. We need that peace, God, in our life. God, Mary acknowledges her shortcomings in the past with crack, her shortcomings as a mother, her running away from her problems, her pain and loss. God, she acknowledges how all this has pushed her daughter away from her, who is hurt with anger. God, please give Mary the strength to stay strong and be the mother and woman you desire her to be. Certainly Mary will rise above these challenges in her life with your support, and we thank You, God, for hearing our prayers. We ask You these things believing in You. Amen.

Although it was a simple interaction, I had taken a big leap inwardly in initiating this prayer. In Islamic doctrine as I had learned it, to perform personalized essential ritual worship, such as prayer, that is not prescribed by the legal sources is grave sin. At the core of my own theological presuppositions, which had influenced my ministry up to this point, was the concept of *bid`a*, or blameworthy innovation in religious matters. Ultraconservative Islam warns about innovation in ritual worship and religious matters. However, if I, as a Muslim, don't pray with Christian patients, then

I am less compassionate as a pastoral caregiver. The Qur'an tells us that Muslim pastoral care is the best that has evolved for humanity! So how was I going to reconcile my ethical imperative to be a compassionate caregiver with my legal quandary?

I came to understand that to perform an act of non-essential religious worship with an understanding of its merit, while not believing it to be essential worship, is praiseworthy. Religious novices with a primary theological understanding might never pray with a non-Muslim in the form I used here or if they did, they would be very uncomfortable. I found this experience immensely gratifying for both the patient and myself. I felt my Christian upbringing strongly in the fluidity of feeling in my prayer, and I felt my Islamic background strongly in the comprehensiveness of meaning in the prayer.

The challenges in this encounter for me were more than theological. I was opening a door onto a part of myself that I had left behind many years ago. In my Pentecostal years, prayer or supplication had been a strength. When I was a young minister in my grandfather's church, regardless of time, place, or circumstance, this part of myself would freely open up to God. During those supplications from the heart, God's transcendence would become imminently intimate. Somehow I had lost this in Islam. We were taught that supplications in the Qur'an, and those of the Prophet, and some prayers of our righteous predecessors, should be memorized and prayed. A relationship to God that once had been close and near had become far and distant. Despite other reservations about the encounter, I felt empowered through this synthesis in my spiritual identity.

SECOND STORY

SJ was my first Muslim patient visit. I had been looking forward to a patient who would be in my comfort zone, as opposed to the vast majority who are not. Ironically, I had no previous knowledge of the patient's religion before my visit; the nurse just told me there was someone she really thought I should spend some time with.

SJ is about 6'1" and about 210 lbs, with a little mustache and several tattoos on his arms. The tattoo most easily identifiable is the Marine Corps emblem. Dressed in faded designer jeans and a similarly colored faded

shirt, SJ had a roaming right eye and a disabled right hand. His bed was meticulously made, as in boot camp.

C*, I reach out my hand to shake his hand*: My name is Chaplain Bilal Ansari. Can we go somewhere quiet to sit and talk for a moment?

P*, as we walk down the hall to his room*: *As-salaamu alaykum.*

C*, amazed*: *Wa alaykum as-salaam.*

P*:* They told you I was Muslim?

C*:* In fact, I did not know until just now, but alhamdulillah [praise God].

After a brief conversation about his son who is sick and in a hospital and about his alcoholism, I invited SJ to share his story.

C*:* Share your story with me. The Qur'an is full of stories, so there is good in sharing your story.

P*:* I used to attend the B** Mosque [a Pakistani ethnic mosque], and right after I got out of the Marines the brothers would assist me, as I was a new convert. But as I began to struggle, no one came to my aid. And when I came around, no one cared to assist me. I stopped attending, which led me to just work and go home. I didn't hang out or party. I worked and came home to support my family. I lost my job. Could not find work. I began to drink more and more. So religion was far from me and any honorable life was just as far. (His eyes roaming around the floor.)

C*:* Look at me. You are a man of honor and service. You are a religiously inclined person. You are overwhelmed by hard economic times and a need to support a family. And, I would probably guess the liquor store is closer to you than the mosque. Is that right?…What is your plan for the next chapter of your story? God has placed you in here to reflect and begin recovery. Before you leave, God has arranged our meeting in this hospital. What does that suggest to you about God's desire for you?

P*:* He wants me to change and get back to my religion.

C*:* What else does that suggest?

P*:* I think he has heard my prayers and that he really wants me to be there for my son.

C: You are a Marine. I served the Marine Corps as a chaplain volunteer also, so I know a bit about what you are made of. You would never conceive of leaving a brother on the battle field alone, right?

P*, he sits straight up*: Never.

C*:* So you have the drive and determination not to leave the battle. You are going to face a battle tomorrow when you leave. How will you survive? Do you have a plan?

P*:* Now I will try to make it to *jumu'ah* [congregational] prayer on Friday. Although I have to walk through and past several major triggers of mine, and it will not be easy. You're right. It will be a battle.

C*:* You think you can do it? You think God will support you in your struggle?

P*:* Yes. Look, He has sent me a Muslim chaplain in a Catholic hospital that used to be a Jewish hospital! God must be looking out for me.

C*:* I know He is. Can we pray together?

P: Please. I need to hear the prayer it has been a long time.

C*, I sit closer and recite the prayer* al-Fatihah *to him in Arabic, and translate it into English*:

P*:* Thank you for coming here.

C*:* I hope our paths cross in the mosque, so that I can witness God's power to transform stories.

P: I hope so too. I really appreciate it. It's amazing that you're here.

C*: As-salaamu alaykum.*

P*: Wa alaykum as-salaam.*

Reciting *al-Fatihah*, the Opening Chapter in the Qur'an, is equivalent to reciting the Lord's Prayer to a Christian or the Sobriety Prayer to a recovering addict. In this context, with a struggling Muslim who has not prayed in a long time, I would pray no other prayer than the Opening Chapter of the Qur'an. No prayer feels better or is more meaningful to a Muslim than *al-Fatihah* because this is the prayer that is found in every ritual episode of a Muslim life. Its cadence and rhyme do wonders when recited, and it is considered a form of healing prayer for the Muslim soul.

This Muslim patient had an addiction problem, a particular source of shame. Among Muslims, addictions have traditionally been legislated against: community considerations have been punitive, not pastoral. There is a common presumption that the first pristine Muslim community was all puritans, with no addictions to alcohol. That belief is far from the actual Qur'anic narrative on alcoholism. Today, the Muslim community, as in the first days of Islam, has to become the place where spiritual wellness is found and sustained.

Finding the Missing Lens: Looking Inward

Most zealous lay Muslims in America think like legalistic theologians and believe that is the proper way to be. But too much legalism compromises our ability to hear the meaning and feeling in our sacred sources, which means we cannot grasp their value for pastoral care. The Prophet Muhammad, peace be upon him, once observed that "religion is giving good advice." Our legalist bent causes us to be evaluative, interpretive, prescriptive, and reductive in our advice.

Yet truly good advice does not evaluate matters on legal grounds without considering their ethical implications. It does not interpret based on theological presumptions about others' meaning. It does not preach ideal behaviors without considering realistic social barriers. It does not reduce a person's feelings to legal or theological facts. Truly good advice emerges out of a place of compassion and attempts to be reflective, by letting the ones in crisis know you understand them where they are. And that is what the Islamic sources show about how our Prophet behaved.

Muslims have problems, and yet there is no one educated to guide the community through grief, anger, death, dying, sickness toward wellness. Such guidance can be found throughout our sacred sources, which clearly articulate a pastoral theology of care based on compassion. That is why I believe that chaplaincy is very much an Islamic necessity that someone in every Muslim community must fulfill. We are in serious need of a missing lens.

I find that working with my CPE supervisor creates a space where reflection on the dynamics of Muslim and Christian personal and spiritual formation turns the best of our respective sacred traditions into bifocals. Although my Islamic chaplaincy experience spans a decade, I feel I am just now beginning to take my first steps inward as a chaplain. And for once in my life I refuse to be pushed out front; I accept to be pushed inside.

Names of God:
Practical Theology for Muslim Chaplains in CPE

Mumina Kowalski

Clinical pastoral education is a standard requirement in the training of professional chaplains. This requirement has introduced Muslim chaplains to CPE programs, and they often enter these programs as the first Muslim student. The situation is challenging for students and supervisors alike: the students may find it difficult to find their way through this unfamiliar educational process, and their supervisors may find it difficult to understand Islamic teachings in order to train and assess these new students. Along with other challenges, Muslim chaplaincy students (like students from Christian and Jewish faith traditions) often struggle with how to give spiritual care to people from other religious traditions, while remaining authentic in their own beliefs and practices. Islamic history and spiritual tradition offer rich resources to guide them.

Increasingly, CPE programs provide a kind of intense and personal interreligious dialogue between seminary students of differing denomin-

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ations and faiths.[1] Coming to know and learn from one another through interreligious dialogue is an important locus for exploring future chaplains' religious and personal identities, especially with regard to giving and receiving peer feedback about attitudes on counseling "religious others."

"PEOPLE OF THE BOOK" AND RELIGIOUS PLURALISM

It is important to know that Islam overtly recognizes the existence and normal status of the "religious other." In explaining their positions on difference of religion, Muslims often rely on the theological model of "People of the Book," a distinct category of "religious others" encompassing members of scriptural traditions with certain transmitted ethical norms. Numerous verses evaluating "People of the Book" can be found in the Qur'an—some critical, others positive. For example, in *Surah Al-Ma'ida* (The Table Spread):

> Say: "O People of the Book! you have no ground to stand upon unless you stand fast by the Law, the Gospel, and all the revelation that has come to you from your Lord." It is the revelation that comes to you from your Lord that increases in most of them their obstinate rebellion and blasphemy. But sorrow you not over (these) people without faith.

> Those who believe (in the Qur'an), those who follow the Jewish (Scriptures), and the Sabians and the Christians, any who believe in God and the Last Day and work righteousness, on them shall be no fear nor shall they grieve.[2]

For a concrete example of normative interreligious relations, many Muslims will point to the treaty instituted by the Prophet Muhammad (peace and blessings be upon him) in 622 CE, a document also referred to as the Constitution of Medina, which secured the rights of the Jews living in Medina to follow the laws of their own religion while under the protection of the Muslim community. This model of religious freedom established by the Prophet of Islam enabled later generations of Muslims to develop a civilization that could imagine and establish institutions where multiple faiths could function together while maintaining their own beliefs and laws.

In some respects this attitude finds modern echoes in interreligious chaplaincy in the hospital setting, where care is taken to provide the patient/client with non-discriminatory religious advocacy. In the words of Naomi Paget and Janet McCormack:

> Health-care chaplaincy is conducted in a diverse and pluralistic setting where the "client" did not go to the institution with the specific need for

spiritual care. The patient is a captive audience, often unable to leave his or her bed and vulnerable due to the hospitalization circumstances.… Chaplains honor the "free exercise" clause of the First Amendment not only by refraining themselves from "evangelizing" but also by guarding against anyone else who might seek to proselytize or take undue advantage of a patient in a vulnerable position.[3]

Muslim chaplains might therefore understand themselves to be the spiritual protectors of their patients, following the Prophetic example.

A less well-known historic model, one that is particularly edifying for chaplains, lies in the hospitals established by the Abbasid caliphate (750–1257), during the first height of Muslim cultural glory. These were, in a sense, interfaith projects. Commissioned by Caliph al-Ma'mun, Christians and Hindus translated medical works from Greek and Sanskrit to Arabic as part of a huge translation movement, and the majority of the medical personnel working in the hospitals of Baghdad at that time were Nestorian Christians.[4] The Abbasid hospitals provide an illustration of how religious pluralism was not only tolerated in early Islamic civilization, but also utilized, producing sophisticated projects of mutual benefit.

"PEOPLE OF THE BOOK" AND OTHER RELIGIOUS PRACTICES

The theological model of "People of the Book," however, does not provide Muslim chaplains today with a plan of action beyond concepts of equal access, cooperation, and non-discrimination. It also brings certain key religious differences to the fore. Importantly, Islamic theology has no doctrine of Trinity or incarnation. In fact, the Qur'an expressly forbids this concept, critiquing its currency among the People of the Book.

> People of the Book! Do not exceed the limits in your religion, and attribute to God nothing except the truth. The Messiah, Jesus, son of Mary, was only a Messenger of God, and His command that He conveyed unto Mary, and a spirit from Him. So believe in God and in His Messengers, and do not say: (God is a) trinity. Give up this assertion; it would be better for you. God is indeed just One God. Far be it from His Glory that He should have a son. To Him belongs all that is in the heavens and in the earth. God is sufficient for a guardian.[5]

Meanwhile, common requests to the hospital chaplain may include prayer, baptism, the giving of sacraments, and other rites that Muslims do not share. Paget and McCormack remark, "Because of the emergency nature of much of health care, chaplains in this setting may be asked to perform services they

may otherwise not do from their own theological position or tradition. Any chaplain would be well served to have thought through possible scenarios and formed a plan before an emergency ministration is requested."[6] Muslim chaplains, too, need to think these matters through, and for this purpose theological concepts beyond "the People of the Book" are required.

The thinking process might begin with the sacredness of visitation. Attending to the sick, whoever they might be, is known by Muslims to have high spiritual value. An Islamic tradition records:

> [God will say] "O son of Adam, I was sick but you did not visit Me." He [the person addressed] would say: O my Lord; how could I visit You whereas You are the Lord of the worlds?" Thereupon He (God Most High) would say: Didn't you know that such and such servant of Mine was sick but you did not visit him and were you not aware of this, that if you had visited him, you would have found Me by him?[7]

This *hadîth qudsî*, or report of divine speech, goes on to call for other good works, such as feeding the poor; it indicates on one level that God wants believers to do good. But perhaps more significantly, this hadîth emphasizes the inherent value of the charitable act to the one who acts on behalf of God, i.e., the one who visits the sick. According to this hadîth, the one who visits the sick discovers the presence of God. The doctrinal correctness of the sick person is irrelevant in this context.

A strikingly similar concept is found in the writings of the preeminent Christian theologian Thomas Aquinas (d. 1274). According to Pim Valkenburg, "Aquinas' theological notion of the 'hidden presence of God' is a hermeneutic opening for discussion between Muslims and Christians on similarities in their understandings about God." Valkenberg's thesis on developing comparative theology for interreligious dialogue uses readings of Muslim texts, including the medieval Muhammad al-Ghazali (d. 1111) and the more modern Said Nursi (d. 1960), as helpful exercises for exploring Christian theology in new ways.[8] Muslim chaplains will draw the most profit from CPE's interreligious encounters when they have the broadest knowledge of their own theological heritage. How, after all, does a Muslim recognize the presence of God?

Knowability and the Names of God

Widely varying theologies have evolved over the course of Islam's history, due in part to the absence of a central religious hierarchy. The common liturgy

of formal prayer and practice supplied by the Prophet maintained a reliable religious standard, but intellectual and philosophical diversity characterized the Muslim territories as they expanded. Comparative theological analysis and response, therefore, reached high development at an early stage.

The knowability of God soon surfaced as an important topic of debate. During the Abbasid era, and, after, the implications of Qu'ranic language and imagery were scrutinized in relation to Greek philosophy and other religious ideas. One major focus was the attributes of God as conveyed by the Qur'an, which were known as *asmâ Allâh al-husnâ*, "the Most Beautiful Names of God." In the classical Islamic study of the divine names, contemporary Muslim chaplains may perhaps find valuable hints for their ministry.

A famous report from the Prophet, attributed to his companion Abu Hurayra, enumerates ninety-nine "beautiful names" though which God may be known. (Many scholars since have suggested that the number of names for God is not limited to ninety-nine.)[9] These "beautiful names" refer to God in multiple ways. The traditional list describes God with ethical names (i.e., the Merciful, the Holy, the Truth) and with metaphysical names (i.e., the Judge, the King, the Creator). One way the names have often been classified is as either *jalâl*, "majestic," or *jamâl*, "beautiful." Another classification calls them *tanzih* or *tashbih*, often translated as "transcendent" and "immanent." In whatever manner the names are viewed, the human/divine relationship always lies at their heart.

Tanzih names are incomparable and unknowable. They "establish the greatness of God and the smallness of the human, or the reality of the Real and the unreality of the unreal. [They] situate people in their proper relationship with their Lord. [They] allow them to understand that they are servants of God, and that they must act like servants."[10]

Tashbih names, by contrast, are intimately familiar and close: these include names such as *al-Mujîb*, "the Responder to Prayer," or *al-Ghafûr*, "the Forgiver and Hider of Faults."[11] "To understand tashbih is to grasp God's nearness, sameness, immanence and accessibility."[12]

On the practical side, Muslims are encouraged to use these names for assistance and guidance. The Qur'an instructs: "Say: Call upon Allâh [God], or call upon *Rahmân* [the All-Compassionate]: By whatever name ye call upon Him, (it is well): For to Him belong the most beautiful names."[13] But how exactly are we to understand how to call upon God using these names? And since the primary doctrine of Islam holds that Allâh is One, how are we to

avoid anthropomorphism while understanding the names at all? The question of God's names, in any interpretation, points to the enduring paradox of unity in multiplicity.

A MORE PERSONAL AND PRACTICAL IMAGE OF GOD

Perhaps one of the best guides for Muslims wrestling with this question is the great medieval philosophical theologian and mystic Muhammad al-Ghazali (whom Valkenberg found provocative for Christians, too). Near the end of his life, Ghazali wrote a famous treatise on the ninety-nine names: *al-Maqsâd al-asnâ fî sharh asmâ Allâh al-husnâ*, "The Noblest of Aims in the Explanation of God's Most Beautiful Names." His work illustrates a balance of competing theologies that would be an important synthesis of scholarship for successive generations of Muslims.

Part of Ghazali's purpose was to take a clear position in the theological debates of his times. Yet after the book's initial polemics, al-Ghazali presents a more personal and practical image of God. He uses lessons and counsel to urge the reader to actively engage and reflect upon each of the divine names in order to acquire their qualities, as suggested by the Prophet's words, "You should be characterized by the characteristics of God Most High." In so doing, he bridges seemingly disparate worlds: faith and reason, belief and knowledge, beauty and truth. For example, in his explanation of the nineteenth name, *al-Fattâh*, "the Opener," al-Ghazali describes the name using verses from the Qur'an:

> The Opener—is the one by whose providence whatever is closed is opened, and by whose guidance whatever is unclear is disclosed. At times He opens kingdoms for His prophets and removes them from the hands of His enemies, saying: *Lo! We have given thee [O Muhammad] a signal victory* (XLVIII: 1)14…and at other times He lifts the veils from the hearts of His holy men, opening to them the gates to the heavenly kingdoms and the beauties of His majesty. So He says: *That which Allah opens unto mankind of mercy, none can withhold it* (XXXV:2). Whoever has in his hands the keys to the invisible world and the keys to sustenance, it is proper that he be called an opener.[15]

Then al-Ghazali counsels to inspire:

> Counsel: Man should yearn to reach a point where the locks to the divine mysteries are opened by his speech, and where he might facilitate by his knowledge what creatures find difficult in religious and worldly affairs, for him to gain a share in the name of Opener.[16]

Al-Ghazali makes a sympathetic companion for chaplains in part because of his life story: he began his famous quest for meaningful religious practice, as opposed to overdrawn abstract intellectual exercises, as the result of a life-crisis. Due to self-doubt, he radically altered his life as a successful professor at the height of his career in order to pursue a more spiritual goal. His subsequent adoption of a more mystical (Sufi) writing style came about after he left his academic position at Nizamiyyah College in Baghdad and traveled incognito for years to Damascus, Jerusalem, and Mecca. When he eventually returned, he used his former academic knowledge with a purer and more practical intention: to revive and balance his writings with a kind of pastoral appeal.

Ghazali's works had an enormous and lasting effect on later Islamic civilization mainly because they did not embrace a single orthodoxy, but recognized the validity of various Muslim theologies in coming to the best understandings of Islam as a way of life. In balancing his own approach to knowledge, he effectively promoted a stable synthesis among the legal, intellectual, and spiritual aspects of Islam that resonated with Muslims of his own time and continues to speak to us today.

IMMANENT SPIRITUALITY AND INTERRELIGIOUS DIALOGUE

Muslims living in pluralistic societies today are challenged, as al-Ghazali was, to find balance between their understandings of Islam in theory and in practice. Muslim chaplains are under special pressure here and might be of special assistance. Older Islamic functionaries (scholars, imams, and *shaykhs*), among whom the labor of religion was formerly divided, may not now exist in all places, while new roles for religion exist in universities, hospitals, and other public institutions. And professional chaplaincy enables Muslims to participate beyond the boundaries of religious community in broad modern ethical conversations, such as those surrounding the complex issues created by modern medical science.

Meanwhile Muslim CPE students might profitably ask themselves: is the usefulness of the Islamic Divine Names limited to traditional forms suggested in past scholarship, or do the names lend themselves to supplication with non-Muslims?

In the final chapter of Sherman Jackson's 2005 book, *Islam and the Blackamerican*, the author proposes an "immanent spirituality" that may ap-

ply to the interreligious dialogue that Muslim chaplains use in their professional encounters with patients in the hospital. The primary focus of his theory of immanent spirituality "is on the human rather than the divine side of the religious equation. It is to affirm that spirituality can reside in the activity of 'walking with' as opposed to 'ascending to' God. Its locus is neither the convent or the mosque but the everyday trials and tribulations of human existence. It comes primarily of (1) perseverance in the face of hardship and disappointment, and (2) resisting the pressure to substitute the values and 'vision' of second creators for those of the First."[17]

Contemporary thinkers from various faith traditions are creatively exploring the boundaries of their faith traditions in order to find new ways of living with plurality as believers. Jewish philosopher and Talmudist Emmanuel Levinas proposes "a radical defense of the priority of the other as someone who summons me to take responsibility."[18] Feminist theologian Elizabeth Johnson "refers to three insights…derived from Aquinas's theology: the doctrine of God's hiddenness or incomprehensibility, the play of analogy in speech about the divine, and the consequent need for many names of God."[19] Pim Valkenberg "wants to contribute to the future of interreligious dialogue between Christians and Muslims by presenting some exercises in Muslim-Christian theology."[20]

The tension between the desire to acknowledge the "religious other" and the need to remain faithful to one's own beliefs is shared with chaplains of all faith traditions. Ironically, examining the theologies of others in depth often leads to a clearer understanding of one's own faith. The history of Islamic theology is an example of this process: in the varied attempts to clarify major questions about God and the purpose of creation, Muslim scholars, philosophers, and mystics wrestled with internal and external ideas that compelled them to synthesize their understandings. Perhaps straddling theological boundaries through interreligious dialogue in fields like chaplaincy helps clarify worthwhile convergences, as well as distinguishing the defining differences between faiths.

NOTES

1.   For additional information, visit the Association for Clinical Pastoral Education Inc., "Information for Prospective Students: Where Can One Enroll in CPE?" at http://www.acpe.edu/faq.htm#faq10.

2.   Qur'an 5:68–69. A. Yusuf Ali, trans., *The Meaning of the Holy Qur'an* (Beltsville, Md.: Amana Corporation, 2002).

3.   Naomi Paget and Janet McCormack, *The Work Of The Chaplain* (Valley Forge, Penn.: Judson Press, 2006), 52–53.

4.   Fazlur Rahman, *Health and Medicine in the Islamic Tradition* (New York: Cross-roads Publishing Company, 1989), 66.

5.   Qur'an 4:171–172.

6.   Rahman, *Health and Medicine*, 53.

7.   Ibid., 59.

8.   Pim Valkenberg, *Sharing Lights On the Way to God: Muslim-Christian Dialogue and Theology in the Context of Abrahamic Partnership* (Amsterdam: Editions Rodopi: 2006), xvii.

9.   Al-Ghazali, in his famous treatise on the names, devotes the third section of the treatise to the topic of the number. His conclusions are that the names exceed ninety-nine, that it is permissible to describe God by whatever may qualify Him—except if directly prohibited, and that the specific number of names given by God provide an advantage to knowing Him. Richard J. McCarthy, *Deliverance From Error: An Annotated Translation of al-Munqidh min al Dalal and Other Relevant Works of Al-Ghazali* (Louisville, Ky.: Fons Vitae, 1980).

10.   Sachiko Murata and William C. Chittick, *The Vision of Islam* (St. Paul, Minn.: Paragon House, 1994), 251.

11.   Translations found in Tosun Bayrak al-Jerrahi al-Halveti, *Most Beautiful Names* (Putney, Vt.: Threshold Books, 1985).

12.   Murata and Chittick, *Vision of Islam*, 251.

13.   Qu'ran 17:110

14.   The Arabic word for victory used in this verse also means "opening."

15.   David B. Burrell and Nazih Daher, trans., *Al-Ghazali, The Ninety-nine Beautiful Names of God* (Cambridge, Mass.: Islamic Texts Society, 1992), 79.

16.   Ibid., 79–80.

17.   Sherman A. Jackson, *Islam and the Blackamerican: Looking Toward the Third Resur-rection* (New York: Oxford University Press, 2005),184–185.

18.   Valkenberg, *Sharing Lights*, xiii.

19.   Ibid., 214.

20.   Ibid., 162.

SECTION IV

CHANGING TEXTURES IN MINISTRY FORMATION AND SUPERVISION

Those who have enjoyed reading the careful scholarship and challenging wisdom of Rod Hunter over the years will not be disappointed by his essay on the changing population of theological students over three decades and what that meant for clinical pastoral education. Although clinical pastoral education is the primary context for this discussion, *his reflections are relevant for all instances of formation and supervision for ministry*. His personal observations on ACPE in the late 60s are particularly poignant and revelatory of the history of clinical pastoral supervision in the last half of the twentieth century. Rod Hunter puts this challenge before us: Can we develop a new kind of authority in place of the older hierarchical model, one that is more collegial, self-critical, pluralistic, and open to its own transformation? Will we have the courage, humility, and faith to forge a new and improved vision of pastoral supervision for this generation?

Thomas St. James O'Connor offers one response to Hunter's challenge by proposing a philosophy of adult education developed *from* John Henri Newman *for* spiritual care and therapy. In addition to offering an interesting perspective, O'Connor provides a rich survey of resources on supervision. The use of "mentoring" as another descriptive metaphor for pastoral supervision for ministry has gained widespread currency. The study by George M. Hillman Jr. and others of "on-site field education mentoring" provides another response to Hunter's challenge. Spiritual formation and personal growth, they propose, happen best in the context of interpersonal partnerships in which the on-site field education mentor "cooperates" with the student in the pursuit of ministerial skills. Finally, Sarah Drummond and Henrietta Aiello report on their study of several theological schools regarding the integration of theory and practice in field education.

Herbert Anderson
Editor

The Changing Faces of Theological Education: Implications for Clinical Pastoral Education

Rodney J. Hunter

Approaches to clinical pastoral education (CPE) have in part been determined by the kind of students being supervised: what learning issues they present and personality styles and character structures they exhibit. The aim of this essay is to identify the changing demographic profile of seminary and CPE students and the changing styles and cultures in CPE and theological education in the past three decades. Although clinical pastoral education is the primary context for these observations, they are relevant for other instances of formation and supervision for ministry as well.

I come at this topic primarily from my perch as a retired seminary professor of pastoral theology for over thirty years. Seminary teaching is, of course, a different enterprise than clinical supervision, and I make no pretense to have the kind of expertise and experience that you all have in your discipline. At the same time, teaching pastoral care and counseling and pastoral the-

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ology and related disciplines has kept me in close touch with the supervisory dimension of our field both in the classroom and in numerous clinical teaching and consultative sessions. I have had extensive CPE and pastoral counseling experience myself. Since most CPE students are or have been seminary students, we have faced common challenges in response to the changing student population over these thirty years. So I feel a real kinship with what you all are experiencing as changing supervisory issues with CPE students, as well as changes within the culture of CPE itself. The aim of this essay is to name and illuminate some of these changes.

Like any typology, this one offers types that seldom occur in pure form. The various types of CPE may mix together in a single group with a single supervisor, and individual CPE residents may have elements of more than one type of issue that calls for multiple emphases in supervision. I think it is useful to identify these types, however, even if they never exist in pure form because they give us a way to sort out the confusing mixture of what is going on in the world of clinical pastoral supervision and theological education today.

CLASSIC CPE

Personal Recollections

My experience of CPE in the 1960s was not necessarily typical of all CPE at that time. For purposes of this essay, however, I will use my experience as a window into what I will call "Classic CPE." My first unit of CPE in the summer of 1965 was at Trenton State Hospital in New Jersey. Trenton State was then a battered, old-line mental hospital which was crammed with long-term psychiatric patients.

I remember vividly my first encounter with Chaplain Kendrick Lee. Ken was an experienced, old-school CPE supervisor who inhabited a small, disorganized office crammed with papers and books. In my screening interview, Ken sat back in his old swivel chair gazing at me incredulously through a cloud of cigarette smoke, saying painfully little, letting me squirm as I attempted to answer his penetrating questions. I could tell he was not particularly impressed with me, an Ivy League hotshot recently admitted to Seward Hiltner's doctoral program. Finally, he asked, "Are you in pain?" In my self-assured sophistication I had never been asked such a question, not at home, not in church, not at Yale, not at Princeton. It felt like

a dagger through the heart. I could think of nothing to say. I knew it was an honest, good, important question. At length I stammered out my reply. "Yes." That was the beginning of my first unit of CPE.

It was a long hot summer at Trenton State. I am still filled with images and recollections of the suffering people in that ancient institution and my feeble efforts to relate to them as their pastor, very much wanting to feel professional and authoritative. I envied the authoritative medical and psychological people in white coats. As a group, we did verbatim analyses, reading discussions, and terrifying "open" group sessions that lacked a structured agenda, and required agonizing attempts to become honest with each other. It was a place where it could all hang out—indeed, where it was expected that it would all hang out. Our task, expressed in the mantra Ken repeatedly imprinted on our anxious hearts, was to become "open," meaning emotionally available, undefensive, stripped of everyday character armor. We were to learn how to give up our social pretenses and become expressive and emotionally honest. Such a thing was light years removed from my previous world of intellectual sophistication and cultural achievement. But however difficult and painful it was to let go of defenses and become, in the language of the 1960s, "real," it felt profoundly right to make the attempt. In fact, it felt truly religious. It seemed that what was at stake in becoming open was the very salvation of my soul.

All of this looks a bit quaint and naïve today, almost forty years later. I am now a bit more grown up and aware that human authenticity does not require the shedding of culture or the trappings of civilized social interaction. I have come to see that being "real" and "open" in the manner of the sixties was itself a kind of cultural artifice and not the pure, unadulterated expression of an irreducible and universal human nature. And I have learned much more about pastoral care since those naked existentialist lessons in the mental hospital. Nonetheless, I still value the insights gained in those hothouse group sessions, and believe that CPE left me a permanent and valuable legacy of emotional freedom that has enabled me, with all of my continuing personal limitations, to minister helpfully to hurting people.

General Features of Classic CPE

My experience of CPE in the mid-sixties was not unique. Ken Lee, a product of the old Council for Clinical Training, was perhaps a bit extreme in his methods even at that time. But in a fundamental sense, I believe his super-

vision and my experience as a first-quarter student, as we were then called, were typical of the clinical pastoral world of that time. I would identify the principal features of Classic CPE as follows:

- **Openness**. We were in the business of reducing or letting go of emotional defenses, interacting openly, and in particular sharing our ambivalent, shameful, or painful feelings. This expectation was assumed to be fundamental to establishing and sustaining pastoral relationships and providing pastoral care; it was also considered essential to being an authentic human being and was assumed to be self-evident and universally true.

- **Loosening Up**. Being open required loosening up legalistic and moralistic tendencies; becoming free, self-expressive, and flexibly contextual in moral life, not bound by rigid rules. "Rigidity" was indeed a cardinal sin—tough medicine for this Presbyterian, though it somehow felt salutary and corrective of my uptight Calvinist upbringing.

- **Achieving Authoritative Selfhood**. Authority in human and pastoral relationships originated within the self, not in one's education, ecclesiastical identity, or professional competence. But one could only claim this authority interactively, mainly by asserting it over against the towering, intimidating presence of the clinical pastoral supervisor who, in old-time CPE, carried himself (it was always a "him") with the authority of God. Though he was Unitarian, Ken did a terrific impersonation, however unconsciously and unintentionally, of the remote, forbidding, yet strangely gracious God of high Calvinism. We all trembled at his feet, loving and hating him with equal passion. Salvation may have been by grace through faith, but it had to be realized and claimed through concerted effort and painful change in our personal relationships. Each of us, in our individual ways, resembled Jacob wrestling with the angel to achieve a blessing.

- **Peer Relations**. The powerful dynamic between supervisor and student (that I later learned to identify psychoanalytically as "oedipal") shaped our experience with peers as well. We learned to fight and love each other under the watchful eye of the father-supervisor, always seeking his praise when we were able to express authenticity, vulnerability, and openness, while dreading the curse of being found "closed," "defensive," or "rigid," which was as terrifying to our souls as any Calvinist damnation. Socially, our peer group was a crucible of existentialist struggle to "be with" each other and to form an "authentic" human community. It was easy to conclude that the whole church ought to be like a good CPE group—a place where people could be "real" with each other, where the phoniness of

everyday life could be left at the door, where life could be lived in its depths, where God is.

- **Theology**. Traditional CPE challenged us to engage the symbols and doctrines of faith existentially: to discover, for instance, what salvation or church "really" mean, what their cash value (as William James would have put it) is. This did not mean reducing religious ideas and symbols to psychological meanings (though it sometimes moved in that direction). At its best, Classic CPE deepened religious symbolism, made it more, not less, real and powerful. My summer at Trenton State was a time of both personal emancipation and religious renewal. However, the new wine of existential and psychological insight also threatened to burst the wineskins of my old faith.

Supervisory Methods and Philosophy

Confrontation. The main element of supervisory practice in my experience of Classic CPE was loving but firm and insightful confrontation. The supervisor challenged defensiveness and sought to dismantle the student's socially isolating "character armor," which was believed to be the most seriously limiting factor in pastoral relationships and caregiving. This required the supervisor to ask probing, uncomfortable questions under threat of disapproval if one evaded them. It assumed that the supervisor's own emotional warmth and ability to support and work with the student's painful struggles would be enough to deal with the deeper personality and character issues that inevitably arose. I am sure the balance between personal confrontation and support varied widely even among traditional supervisors, but some combination of the two was, I have gathered, central to the Classic CPE model.

Supervisor's Selfhood and Authority. Supervisors were expected to model emotional openness themselves. They needed to show that they were able to be intimate and nurturing as well as confronting, always honest, at home with their feelings, and able to claim their inner sense of authority and identity. Supervisors were at home with the full range of human feelings and experiences, yet able to acknowledge failings, blind spots, defensiveness, and immaturity. To be a supervisor was a big deal, and for a time I aspired to be one myself. It was also not uncommon, however, for traditional supervisors, out of their vaunted inner freedom, to fancy themselves as rebels, mavericks, and renegades, given to boasting of their unconventionality. My former Emory colleague, Charles Gerkin, once himself a

pretty good specimen of a Classic CPE supervisor, used to say that to "make supervisor" in those days, before today's complicated standards and elaborate bureaucratic procedures, candidates had to be able "to drink their certifying committee under the table!"

Theological Themes and Rationale

Existential Authenticity. An implicit theological justification accompanied this process: openness and honesty with self, neighbor, and God was construed as trust, the essence of faith. The intimate interpersonal group was an instance of sacred community, a model for the church. And the meaning of theology lay in its personal, existential significance for the self in its struggle for freedom, authenticity, and community. It was an interpersonal existentialist theology, not incompatible with traditional faith, but forged, tested, and authenticated in the fires of personal experience.

Social Alienation and the Human Problem. Classic CPE assumed that the basic human problem (grandly termed, following Hannah Arndt, "the human condition") involved the danger of loss of true self in an unauthentic, alienated collective identity. The collective identity included phony forms of selfhood devised to impress others (what Jung has taught us to call an over identification with one's "persona" or public image) and a tendency to hide behind formal, abstract religious institutions, doctrines, symbols, and rituals. CPE's task was to reverse these distancing and abstracting tendencies, to free us up for presumably more authentic living. It is not surprising that many supervisors favored existentialist theologians like Paul Tillich. Classic CPE in mid-twentieth century America reflected a wider existentialist protest against the threat of mass conformity.

SOCIAL-CRITICAL CPE

Many of the themes of Classic CPE continue today in varying degrees. I do not regard them as entirely anachronistic or inappropriate for our own time. There is still much of value in these ideals and practices, though today I believe most of us would want to broaden, temper, and revise them significantly. Since the 1960s and 1970s, two new patterns of philosophy and practice have emerged in CPE, creating a new cluster of issues for clinical pastoral supervision and new supervisory styles.

The first of these I call "Social-Critical CPE" to indicate a reorientation of the discipline toward issues of social location, power, and justice. Increasingly, it matters how one grasps and responds to one's place in the social order from a critical and moral perspective. This involves understanding how that social order was constructed and how it needs to be changed. It now matters a lot whether one is a male or female, black or white, Hispanic or Asian, or gay or straight.

This development began in the 1970s and 1980s with the influx of women and, to a lesser extent, racial and ethnic minorities into predominately white, male, Euro-American theological education. For these students, the problem of defensive character structure, interpersonal isolation, and authenticity was usually not a priority—at least not compared to what really mattered in their everyday life. The overwhelming fact of their experience was their minority or marginal status and their limited social and economic power. Concerns about character armor, defensiveness, and becoming open seemed the preoccupation of a privileged, powerful elite concerned with saving of their own souls from the phoniness and social isolation engendered by their own dominant and privileged status. What needed to be addressed was the game itself, the social structure, the way human beings were blindly categorized and relegated to the margins of power and status solely because of race, gender, ethnicity, age, and sexual orientation.

Indeed, for many women, white and non-white, the whole idea of struggling to be become emotionally open was scarcely an issue. Whether for reasons of nature or nurture, women students in seminary and CPE typically felt more at home in the experience and language of emotion, self-expression, and personal relationships than most of their male colleagues. They soon became aware that Classic CPE, including its confrontational tactics and oedipal power struggles, was pitched to deal with the typical psychological issues and dynamics of white males and was, therefore, at best more or less irrelevant and at worst oppressive.

Underlying Assumptions of Social-Critical CPE

- **Social Inequality and Injustice**. CPE supervisors and programs were challenged to turn their attention to the inequalities and injustices of the social order. Inner conflicts came to be viewed less as root causes or ineradicable expressions of personality problems or, more grandly, the "human condition," than as byproducts of repressive, unjust, and historically contingent structures of oppressive power. These in-

cluded male privilege, bias, and dominance over women; white and Euro-American supremacy over persons of color and non Euro-American cultures; assumptions about the superiority of western over non-western cultures, including western psychology, philosophy, and theology, and later, the presumptive superiority of straight over gay and lesbian persons. All of these were found to have been built on centuries of patriarchy, suppression, homophobia, colonialism, economic exploitation, and violence against those deemed inferior and marginal. Thus, "power" became a key concept in SocialCritical CPE. Power analysis subordinated or supplanted the analysis of emotional dynamics and psychological development in pastoral reflection.

- **Student Issues in Supervision**. Inner and interpersonal psychological issues did not, of course, disappear; many concerns of Classic CPE continued to function forcefully. But such concerns were often in competition with or subordinated to a critique of the social context and its influence. Not infrequently, psychological issues themselves acquired new socially critical interpretations, as when, for instance, maladaptive patterns of personal behavior were ascribed to the debilitating effects of sexism or racism. The practical consequence was a commitment to expose, name, judge, and change the patriarchy, racism, and sexism within the CPE setting and within the process of CPE itself (and also in the seminaries). It also entailed learning new social skills, not the least being nonsexist, inclusive language.

- **Inclusiveness**. In the attempt to reverse the divisive and exclusionary practices of traditional society, socially-critical CPE students and programs seek to form socially diverse, inclusive communities, especially with respect to gender, race, ethnicity, class, age, and sexual orientation. In terms of individual subjectivity, this translates into an attitude of welcoming and hospitality toward other human beings regardless of social identity, power, or prestige. It also entails minimizing or depreciating the value of institutional and cultural boundaries and, hence, a marked preference for informality and unconditional acceptance in interpersonal relations.

- **Religion.** In Social-Critical CPE, the role of religious meanings and symbols shifts from an experience of their inner or existential meaning to their public and political significance and, more specifically, to their role in the dynamics of social dominance and oppression. One aim of pastoral care, insofar as it is socially critical, is therefore to critique concealed patterns of sexism and racism in their religious symbols and practices and to find ways to reform or eliminate them.

- **Theology**. These changes in religious orientation entail a shift from CPE's traditional themes of theological anthropology (personality, health and illness, character, sin, grace, faith, love, and so forth) to theological ethics and, specifically, to social ethics, social and cultural criticism, and the theology and practice of liberation (for example, feminist, womanist, black, gay, and lesbian). Large-scale, systemic evil looms as more problematic and threatening than individual sin. Justice, consciousness raising, social advocacy and liberation increasingly vie with healing and psychological growth as priority concerns.

- **Practical Limitations**. CPE students (and supervisors) also found that social-critical principles can be applied to the structures and CPE supervision itself. Though socially critical CPE residents and supervisors may spot the dynamics of oppression and exclusion in clinical pastoral situations, it is often hard to know whether or how to address them, given the immediacy of the families' emotional needs. Thus, social-critical perspectives often live a hybrid existence, combined eclectically with more traditional existentialist-personalistic theologies under the pressure of the immediate emotional needs of hospitalized patients and their families.

- **Contextualism and Relativism**. Accompanying these features of Social-Critical CPE is, I believe, a latent contextualism and moral relativism. By this I mean the conviction that human thinking and valuing is embedded within particular historical and cultural power arrangements. Social interconnectedness inextricably shapes thought and moral orientation and qualifies all claims to absolute or universal validity. No one's theology, it is believed, should be "imposed" upon or claimed to be applicable to anyone else because theologies, belief systems, and systems of moral value cannot be legitimately universalized. Thus, socially critical CPE students often seek a theology that merely "works" for them individually, or they adopt fragments of multiple theologies that "work" pragmatically in different kinds of situations.

Social-Critical Supervisory Methods and Philosophy
Social Selfhood and Social Analysis. In the social-critical perspective, human beings are first and most fundamentally constituted by social relationships and the configurations of social power and meaning. Thus, analysis of political and economic power arrangements trumps previous efforts to discover individual meaning and motivation. Who has power over whom and why? Who are abused, oppressed, or left out of society's power game? It is more the social system that must change than the individual student.

Egalitarianism and Supervisory Authority. In Social-Critical CPE, a new ethic of egalitarianism replaces the older hierarchical configuration of authority and obligation. Supervisors are no longer awesome authority figures identified with a universal, unchanging religious and moral order, but senior peers on the journey to a more just church and society. They are distinguished from their students more by practical experience, expertise, and institutional responsibility than by formal status or characterological superiority. They are, therefore, fellow travelers in a moral and spiritual universe where all are pilgrims and seekers and where all have as much to learn from their supervisees as they have to teach. At the opposite extreme, supervisors and other senior authorities are sometimes disparaged as fossils embedded in a discredited culture of white, male patriarchy and dominance, hung up on their own authority, which they are perceived to abuse in the discharge of their supervisory duties.

Consciousness Raising. In Classic CPE supervision, the aim is depth confrontation. The moral and religious framework of the student is held constant, and the student is expected to change internally in order to discover the "true" or "inner" meaning of the normative culture. In Social-Critical CPE supervision, the aim shifts to a kind of conscious-raising in which students awaken to the gender, race, ethnic, and class bias and the embeddedness of their lives and of those whom they serve. This includes a comparable shift in their understanding and practice of ministry, whose principal concern becomes the promotion of just, nonviolent interpersonal relationships, social change, and justice for the oppressed and marginalized.

Critique of Supervisory Methods and Supervisors. What once were regarded—by white male supervisors and CPE residents alike—as liberating encounters with paragons of pastoral compassion and authority, from a social-critical perspective are often viewed as struggles with oppressive, self interested authority grounded in the caste system of gender and race. Women and minorities often experience classic supervisory methods as abusive. Supervisors who define the goals of CPE as the achieving of openness and relationship through confrontation find themselves accused of exercising domineering power, exploiting student vulnerability, and requiring submission to their own authority in ways that replicate what these students had experienced all their lives in church and society. Consequently, many traditional supervisors

find themselves in the dock with their women and minority students, defending themselves against charges of patriarchy, sexism, and racism.

Challenges to the Supervisor's Own Development. For supervisors, this means learning to recognize ingrained patterns and practices of dominance and to think and act in new ways that no longer assume the privileges of social power and advantage. As many supervisors (and professors) from culturally dominant groups have discovered to their dismay, being an authority figure offers no immunity from the humbling experience of unexpected sexist or racist critique. Supervisors must learn to resist the temptation to respond to social critique by reflexively accusing students of "resisting" supervision in order "to avoid dealing with themselves," at least until after the social critique has been honestly weighed and personal issues carefully distinguished from valid social-critical concerns. Less confrontational, more supportive and socially critical forms of supervision often need to be learned as well. And supervisors must learn how to share power and become more conscious and affirmative of the existence, dignity, worth, and potential contributions of marginalized groups.

Challenges to Women's and Minority Students' Development. Marginalized students and supervisors themselves need to learn not only to name and challenge patterns of exploitation and dominance, but also to claim appropriate and effective power and responsibility for themselves within, or in relation to, unjust systems. This entails confronting the demons of racism and sexism that have taken residence within their own souls. Being a member of an oppressed minority gives one no free pass.

Theology. The theological game is played differently in SocialCritical CPE. The older theology—insofar as CPE had a "house theology"—was largely rooted in existentialism and a spirituality of personal authenticity. The social-critical outlook, by contrast, is closely tied to social criticism and power analysis and is typically rooted in a liberation theology of one sort or another (feminist, black, Asian, and so forth).

For most supervisors (and professors), the preferred supervisory philosophy is probably, in principle, a "both/and" approach, combining both classical and social-critical philosophies. Many older or more experienced supervisors, for whom the Classic CPE model is most familiar, have probably found themselves trying to incorporate some of the aims and concerns of Social-Critical CPE into the traditional approach. At the same time, youn-

ger, newer supervisors who may feel more at home with Social-Critical CPE nevertheless find themselves trying to draw from the enduring values of the earlier heritage without replicating its authoritarian, sexist, and racist attitudes and practices.

<div align="center">POSTMODERN CPE</div>

A further major cultural shift has been taking place, more or less simultaneously with the social-critical turn, and is now evident in increasing numbers in our student bodies and training groups, generating its own special form of challenge, turmoil, and uncertainty. I will call this third cultural type "Postmodern CPE." "Postmodern" is a fashionable and easily abused term. In its generic form, it is an orientation to the world, and specifically to ministry and the learning process in CPE, that rejects all literal claims to universal, objective truth and to the possibility and legitimacy of comprehensive interpretive schemes concerning the meaning and purpose of life ("grand narratives"). Instead, it favors more modest, contextually relative, subjectively and pragmatically affirmed narratives.

If modernism was wedded to objective, universal understandings of truth and goodness, and to the power of science (including social science and psychology) to disclose such truth and goodness, postmodernism is the inverse—a more humble, reluctant voice that knows all too clearly its own subjectivity and contextual boundedness. It nevertheless finds it possible to get by, religiously, pastorally, and professionally, with poetic imagination, a non-literal appreciation of religious symbols, and a pragmatic ethics. It is more comfortable searching than asserting, more willing to tolerate ignorance or uncertainty than to build on what are regarded as deceptively solid foundations, more eager to trust poetic insight than the claims and methods of conventional science and psychology. Claims to objective fact, external authority and obligation, and well delineated intellectual, moral, or social boundaries are all suspect. They are insufficiently aware of their own contextual and subjective relativity—thus their tendency to support abusive and domineering social institutions and practices.

Negative Postmodern CPE

- **General Features**. With respect to CPE and theological education, postmodernism comes in two flavors: positive and negative. In the

negative form, postmodernism's valid insights are ironically absolutized. Relativity becomes relativism; a recognition of the subject and contextual nature of human knowing becomes a loss of confidence in any authoritative knowing; the social boundaries necessary for moral life and professional practice become blurred or are repudiated; and the inescapably subjective character of moral judgment and commitment give way to narcissism, that peculiar absorption with self that seems full of grandiosity and a sense of entitlement, lacking a sense of "centeredness."

• **Psychological Aspects**. Underneath this superficial, grandiose yet hungry self, according to the psychology of narcissism, lies rage: rage at externals—authority, standards, objectivity, and any one and anything that would seek to define the self, place boundaries on it, or hold it accountable. It includes rage at oneself—one's infinite emptiness and lack of direction—a rage that can easily turn despairing and violent. Some believe that this condition results from features of the contemporary American family, which, despite its material abundance, is often impoverished in terms of true caring and empathy and substantive, non exploitive, moral education.

• **Pedagogical and Vocational Aspects**. In seminary classes, there are students, often intelligent and charming, who regard any paper they write or any comment they make in class as inherently wonderful simply because they wrote or spoke it. It is, therefore, immune from critique and deserving of the highest appreciation and grade. They are often the ones who come to seminary from no particular religious or traditional background. They come seeking self-fulfillment in a profession that appeals to them on vague and impressionistic grounds. They are infatuated with something called "spirituality" but resistant to the requirements of spiritual discipline and institutional life, unwilling or unable to make significant commitments of self, and suspicious of theological formulations. They show up in CPE groups searching in the same way, groping for a future in which they can be "spiritual" through a ministry of care and counseling, yet resentful of what is required institutionally and professionally to realize their sense of vocation.

Supervision of Negative Postmodern CPE Students
Supervisory Difficulties. In CPE as in seminary teaching, students embodying a postmodern perspective present novel and frustrating problems. The relationships such trainees have with supervisors fluctuate from idealized adoration to rageful contempt, since there is little well formed "self" at the

center to which the supervisor can relate, much less engage with clinical crit-
ique. Patience, support, empathy, and gentle nudging seem unavoidable if
such students are to be supervised or taught—if they can be supervised or
taught at all. And that is a very real issue. For while such students may shine
brightly for a time, eagerly drinking up our wisdom and apparently finding
themselves under our wise and beneficent guidance, disillusionment inevit-
ably sets in when the real work of teaching or supervising begins in the form
of critique and accountability. The supervisory temptation in working with
such students, in classroom or clinic, is to avoid criticism, return praise for
praise, and build an unholy alliance of mutual admiration and "support,"
hoping to avoid their inevitable rage.

The Needy Self. Such needy and empty persons seek theological education
and CPE to get fed, to suck on our personal and institutional breasts, to be
cared for, and to find in us persons who will help them sustain not just their
sense of self-esteem but their very sense of existence as real human beings.
They require structure and support; they drain us with their needs and
demands; and they easily enrage us with their sense of entitlement. They
have difficulty functioning responsibly and professionally, taking initiative,
and exercising judgment. Their future as pastors or care giving profession-
als is, at best, problematic.

Theology and Negative Postmodern CPE Students
Cheap Grace. There is, I think, a theology that often goes along with this: it is
a pseudo-theology of "grace" that emphasizes an infinitely compassionate,
loving, caring God devoted to human welfare—meaning basically to "my"
welfare—who feeds the hungry without limit and makes no demands. Such a
God sets no conditions and requires nothing that we would not willingly and
eagerly give. Not transformation, certainly not repentance and forgiveness,
but simple self expression is enough to satisfy this indulgent deity.

Community and Church. Social relations are equally undefined: such stu-
dents idealize inclusive spiritual associations without institutional form,
requirement, boundary, economic demand, authority, or historical substan-
ce. It is spirituality-lite, weak in tradition and institution, at bottom a projec-
tion of the underdeveloped self's infinite demands and desires.

Deceptions. Negative postmodernity may masquerade as theological so-
phistication or clinical professionalism. But over time, as institution (embod-
ied in supervisor or professor) or theological tradition (in the form of aca-

demic or church authority) impose their requirements and resist the narcissist's rageful demands for unqualified approval, such students reveal their profoundly narcissistic core and the shallowness of their theologies of grace, inclusion, and entitlement.

Positive Postmodernism

- **General Features**. There is another, more positive form of postmodernism, however, one in which pluralism and relativity are recognized without the emptiness and formlessness of the narcissistic self. The positive form occurs as an expression of well-developed selfhood and community that are grounded in specific tradition but have come to value the form and demand of their tradition in a wider, more generous and appreciative way that recognizes its limitations and the richness of other traditions without abandoning the critically limited validity of its own.

- **Pluralism and Relativistic Perspectives**. In positive postmodernism, pluralism and relativity do not function as corrosive acids that destroy substantive tradition or selfhood, but as enhancements to tradition and selfhood, liberating them from narrow, provincial boundedness to participate in a wide community of difference and diversity. Positive postmodernism yields not nihilism and despair but a critically cautious, positive hopefulness. It is life affirming for all, not just for oneself or one's community and tradition.

Supervision of Positive Postmodern CPE Students
Interpathy and the Widening of Horizons. The challenge of CPE and supervision for positive postmodern students lies in the opportunities it holds for intercultural and interracial experience, for seeking new meanings and possibilities in their own and other traditions for living and ministering in a multicultural world. For them personally, the challenge in learning the art of pastoral care lies in developing what David Augsburger has so helpfully named "interpathy," that expanded version of empathy that reaches across the chasms of cultural difference—between Asian and westerner, between Hispanic and Caucasian, between Black and White, even between men and women—and develops care and community within the acknowledgment of fundamental differences.

Challenges. The challenge in teaching and supervising positive postmodernists requires enabling such students to hold together the wide, pluralistic range of perspectives with which they operate without becoming

confused, lacking in boundaries, or despairing—to affirm the value of "the other" while maintaining a critical appreciation of and commitment to one's own tradition and identity in some post-critical form. It also requires developing one's own capacities for interpathy as supervisor or professor. One needs to become genuinely multicultural and comfortable with ambiguity, difference, and continuous change.

Theology and Positive Postmodern CPE Students
General Features. The kind of theology that resonates best with positive postmodern thinking and styles of professional conduct gives priority to narrative forms over logically organized systems, appreciates ambiguity, paradox, and pluralistic modes of thought, and is open to interfaith dialog and reflection. Students and supervisors working from a Postmodern CPE perspective will tend to distrust all literalism in theology and theory in favor of metaphorical, narrative, and symbolic insight. They will be less concerned with maintaining sharp professional and personal boundaries for themselves and others than with a more contextual, fluid, and pragmatic way of organizing work and relationships.

Complexity and Paradox. At the same time, they will avoid loss of all boundaries, disciplinary identities, and theoretical commitments. In a "both/and" world of paradox, professional roles, theoretical and theological commitments, and personal identities are simultaneously asserted and qualified contextually. They travel light, both holding on and letting go, appreciative of the ambiguities, uncertainties, and contextual influences that qualify every particular stance without slipping into cynicism. They are, therefore, able to appreciate and celebrate the irony, paradox, and mystery that surround and permeate everything human and are prepared to reflect theologically in those terms.

SOMEWHAT INCONCLUSIVE CONCLUSIONS

When we step back and view the whole panoply of contemporary cultures embodied in our student bodies, from classic and social-critical to postmodern, and our own need to keep our teaching and supervision in touch with these evolving cultural patterns, could it be any surprise that we often feel bewildered, confused, and frustrated if not exhausted in our attempts to carry out our own responsibilities faithfully and effectively? Many times, we

find ourselves simply wondering what these responsibilities really entail. What exactly should we be trying to do?

First, I hope this analysis helps us see more deeply the major overlapping and competing cultural trends we have been experiencing, refracted out into a spectrum where their individual hues and identities can be examined. It may also help us see our issues not solely or even primarily in terms of the individual personalities (or pathologies) of our students but to see individuals as bearers of various cultural styles.

Second, I hope this analysis dissuades us from assuming that cultural wavelengths that appeared earlier in our history are necessarily superseded by those that have come later. Just about any CPE group or seminary class or contextual education placement today is composed of shades of all three major cultural trends, often co-existing even within individual students. There are still plenty of theology students in contextual education or CPE for whom the classic model remains salient and for whom it may still be appropriate and helpful in some critically modified form. Moreover, students who seem thoroughly identified with social-critical or postmodern cultures may present supervisory issues like interpersonal defensiveness and social distance of the kind we associate mostly with the traditional culture. Yet there are many others whose issues are profoundly different from those of the classic era. The task of pastoral supervision is to distinguish what is cultural and what is psychological and to respond appropriately to each.

Third, significant opportunities for creativity and supervisory development may also be uncovered within this confusing picture. Pastoral supervisors and professors may once have presided over professional kingdoms in which we were the chief dispensers of saving clinical pastoral knowledge and wisdom, but social-critical and postmodern cultures are now sweeping those worlds away, in principle if not always in fact. And this may be all for the good. For in their place, we have the opportunity to discover our calling anew. It may take more modest, less ego-inflating forms. It may require that we develop a new kind of authority in place of the older hierarchical model, one that is more collegial, self-critical, pluralistic, and open to its own transformation. We may need to learn how to learn from our students, and how to be led by those we had assumed the right and competence to lead. The old supervisory game may not be over but it is surely changing and, at least in part, passing away. The question is: Will we have the courage, humility, and faith to forge a new and better one?

Welcome to the Banquet:
A Philosophy of Adult Education in the
Supervision of Spiritual Care and Therapy

Thomas St. James O'Connor

The last week of the intensive eleven-week supervised pastoral education (SPE) program began.[1] This was a basic unit in a hospital setting and the evaluation process was coming to completion. The supervisor had used an adult education philosophy in supervision. As part of this approach, each of the six students had developed personal learning goals at the beginning of the unit that became part of the learning covenant. These goals had been shared in the peer group, were part of the half-time evaluation, and monitored throughout the unit. Some students had changed their goals as the unit progressed. The supervisor had urged the students to include their goals in the final evaluation form. However, when the supervisor examined the written evaluations only two of the six students mentioned their own

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goals, noting progress with them; the other four had no mention of their goals. The supervisor had included in his student evaluations a detailed commentary on each of the students' goals. What had happened to the students' goals?

This scenario is far too common in my praxis of supervision. Over the last eighteen years, I have supervised nearly 200 students at the basic, advanced, and provisional supervisory levels in both clinical pastoral education (CPE) and pastoral counseling education (PCE) in the Canadian Association for Pastoral Practice and Education. From the beginning, I have used an adult educational approach to supervision. This has been modified and reformed over the years by the many student experiences that have taught me. I have also moved from calling my praxis *pastoral supervision* to the *supervision of spiritual care and therapy*. This change has resulted from the effort to be more inclusive and challenged by the work of Peter VanKatwyk and editorials in *The Journal of Pastoral Care and Counseling*.[2]

Does applying the philosophy of adult education to the supervision of spiritual care and therapy work? To answer that question, I will present theories and practices of adult education and review literature on pastoral and clinical supervision. I will present a theological reflection based on the banquet image from Isaiah to guide this educational philosophy. Strengths and weaknesses of the philosophy are also outlined. Finally, the overall goal and vision of the philosophy are captured in John Newman's views on liberal education.

What is a Philosophy of Adult Education in the Supervision of Spiritual Care and Therapy?

Supervision of spiritual care and therapy is an educational process; it involves a teaching relationship between a qualified supervisor and a group of students. Students learn skills, theory, and spirituality/theology and integrate these into their personal and professional identities.[3] The goal of this supervision is to transform the students and supervisor so that they may become more effective in the provision of spiritual care and therapy[4] The definition and goal involve theory and practice, evidence, skills, spiritual/theological reflection, and personal and professional development. Crucial is the ongoing growth of spiritual/pastoral identity in the spiritual caregiver and therapist. This philosophy works within a developmental ap-

proach that includes three phases: basic, advanced, and final (specialist).[5] Student learning is adjusted to each phase.

The research on a philosophy of adult education in the supervision of spiritual care and therapy is nonexistent. There is an ethnographic study of pastoral supervision at a pastoral counseling center.[6] This study found that the center as a whole used an adult education approach and that it proved to be effective in student learning of pastoral counseling and family therapy. A composite case study of pastoral supervision using an adult education approach indicates that the adult education approach in supervision greatly enhanced student learning.[7] This was a composite case, however, not an actual case. In related research examining the supervisory relationship in clinical pastoral education, a grounded theory study found that there were both positive and negative experiences by students in the relationship.[8] This study did not, however, specify what philosophies the various supervisors used in supervision. In the standards of practice for supervisors of marriage and family therapists, the American Association for Marriage and Family Therapy (AAMFT) requires an educational approach to clinical supervision in family therapy.[9] AAMFT makes a strong distinction between education and therapy and sees supervision as adult education and not therapy. Unfortunately, it is difficult to find the distinctive elements that separate therapy from education in the AAMFT document.

There is much literature on adult education and some is based in a theological context. Mary Hess and Stephen Brookfield edited *Teaching Reflectively in Theological Contexts: Promises and Contradictions*.[10] This series of essays outlines the experience of teaching in a theological context using the ideas and practices of adult education. The writers note that there are many challenges as well as possibilities. Christine Blair, a theologian within a seminary, summarizes the research on adult education including the various concepts of learning:

> Learning can be simple acquisition of new information, or…reinterpretation and reintegration of new understandings…teaching us new skills, or it can convert our minds and hearts to an entirely new way of making sense of reality. It may be helpful to think of learning as a spiral, in which layers of new data and information enhance perception, deepen understanding…lead to major shifts.[11]

Blair notes that adult educators distinguish between "different levels of learning by speaking of knowledge, understanding and wisdom, each

more complex and profound than the former."[12] Blair draws on her own experience of using an adult educational approach in a seminary. She notes that students in the seminary today want their learning to be practical, skill-orientated, useful, and rewarding: "They want tools."[13] Faculty, on the other hand, often desire education that is "intellectually and emotionally stimulating, a catalyst for personal growth and change."[14] Blair underlines that this difference in vision between students and faculty is problematic, and she has concerns about using adult education in a seminary. In SPE, however, skill development, practicality, and intellectual and emotional development that create personal growth are some of the goals of the education.

In the literature on adult education, John Elias and Sharan Merriam outline seven philosophies of adult education.[15] There is the liberal adult education philosophy. This approach was developed by the ancient Greeks and has been the core of Western education since that time. Liberal adult education emphasizes the development of reason and cognition and the growth in knowledge. The Great Books program is inspired by this philosophy. John Henry Newman's understanding of liberal education draws heavily on this classical approach. A second philosophy is progressive adult education. This philosophy stresses the relationship between education and society, the practical aspects of education that are experience-centered and endorse democratic ideals. John Dewey is a proponent of this approach. Behavioral adult education is a third philosophy. This approach emphasizes developing behavioral objectives for student learning that can be measured. Evidence and empirical studies are strong in this philosophy. A fourth is humanistic adult education that has been greatly influenced by humanistic psychology. Freedom and autonomy, self-directed learning and, personal and professional growth are key concepts here. This approach also emphasizes learning in a group. Radical adult education is a fifth philosophy. This approach, developed from Marxism, liberation theology, and feminism, seeks through education to transform both individual and society. Paulo Freire is a proponent of this approach. A sixth philosophy is analytic adult education. This approach utilizes a critical and rigorous approach to the concepts of adult education and is based on positivism and British analytic philosophy. Clear definitions and concepts are necessary here and the thinking is more linear than circular. Postmodern adult education seeks to deconstruct the notions of truth, knowledge, power, and scientific method that underlie modernist philosophies. This is a seventh philosophy and is difficult to categorize, but

it is critical of every other philosophy. Elias and Merriam note that these philosophies of adult education are not exclusive from one another. There are many overlaps, and, in fact, many adult educators integrate several philosophies in their theory and practice.

Key writers have developed guiding principles for the practice of adult education that have implications for the supervision of spiritual care and therapy. First, adult education draws on the experience of the learners and helps students to reflect on that experience.[16] Second, adult education underlines that there are a variety of learning styles among adults, and there needs to be a variety of learning experiences that include the various learning styles.[17] Third, adult education is goal centered, based on the learning goals of students. In this regard, part of the process is facilitating adults in developing their own learning goals. Adult education is student centered. However, student goals are within the focus of the particular program.[18] Fourth, adult education uses theory and practice, observation and reflection, and cognition and emotion, and facilitates the conversation between these various elements.[19] Fifth, learning needs to be practical and meaningful developing some concrete tools.[20] Sixth, adult education often involves personal needs and growth as well as professional growth.[21] In the area of spiritual care and therapy, this involves the development of emotional intelligence.[22] Seventh, dialogue and discussion are key elements and occur through a learning group.[23] Eighth, in a theological context, adult education involves formation, faith development, and integration as well as theological/spiritual reflection.[24]

The literature on pastoral supervision is plentiful.[25] Pastoral supervision begins in the Hebrew and Christian scriptures. Throughout the history of the Christian church, pastoral supervision has been an important way of educating and training persons for ordained ministry and service in the church.[26] John Patton has written extensively on the theological aspects of supervision noting four images of supervision that arise from the Christian scriptures.[27] Other authors in the non-theological disciplines of clinical supervision have made significant contributions to the field.[28]

The writings on pastoral and clinical supervision emphasize the following points. First, the supervisory relationship is key to the professional and personal growth of the student.[29] This supervisory relationship must involve respect, fairness, and trust while recognizing that there is a power differential.[30] The supervisor has more power than the student.[31] Second, su-

pervision seeks to help students develop their own goals as well as meeting the broad objectives of the association or faith group.[32] Third, skill development in the student is crucial along with reflecting on the learning experience.[33] Fourth, personal integration of skills, theory, and human characteristics, especially cognition and emotion, is crucial and leads to professional competence.[34] Fifth, students need to learn ethical practices and thinking based on the Code of Ethics of the particular professional association.[35] Sixth, students need to learn how to read and integrate the recent research evidence into their clinical practice.[36] Seventh, learning in a peer group under the direction of a supervisor is very helpful and learning how and when to consult is also important.[37] Eighth, ongoing feedback and evaluation is part of supervision. These should not happen just at the end.[38] Ninth, the awareness by both supervisors and students of the context, which includes the institutions as well as issues around gender, ethnicity, culture, religion and economics, are important.[39] Tenth, in the context of spiritual/theological education, theological reflection is essential.[40]

Integrated Philosophy and Practice

My philosophy of the supervision of spiritual care and therapy integrates beliefs, practices, and assumptions that arise from aspects of liberal, progressive, humanistic, behavioral, and postmodern philosophies of adult education. My praxis begins with joining with the students wherever they are in their educational journey. This means listening to their educational and personal stories as they share them in the opening weeks, giving them feedback on what I hear, encouraging peers to give feedback, and building trust in the group. Joining also means articulating my vision of theological education and seeking the students' visions as well. This includes helping each student to articulate their individual goals. One lesson learned is helping beginning students in the formulation of goals. I usually suggest three to five goals that include the following areas: theory, skill, personal development, and theological/spiritual growth. These goals are formulated and shared in the group and hopefully solidified in the first two weeks. Students are also invited to change their goals as the unit develops. There are lots of surprises in SPE that require a change in goals.

I also seek to place the students in their clinical placements quickly. Experience has taught me that some of the best learning happens on the

clinical units. Patients and clients are great teachers. Theory is an important part of my adult educational model and students are required to take a graduate course that will help them with the theory and research evidence needed for their clinical work. For students in spiritual care, the course is "Spirituality in a Healthcare Setting." For students in therapy, the course is "Postmodern Family Therapy." For students at the advanced level, a graduate course in research—either qualitative or quantitative or preferably both—is required. Advanced students are expected to do a review of the literature and research on a population that they serve and produce a poster based on that review. These students present their review to the peer group and staff with whom they work and explain how the evidence has informed their practice of spiritual care and therapy. Many of these students also present these posters at the annual CAPPE Conference and the Society for Pastoral Counseling Research Conference.

At the beginning of the SPE unit, the students begin a journal. In the journal, the students write about their learning, their personal growth, clinical experiences, spiritual/theological reflections, and progress or lack of progress on their goals. The personal area is the student's self-awareness and awareness of their impact on others (CAPPE objective 1). Self-awareness also includes the student's awareness of his attitudes, values, and assumptions (CAPPE objective 2). These journals are submitted to me on a regular basis, and I provide written and oral feedback on all of the learning experiences. Students often respond to my written comments. From this journal, the student and I write the evaluation according to the CAPPE format. The evaluation also includes a commentary on the student's learning goals.

I make a distinction between therapy and supervision. I do not do therapy with students even though I am certified as a marriage and family therapist by AAMFT and a pastoral counselor by CAPPE. I seek to help students to be self-aware of the issues that impact their clinical work, but I do not proceed to change these issues in their lives. This is a fine line indeed, and every student is strongly recommended at the beginning of the unit to seek therapy from a professional for their personal issues. Because of this aspect of personal growth, I have had students who come to the unit actually looking for therapy. However, the focus is not therapy but education in spiritual care and therapy. Half of the unit is spent in clinical work. At the same time, I also find many beginning students trying to avoid the personal growth aspects of SPE. The awareness of feelings and

interpersonal dynamics with clients/patients, peers, supervisors, and other staff is the most challenging part of the unit. Daniel Goleman's *Emotional Intelligence* and his list of feelings are introduced at the beginning of the SPE.[41] His text becomes almost a sacred text as students develop their emotional intelligence.

My reflection on this adult education philosophy is that beginning students struggle with forming goals. The system that most students are educated in does not encourage the formulation of student's goals. Teachers design the goals and objectives. This makes it difficult for students to design their own goals and pursue them. Yet, goals are very important for an evidence-based approach to spiritual care and therapy.[42] I see the struggle and growth in this area as an important one. Students do learn how to form goals over time. This usually takes at least one SPE unit.

I have also found this philosophy doesn't work as well with students who are forced by their faith group to do the unit. Sometimes, these students prefer to sit back and get through the unit without much change. Self-directed learning doesn't usually work well here. Sometimes, there are exceptions to this. Some students who are forced to take the unit jump in and allow the learning to transform them. The ideal student for this philosophy is a self-motivated student who can articulate her learning needs and is open to feedback and transformation.

In terms of theory, most students love the graduate courses except the research one. The research course and project raise anxiety. Students feel out of place even though most work in scientific environments that prize and speak the language of research and evidence. Students love developing skills and understanding and applying the theory. They feel very satisfied and excited with clinical contacts that go well, especially when they can use their skills. Deep clinical contacts that are fruitful are moments of sharing and celebration in the peer group. On the other hand, they feel frustrated by superficial conversation with clients and patients especially when the skills don't seem to help.

Students struggle with emotional intelligence, especially their own. The immersion in the dynamics of emotional intelligence is tiring and often rewarding. Given the amount of learning that takes place in the cognitive, emotional, relational, and spiritual domains, beginning students at the end of the first unit are exhausted. As we begin the unit, I warn them that this

will be demanding and that part of their work is developing self-care. At the end, most are thankful for the warning.

Parker Palmer in *Courage to Teach* urges adult educators to develop an image of their teaching.[43] A sacred image that informs my theological/spiritual reflection to the supervision of spiritual care and therapy is the messianic banquet in Isaiah Chapter 25 from the Hebrew scriptures:

> On this mountain Yahweh Sabaoth will prepare for all peoples a banquet of rich food, a banquet of fine wines, of food rich and juicy, of fine strained wines. On this mountain, he will remove the mourning veil covering all peoples, and the shroud enwrapping all nations, he will destroy Death forever.
>
> The Lord Yahweh will wipe away the tears from every cheek; he will take away his people's shame everywhere on earth, for Yahweh has said so.[44]

The image of the banquet where all are welcome and fed is one that guides this philosophy of adult education. The supervisor provides the table or context for learning and outlines some of the parameters and boundaries of the table. The supervisor also brings some of the food for the banquet but not all of it. Students also bring their contributions and set them on the table. These include their experiences in spiritual care and therapy, the life journey including the faith journey, their spiritual/theological education, ideas and books, and a willingness to eat (learn) both their own food and the food of others. Here, there is a divergence from this text in Isaiah. In the text, God provides everything. In an adult education philosophy to supervision, students are also required to bring something to the table. The supervisor, who is not God, brings an expertise in clinical work and supervision to the table. The context brings a wealth of food, the living human documents of the patients, the wisdom of the staff and administration, evidence from research, boundary issues, and so forth.

DOES APPLYING ADULT EDUCATION PHILOSOPHY TO
SUPERVISION OF SPIRITUAL CARE AND THERAPY WORK?

The answer is somewhat. This philosophy is a process not an end. Encouraging students who are raised in our traditional educational systems to be self-directed learners who learn from experience and evidence is chal-

lenging. As Christine Blair points out, many love to learn knowledge and skill without major transformation in the personal area. Students enjoy the reflections on clinical experience and learning new skills. John Henri Newman's vision of the goal of liberal education captures my vision of what adult education philosophy to supervision should ultimately create. This vision is found in *The Idea of the University*. Newman was asked by the Irish Roman Catholic Bishops to develop a new university in Dublin in 1850. He gave a series of lectures on his understanding of the role of the university within society. What should a university produce in its students? Newman's answer to this query includes knowledge, skills, and most important transformation of character that creates gentle humble souls who serve God and others. I have adapted Newman's poetic vision of liberal education in nineteenth century society to the education of students in spiritual care and therapy in the twenty-first century:

- Education in spiritual care and therapy gives the student a clear, conscious view of various theories and skills of spiritual care and counseling and is based in a theological/spiritual context.

- It helps the student to be aware of his own opinions and judgments, a truth and spirituality in developing them, an eloquence in expressing them, an ability to use theory, skill, and self for the good of others.

- This education teaches the student to see things as they are, to go right to the point, to disentangle the complexity of discourse, to detect what is rhetorical and to disregard what is irrelevant.

- Education in spiritual care and therapy prepares the student to work with a variety of patients/clients and to learn from both research and the experience of patients/clients, the living human documents.

- The student learns how to accommodate herself to others, how to throw herself into the client's state of mind, how to bring to clients her own thoughts, how to influence clients, how to come to an understanding with them, how to bear with them.

- A spiritual care provider and therapist is at home with a variety of persons and families, can develop a common ground with every person and engage in spiritual conversations when appropriate, knows when to speak, when to be silent, when to refer, is able to converse, to listen, to ask pertinent questions, and continues to learn always.

- The student is ever ready to be present to the experience of the patient, doesn't get in the way, is a pleasant companion, dependable,

and knows when to be serious and when to trifle, and can trifle with gracefulness and be serious with affect.

- A person educated in spiritual care and therapy seeks to serve the public and is at home both with failure and disappointment as well as success and accepts all of them with charm.

- Spiritual care and therapy is an art and a science which draws on theory, research, and the living human document and utilizes tentative language in pursuing truth that is less tangible, less certain, and less complete in its results.[45]

Certainly, I have not yet reached Newman's lofty goals in my praxis of spiritual care and therapy or in my supervision of students. Yet Newman, in the tradition of Isaiah, sets before us a beautiful banquet of 'rich food and fine wine.' Newman's vision of education offers teachers and students a foretaste of what is possible in the supervision of spiritual care and therapy.

NOTES

1. Supervised pastoral education is the generic term for clinical pastoral education and pastoral counseling education in the Canadian Association for Pastoral Practice and Education (CAPPE).

2. Peter VanKatwyk, "Pastoral Counseling as a Spiritual Practice," *Journal of Pastoral Care and Counseling* 56, no. 2 (Summer 2002): 109–120; Peter VanKatwyk, *Spiritual Care and Therapy: Integrative Perspectives* (Waterloo, Ont.: Wilfrid Laurier University Press, 2003). Herbert Anderson, "Spiritual Care: The Power of an Adjective," *Journal of Pastoral Care* 55, no. 3 (Fall 2001): 233–237. Anderson notes the change in the Association for Clinical Pastoral Education from pastoral care to spiritual care and discusses the implications of such a change. He prefers soul care. As a supervisor who has educated Muslim, Unitarian, Buddhist, and non-religious students, I have found that these students prefer spiritual care. Pastoral care is identified with the Judeo-Christian traditions. I too prefer spiritual care.

3. Thomas St. James O'Connor, *Clinical Pastoral Supervision and the Theology of Charles Gerkin* (Waterloo, Ont.: Wilfrid Laurier University press, 1998), 7.

4. Ibid.

5. CAPPE, *CAPPE Handbook: Standards, Procedures, and Guidelines of the Canadian Association for Pastoral Practice and Education*, Section I, II, and III, available at http://cappe.org/handbook/index.html.

6. Thomas St. James O'Connor, "Take What You Can and Dance: Adult Education Theory and the Practice of Pastoral Supervision," *Journal of Supervision and Training in Ministry* 15 (1994): 50–62.

7. O'Connor, *Clinical Pastoral Supervision*, 88–96. The chapter is titled, "An Adequate Transformed Praxis."

8. Marsha Cutting and Myrna Freidlander, "Supervisees Positive and Negative Experiences in Clinical Pastoral Education," in Thomas O'Connor, Colleen Lashmar, and Elizabeth Meakes, eds., *The Spiritual Care Givers Guide to Identity, Practice and Relationships: Transforming the Honeymoon in Spiritual Care and Therapy* (Waterloo, Ont: CAPPES-WONT/WLS, 2008), 169–192.

9. AAMFT, "Approved Supervisor Designation Standards and Responsibilities Handbook," (Alexandria, Va..: AAMFT, October 2007), available at http://www.aamft .org/membership/Approved%20Supervisor/AS_Main.asp. From page 11: supervision "is a process clearly distinguishable from personal psychotherapy."

10. Mary Hess and Stephen Brookfield, eds., *Teaching Reflectively in Theological Contexts: Promises and Contradictions* (Malabar, Fla.: Krieger, 2008).

11. Christine Blair, "Understanding Adult Learners: Challenges for Theological Education," *Theological Education* 34, no. 1 (1997): 12.

12. Ibid.

13. Ibid, 21.

14. Ibid.

15. John Elias and Sharan Merriam, *Philosophical Foundations of Adult Education*, 3rd ed. (Malabar, Fla.: Krieger, 2005).

16. David Kolb, *Experiential Learning: Experience as the Source of Learning and Development* (Englewoods Cliff, N.J.: Prentice-Hall, 1984). Don Brundage and Dorothy Mackerarcher, *Adult Learning Principles and Their Application to Program Planning* (Toronto, Ont.: Ministry of Education, Ontario, 1980). Malcolm Knowles, *The Modern Practice of Adult Education: From Pedagogy to Andragogy*, Revised and Updated (New York: Cambridge, 1980). Blair, "Understanding Adult Learners."

17. Kolb, *Experiential Learning*. Elias and Merriam, *Philosophical Foundations of Adult Education*. Hess and Brookfield, *Teaching Reflectively in Theological Contexts*; also see Stephen Brookfield, *Becoming a Critically Reflective Teacher* (San Francisco: Jossey-Bass, 1995).

18. Knowles, *Modern Practice of Adult Education*. Brundage and Mackerarcher, *Adult Learning Principles*.

19. Kolb, *Experiential Learning*. Knowles, *Modern Practice of Adult Education*. Blair, "Understanding Adult Learners." Leona English, Tara Fenwick, and Jim Parson, *Spirituality of Adult Education and Training* (Malabar Fla.: Krieger, 2003). Elias and Merriam, *Philosophical Foundations of Adult Education*.

20. Blair, "Understanding Adult Learners." Knowles, *Modern Practice of Adult Education*. Kolb, *Experiential Learning*.

21. Elias and Merriam, *Philosophical Foundations of Adult Education*. Brundage and Mackerarcher, *Adult Learning Principles*. English, Fenwick, and Parsons, *Spirituality of Adult Education*.

22.   Daniel Goleman, *Emotional Intelligence* (New York: Bantam, 1995). Goleman outlines five domains that are crucial for emotional intelligence: being aware of one's feelings, managing feelings, using emotion to motivate oneself, being aware of the feelings of others especially being empathetic, and learning how to develop the art of relationships. (p. 43). I see these domains as crucial personal and professional development and for spiritual care and therapy.

23.   Hess and Brookfield, *Teaching Reflectively in Theological Contexts*. Knowles, *Modern Practice of Adult Education*. Elias and Merriam, *Philosophical Foundations of Adult Education.*

24.   Hess and Brookfield, *Teaching Reflectively in Theological Contexts*. English, Fenwick, and Parsons, *Spirituality of Adult Education*.

25.   Kenneth Pohly, *Transforming the Rough Places: The Ministry of Supervision* (Dayton, Ohio: Whaleprints, 1993). David Steere, ed., *The Supervision of Pastoral Care* (Louisville, Ky.: Westminster/John Knox, 1989). Barry Estadt, John Compton, and Melvin Blanchette, eds., *The Art of Clinical Supervision: A Pastoral Counseling Perspective* (New York: Paulist Press, 1987). O'Connor, "Take What You Can and Dance" and *Clinical Pastoral Supervision*. VanKatwyk, *Spiritual Care and Therapy*, 127–140. Joan Hemenway, *Inside the Circle* (Decatur, Ga.: Journal of Pastoral Care Publications, 1996).

26.   O'Connor, *Clinical Pastoral Supervision*, 13–16.

27.   John Patton, "Pastoral Supervision and Theology," *Journal of Supervision and Training in Ministry* 8 (1986): 59–71.

28.   Rudolph Ekstein and Richard Wallerstein, *The Teaching and Learning of Psychotherapy* (New York: International Universities Press, 1972). Elizabeth Holloway, *Clinical Supervision: A Systems Approach* (Thousand Oaks, Calif.: SAGE, 1995). Jay Haley, *Learning and Teaching Therapy* (New York: Guilford Press, 1996). Thomas Todd and Cheryl Storm, eds., T*he Complete Systemic Supervisor: Context, Philosophy and Pragmatics* (New York: Allyn and Bacon, 1997). Antony Williams, *Visual and Active Supervision: Roles, Focus, Technique* (New York: Norton, 1995). Carol Falender and Edward Shafranske, *Clinical Supervision: A Competency-Based Approach* (Washington, D.C.: APA, 2004).

29.   Falender and Shafranske, *Clinical Supervision*. Estadt, Compton, and Blanchette, *Art of Clinical Supervision*. Todd and Storm, *Complete Systemic Supervisor*. VanKatywk, *Spiritual Care and Therapy*. Williams, *Visual and Active Supervision*. O'Connor, *Clinical Pastoral Supervision*.

30.   Steere, *Supervision of Pastoral Care*. Haley, *Learning and Teaching Therapy*. Holloway, *Clinical Supervision*. Falender and Shafranske, *Clinical Supervision*. O'Connor, *Clinical Pastoral Supervision*. VanKatwyk, "Pastoral Counseling as a Spiritual Practice" and *Spiritual Care and Therapy*.

31.   Marshal Fine and Jean Turner, "Collaborative Supervision: Minding the Power," in *The Complete Systemic Supervisor: Context, Philosophy and Pragmatics*, ed. T. Todd and C. Storm (New York: Allyn and Bacon, 1997), 229–240. In this book, also see chapters by Thomas Todd, "Problems in Supervision: Minding the Power," 241–252, and Cheryl Storm, Marlyin Peterson, and Karl Tomm, "Multiples Relationships in Supervision: Stepping Up to Complexity," 253–270.

32.   O'Connor, "Take What You Can and Dance" and *Clinical Pastoral Supervision*. Todd and Storm, *Complete Systemic Supervisor*. Estadt, Compton, and Blanchette, *Art of Clinical Supervision*.

33.   Pohly, *Transforming the Rough Places*. Williams, *Visual and Active Supervision*. Haley, *Learning and Teaching Therapy*. Steere, *Supervision of Pastoral Care*.

34.   Falender and Shafranske, *Clinical Supervision*. Williams, *Visual and Active Supervision*. Haley, *Learning and Teaching Therapy*. Holloway, *Clinical Supervision*. O'Connor, *Clinical Pastoral Supervision*. Estadt, Compton, and Blanchette, *Art of Clinical Supervision*.

35.   VanKatwyk, *Spiritual Care and Therapy*. Todd and Storm, *Complete Systemic Supervisor*. Falender and Shafranske, *Clinical Supervision*.

36.   O'Connor, *Clinical Pastoral Supervision*. Falender and Shafranske, *Clinical Supervision*.

37.   Hemenway, *Inside the Circle*. Todd and Storm, *Complete Systemic Supervisor*. Williams, *Visual and Active Supervision*. Holloway, *Clinical Supervision*.

38.   Steere, *Supervision of Pastoral Care*. VanKatwyk, *Spiritual Care and Therapy*. Holloway, *Clinical Supervision*. Williams, *Visual and Active Supervision*. Todd and Storm, *Complete Systemic Supervisor*.

39.   Jay Lappin and Kenneth Hardy, "Keeping Context in View: The Heart of Supervision" in *The Complete Systemic Supervisor: Context, Philosophy and Pragmatics*, ed. Thomas Todd and Cheryl Storm (New York: Allyn and Bacon, 1997), 41–58.

40.   Pohly, *Transforming the Rough Places*. Estadt, Compton, and Blanchette, *Art of Clinical Supervision*. O'Connor, *Clinical Pastoral Supervision*. Hemenway, *Inside the Circle*. VanKatwyk, "Pastoral Counseling as a Spiritual Practice" and *Spiritual Care and Therapy*.

41.   Daniel Goleman, *Emotional Intelligence* (New York: Bantam, 1995).

42.   I strongly endorse the evidence-based approach and teach it to my students. See Thomas St. James O'Connor and Elizabeth Meakes, "Hope in the Midst of Challenge: Evidence-Based Pastoral Care," *Journal of Pastoral Care* 52, no. 4 (Winter 1998): 359–368. Thomas St. James O'Connor, "The Search for Truth: The Case for Evidence Based Chaplaincy," *Journal of Health Care Chaplaincy* 13, no. 1 (2002): 185–194; Thomas St. James O'Connor, "Is Evidence Based Spiritual Care an Oxymoron," *Journal of Religion and Health* 41, no. 3 (Fall 2002): 253–261.

43.   Parker Palmer, *Courage to Teach* (San Francisco, Calif.: Jossey-Bass, 1998).

44.   Isa. 25: 6–8 Jerusalem Bible.

45.   Adapted from John Henri Newman, *The Idea of a University* (New York: Holt, Rinehart and Winston, 1962), 133–134. I have substituted Newman's notion of a liberal education with education in spiritual care and therapy and adapted his qualities of a person with a liberal education to a spiritual caregiver and therapist.

Theme for Volume 30 of *Reflective Practice*:
RESPONSIBILIY AND ACCOUNTABILITY IN FORMATION AND SUPERVISION

Responsibility and accountability have long been critical issues in supervision and formation in ministry and are especially important today. We are accountable both to those with whom and to whom we minister as well as the religious communities and institutions that certify our qualifications and work. We are also accountable to unseen and even unknown communities not present in a supervisory relationship. The horizons of the postmodern and postcolonial worlds have made us aware that our assumptions about the communities we serve and the regulations that have guided practices must be explored with new eyes. Supervision is a relational system that depends on mutual responsibility and accountability, including the capacity to assess the effectiveness of the supervisory process. What internalized criteria do I have against which to measure the effectiveness of what I do? How well did I meet the needs of the supervisory situation and the people affected by it? Do new assessment requirements clarify the patterns of accountability? How does authority relate to accountability and responsibility? What are the impediments to developing patterns of enduring responsibility and accountability in formation and supervision? What is the relationship between trust and accountability? These are only a few of the questions we hope will shape this issue. Send essays to Herbert Anderson, editor,at handerson@ plts.edu by December 1, 2009.

Partnering for Formation in Ministry:
A Descriptive Survey of On-Site
Field Education Mentoring

George M. Hillman Jr.
with Dipa Hart, Terry Hebert, and Michelle Jones

A theological field education internship is not simply busy work for a seminary student or cheap labor for the church or organization where the student intern is ministering. Instead, involvement in a theological field education experience is a fundamental element in the intentional development of a future ministry leader. A great internship opportunity can place a seminary student in an environment where God can work through the student in the lives of other people. Further, a great internship can provide an environment where

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God can work in the seminary student's own life to expand a greater understanding of God's call, deepen the student's Christ-like character, and further develop ministerial competencies.

The development of the seminary student during the theological field education experience does not happen in isolation. The direction of an on-site field education mentor or supervisor is priceless to a promising ministry leader. Just as with a coach or a trainer in athletics, growth and change does not happen without a relationship with someone who is able to provide resources, assessment, motivation, and accountability. Spiritual formation and personal growth happen best in the context of relationships. Mentoring for ministry formation is an interpersonal partnership, where the on-site field education mentor "takes on the responsibility of cooperating with the student in the pursuit of ministerial skills, in the development of a ministerial identity, and in bringing book knowledge into dialogue with the life of the community."[1]

Senior pastors, associate pastors, ministry directors, and organizational leaders all have the ability to make a lasting impact on the seminary students who complete their theological field education requirement in these leaders' local churches and ministry organizations. It is our contention as professional theological field educators that the on-site field education mentor at the internship site is actually more important than the internship site itself. A fantastic internship site with a poor on-site field education mentor is worse than an adequate internship site with a great on-site field education mentor. Every professional theological field educator participating in the Association of Theological Field Education (ATFE) relies heavily on these on-site field education mentors in churches and ministry organizations for the ultimate success of the school's formation of students for ministry.[2] With the vital role that on-site field education mentors play in the theological education picture, it is important to hear from these mentors in regard to their work with seminary students.

The purpose of this descriptive study was to observe current trends in church and ministry organization internships at one non-denominational, evangelical seminary. While the limitation of looking at just one school is recognized, it is hoped that this snapshot will help other professional theological field educators, seminary faculty members, and on-site field education mentors to evaluate trends in their own field education programs. The survey included seventy-two on-site field education mentors who had worked with

master-level students at Dallas Theological Seminary from 2003 to 2007. This study reports the responses of these on-site field education mentors to questions on the level of structure in their individual internship programs, the identification of student interns at the mentors' churches or ministry organizations, the ratio of student interns to mentors, the compensation of student interns at the churches or ministry organizations, and the value of student interns to the churches and ministry organizations where the students serve. Implications for on-site field education mentors and professional field educators are discussed.

Method

The population for this study was based on a list of on-site field education mentors who had worked with master-level students at Dallas Theological Seminary from 2003 to 2007. The current master-level enrollment at Dallas Theological Seminary is 1,816 students.[3] To oversee the master-level field education program at Dallas Theological Seminary, the school created the Spiritual Formation and Leadership Department in 2003. The authors of this article are either faculty members or staff members in this academic department.

The Spiritual Formation and Leadership Department of Dallas Theological Seminary maintains a database of 236 former and current on-site field education mentors.[4] This database included on-site field education mentors working with Dallas Theological Seminary's main campus and extension sites (Houston, Austin, San Antonio, Texas; Atlanta, Georgia; and Tampa, Florida).

For this descriptive study, we utilized an online survey (http://www.surveymonkey.com) and queried seventy-two of our most active on-site field education mentors about their internship programs and their dealings with student interns from Dallas Theological Seminary. While a few of the questions offered potential answers for the respondent to choose from, most questions allowed for the respondent to give open-ended responses. This number of participants represented 30.5 percent of the total number of on-site field education mentors in the database.

Of the on-site field education mentors who participated in the online survey, twenty-two of the mentors were senior pastors in a local church setting (30.6 percent of respondents), thirty-seven of the mentors were associate pastors or ministry directors in a local church setting (51.4 percent of the respondents), and thirteen of the mentors were parachurch leaders

(18.1 percent of the respondents). While most of these on-site field education mentors served at churches and ministry organizations in Texas (sixty-three mentors or 87.5 percent or respondents), we did have nine out of state mentors (12.5 percent of respondents) complete the online survey.

SURVEY FINDINGS AND DISCUSSION

Structured Internship Program

We were encouraged that over one-third of our internship sites had formal internship programs outside of the internship structure provided by Dallas Theological Seminary (table 1). Typically most churches think very little about the strategic development of leadership among their own membership.[5] While the definition of a structured internship program was left to the respondents of the survey, some of the common themes in the open responses to the survey were the following:

Does the on-site field education mentor's church/organization have a structured internship program for college and/or seminary students preparing for vocational ministry?	Number of Respondents	Percent
Yes	26	36.1
No	46	63.9
Table 1. Structured Internship Program		

- Having a formal internship application process in place for students to complete

- Stating clearly defined learning objectives for the internship that are separate from the learning objectives provided by the school

- Providing well thought-out educational times for all interns at a given site (such as a weekly or monthly meeting for all of the interns)

- Giving systematic exposure to the various departments with the church/organization

- Including the student interns intentionally in the same leadership development programming as the paid staff of the church/organi-

zations (such as leadership development conferences, personal development conferences/retreats, outside developmental readings)

- Utilizing professional and personal developmental plans for student interns that are similar to the paid staff's developmental plans and that are separate from the seminary's field education development plans

- Providing formal evaluation for the student that is separate from the school's field education assessments

Of course it is easier for a larger church or ministry to have the resources and the critical mass of interns to develop a formal internship program. It must be acknowledged that Dallas is the land of the "mega-church," with numerous churches in the area having over 10,000 active members. In fact, many of these large congregations have more paid staff members than the average church in the United States has in total membership. On the other hand, a quick inspection of the above listed items indicates that many of these ideas are within the reach of most church and ministry settings, no matter its size or financial resources.

It is vital to recognize the uniqueness of each church and ministry organization. One size does not fit all. The mentors in our survey represented all sizes and all styles of churches and ministry organizations. Furthermore, each mentor is unique, even when there are multiple mentors at the same internship location. With the assistance of the professional field educators from the seminary, on-site field education mentors could look for ways to implement some of these suggestions to bring additional internship structure to their mentoring relationships in distinctive ways.

The bigger issue though is making sure that quality mentoring is taking place in the first place. A major function of professional field educators at seminaries is to equip their on-site field education mentors with the fundamentals of how to mentor those preparing for ministry roles. We constantly hear statements from our on-site field education mentors concerning the ineffectiveness of their own field education experience when they were seminary students. While the art of mentoring is most often "caught" rather than "taught," it is unfortunate that so many of the on-site field education mentors have never been on the receiving end of a healthy mentoring relationship. Now that these on-site field education mentors have the opportunity to create a positive internship experience for the next generation of leaders, the question needs to be asked if these mentors have a tangible knowledge of what a healthy mentoring relationship for ministerial formation looks like.

Identification of Student Interns

Identifying potential student interns is very much based on personal interface between the student intern and the on-site field education mentor. According to our survey, the majority of both student interns and on-site field education mentors personally ask the other to be involved in the field education experience (table 2). We are encouraged by how proactive both students and mentors are. Having the students be proactive in their internship site discovery is a key aspect that we stress at our school, but it is also found to be crucial in the educational readiness of the student as well. Adults learn best when they have ownership, authority, and self-direction of their own education (diagnosing, planning, implementing, and evaluating) and when they have a readiness and eagerness to learn based on their felt needs.[6]

How are potential student interns identified by the on-site field education mentor and/or church/organization?	Number of Respondents	Percent
Church/organization has formal process	13	18.1
Mentor has formal process	11	15.3
Mentor recruits students	44	61.1
Students proactively ask	46	63.9
Note: Respondents could give more than one answer to this question.		
Table 2. Identification of Interns		

Mentor Motivation

Many mentors are motivated to recruit interns because of immediate needs in their ministries. Our study found that thirty-seven of the on-site field education mentors (51.4 percent of respondents) are looking to student interns to meet immediate needs in the mentor's local church/organization, such as filling the need for youth minister, children's minister, worship leader, or small groups pastor (table 3). This immediate ministry need means that the student intern will be able to have significant ministry immersion with real world experience.

Why is the on-site field education mentor personally involved with working with student interns?	Number of Respondents	Percent
Meet immediate need in church/organization	37	51.4
Identify future staff members	32	44.4
Develop leaders for the worldwide Church	57	79.2
Note: Respondents could give more than one answer to this question.		
Table 3. Mentor Involvement in Internships		

Moreover, many of the on-site field education mentors are looking to the student interns as future hires at the mentor's church or ministry organization. (44.4 percent of respondents) are looking to student interns as future staff members. Both the student intern, as the potential employee, and the on-site field education mentor, as the potential employer, will look to the field education experience with a greater sense of focus and scrutiny.

At this point, a word of warning needs to be given. Using student interns in pastoral roles in the church can create a confusing mix of roles and responsibilities. In these situations, such as the seminary student serving as the church's youth minister, there is always the danger of the lines between the educational growth of the seminary student and ministry employment of the pastor being blurred. For example, will a seminary student in this type of situation have the freedom to explore ministry venues outside of the official job description? A student's employment as a minister does not automatically translate into educational development.[7] As with providing guidance in the fundamentals of mentoring, the input of the seminary's professional theological field educator is vital in developing and maintaining a healthy balance between education and employment for all parties.

Ratio of Interns to Mentor

A fourth area investigated in the survey concerned the ideal ratio of student interns to on-site field education mentors (table 4). With sixty-four of the on-site field education mentors saying that one or two student interns is the ideal number to work with at a given time (88.9 percent of respondents), clearly the mentors understand the importance of individual attention to the student interns. True mentoring can only take place where there is a

What does the on-site field education mentor consider to be the ideal number of student interns that the mentor can personally work with at a given time?	Number of Respondents	Percent
One	30	41.7
Two	34	47.2
Three or More	8	11.1
Table 4. Ideal Number of Interns per Mentor		

reasonable span of care.[8] It is interesting to note that even at the churches with the largest intern population (eight to twelve interns per year), the mentors at these internship sites stressed the importance of low intern-mentor ratios.

Forty-six of the on-site field education mentors (63.9 percent of respondents) preferred to meet individually with their student interns, while twenty-six of the on-site field education mentors (36.1 percent of respondents) preferred a combination of individual meetings and cohort-style meetings (table 5). Due to the differences in internship structure from one school to another, this meeting can be called by a variety of names, such as supervisory conference, reflection meeting, or formation meeting. Also depending on the setting, this meeting may involve other people, such as members of the lay committee or other interns at the same site.

Does the on-site field education mentor meet with his/her student interns one-on-one or in a cohort of student interns?	Number of Respondents	Percent
Individual meetings only	46	63.9
Individual meetings and cohort meetings	26	36.1
Table 5. Mentor Meetings with Interns		

No matter the setting or structure of the meeting, the primary concern is for the student intern to have consistent interaction with the on-site field education mentor for supervision and reflection. This consistent interaction is the heart of the internship experience and needs to be a sacred priority

for both parties. These meetings provide regular opportunities for communication and instruction. The on-site field education mentor must create an environment where the Holy Spirit can work in the life of the student intern so that the student can focus on spiritual and professional development. Great mentors are able to help craft a safe and courageous environment of confidentiality, trust, safety, and space to breathe, experiment, and dream.

Compensation for Interns

The major area of discussion in internship trends deals with the specifics of compensation for student interns. One of the questions that our office hears the most from church and ministry organization leaders is "How much should I pay my intern?" To discover compensation ranges, we asked a series of questions that covered the number of hours typically worked by interns, the amount and frequency of intern pay, additional benefits to interns, and typical lengths of internships.

Our findings on the expectation of hours of service per week were very evenly divided across the options we provided (table 6). With compensation, our findings were that twenty-six of the on-site field education mentors (36.1 percent of respondents) stated that their student interns served in a volunteer (unpaid) role, thirteen of the on-site field education mentors (18.1 percent of respondents) stated that their student interns were paid on an hourly basis, ranging from $8 to $15 an hour; twenty-two of the on-site field education mentors (30.6 percent of respondents) stated that their student interns were paid on a monthly basis, ranging from $400 to $1,250 a month; and eleven of the on-site field

Approximately how many hours a week does the typical student intern work at the on-site field education mentor's church/organization?	Number of Respondents	Percent
5–10 hours	13	18.1
10–15 hours	11	15.3
15–20 hours	44	61.1
20 or more hours	46	63.9
Table 6. Hours per Week		

education mentors (15.3 percent of respondents) stated that their student interns were paid each semester in a one-time payment, ranging from $1,000 to $1,500 a semester (table 7).

Approximately how much does the church/ organization pay student interns and in what way (i.e., hourly, weekly, biweekly, etc.)?	Number of Respondents	Percent
Volunteer	26	36.1
Hourly	13	18.1
Monthly	22	30.6
Semester Gift	11	15.3
Table 7. Intern Monetary Compensation		

In addition to monetary compensation, on-site field education mentors reported other benefits student interns received for their service at the church or ministry organization. By far the most widely reported non-monetary benefit (twenty-three of the on-site field education mentors) was paying for a student intern to attend a training conference with the church's or ministry organization's staff, such as conferences organized by the Willow Creek Association, Leadership Network, or Dallas Theological Seminary's Center for Christian Leadership. Other benefits mentioned by the on-site field education mentors included seminary tuition assistance paid directly to the seminary (seven of the on-site field education mentors) in the name of the student intern, purchase of the student intern's seminary textbooks for the semester (four of the on-site field education mentors), providing on-site housing for the student intern in an apartment at the church or ministry organization site (four of the on-site field education mentors), and providing medical insurance for the student intern (one of the on-site field education mentors).

When asked how long the typical internship lasts, it was very interesting that over half of the on-site field education mentors (forty of the respondents or 55.6 percent of respondents) indicated that their internships were open-ended (table 8). So what does this mean that over half of the internships are considered open-ended? Well, it depends. We know that some of our on-site field education mentors actually run a two-year internship for students in their program, so perhaps these on-site field education mentors indicated "open-

How long is the typical internship at the on-site field education mentor's church/organization?	Number of Respondents	Percent
A Semester or a Summer	12	16.7
A School Year or Calendar Year	20	27.8
Open-ended	40	55.6
Table 8. Internship Length		

ended" instead of "a school year or calendar year." We also know of numerous occasions where a great internship just naturally morphed into more full-time employment for the student with the church or organization. In other cases, the church or organization is utilizing the student in more of a formal "pastoral" role, such a church's youth minister or music minister. Thus, the church or organization wants to maintain consistency in that position if they have found a quality candidate to fill that particular role.

Again, it must be recognized that the internship structure at Dallas Theological Seminary and other nondenominational seminaries might not reflect the internship structure at other seminaries, especially denominational seminaries working with their denomination in ministerial or priestly ordination prerequisites. In some seminaries and due to denominational requirements, the student intern may be required to complete a field education placement only in a "full-time" capacity (30–40 hours a week) with a local church or ministry organization. For these seminary students, a "part-time" or concurrent enrollment internship is not an option. Or in various cases, the student intern may not be allowed to receive financial compensation at all for his or her internship service. In other situations, the student intern may receive compensation from the denomination instead of the local church or ministry organization. So we acknowledge that these findings and discussions about compensation may be more relevant for nondenominational or evangelical seminaries.

Value of Interns at Churches/Organizations
A final heartening response came when we asked how valued the student interns are. To our great pleasure, seventy of the respondents (97.2 percent of respondents) expressed that that there was value for the student interns

at the church or organization (table 9). There is always a danger of the student interns being ignored or unappreciated at their place of service. Most professional field educators know of horror stories of seminary students being undervalued or even traumatized from a poor internship experience. In these cases, it is usually a result of a combination of various factors, including role confusion, mixed or unrealistic expectations from one or both parties, poor mentoring skills, lack of communication, abusive environments, or other factors. While the perfect internship situation or intern/mentor relationship cannot be guaranteed, the professional field educators can assist to make sure that the likelihood of a positive experience is promoted.

How valued are the student interns by the leadership of the on-site field education mentor's church/organization?	Number of Respondents	Percent
Very valued	54	75.0
Somewhat valued	16	22.2
Somewhat undervalued	2	2.8
Very undervalued	0	0.0
Table 9. Value of Interns at the Church/Organization		

IMPLICATIONS

Implications for On-Site Field Education Mentors

1. *Celebrate the uniqueness of church/organization's distinctive offerings to student interns.* On-site field education mentors can be found at all sizes of churches and ministry organizations, and each mentor and internship setting is unique. Smaller settings have a contribution to student development as much as larger organizations. Those mentors at smaller churches and ministry organizations should not be discouraged, but instead should realize that they can have just as great of an impact on the lives of seminary students and the Kingdom of God as mentors in larger settings.

2. *Continue to be on the look out for quality students to invite into the internship process.* We found that the process of linking students and mentors is still very much a personal connection. Potential mentors need to continue to place themselves in environments where they

can come in contact with potential student interns, including identi-
fying seminary students who may already be involved in serving at
the mentor's church or ministry organization.

3. *Remember the educational purpose of a student's internship.* While the chur-
ch or ministry organization benefits a great deal by having student in-
terns serve at the particular setting, the ultimate purpose of the intern-
ship is for the student intern to develop in his or her understanding of
calling, to deepen in Christ-like character, and to expand in ministerial
competencies. The demands of ministry employment must never can-
cel the educational needs of the student intern, even if the student is
an employee of the church or ministry organization.

4. *Consider the bigger picture of student internships in the worldwide mis-
sion of the global Church.* On-site field education mentors have the
opportunity to leave a legacy by investing in the lives of seminary
students who serve at these churches and ministry organizations
"for a season." The student interns who are allowed to serve at
these churches and ministry organizations are the future pastors,
missionaries, educators, and influencers of the next generation of
the Church. When seen in this light, the task of mentoring becomes
a very exciting and humbling endeavor.

5. *Maintain low student/mentor ratios. Student interns benefit the most from
the personal interaction they receive from on-site field education mentors.*
While most students come with similar educational and training
needs, mentors need to be responsive to the individual needs of the
student intern through quality personal time. In fact, some areas of
spiritual formation (holiness and virtues) can only be addressed in
more of a one-on-one setting. Even in cohorts, student interns will
manifest personal issues that require personal responses. On-site
field education mentors need to seriously consider the time com-
mitment that is involved in mentoring a seminary student and
should not become involved in a mentoring relationship if they are
not able to reasonable perform that task.

6. *Provide fair compensation for student interns.* While no one will ever
enter pastoral ministry solely for the money, it is only right to give
fair compensation to student interns who are serving at a church or
ministry organization. On-site field education mentors should work
with the school's professional theological field educator to develop
compensations guidelines that are reasonable to the student and in
line with local economic situations. As was seen in our study; com-
pensation can include hourly pay, monthly pay, semester pay, and
tuition and book assistance, as well as other creative means.

7. *Elevate the value of student interns*. The on-site field education mentor plays a crucial role in developing a culture that values student intern. This includes making sure that student interns are not chained to only administrative office work (although there is great importance in this work), but that every student intern is given opportunities to have ownership and demonstrate leadership of a ministry area.

Implications for Professional Theological Field Educators

1. *Assist on-site field education mentors in developing structures for student interns that complement the school's provided internship structure*. There is not only one right way to structure internships. In fact, beneficial internships can take place in a wide variety of structures. All sizes of churches and ministry organizations can put into place some structures to help student interns in their development. Having formal internship application processes, stating clearly defined learning objectives, providing well thought-out educational times for all interns, giving systematic exposure to the various departments, including the student interns intentionally in staff leadership development programming, utilizing professional and personal developmental plans, and providing formal evaluations are all things that can be implemented in most church or ministry organization internship settings.

2. *Place an emphasis on training mentors. Just because a church or a ministry organization has a structured internship program does not necessarily equal a quality internship experience for the student*. As was stated earlier in this article, a fantastic internship site with a poor on-site field education mentor is worse than an adequate internship site with a great on-site field education mentor. A priority of all professional theological field educators should be to train on-site field education mentors in mentoring styles and good mentoring techniques.

3. *Encourage students in getting involved in ministry service in local churches and ministry organizations early in their educational cycle.* Students cannot expect local churches and ministry organizations to welcome them with open arms without first demonstrating some form of commitment to the church or ministry organization. On-site field education mentors are not interested in just being used by students to fulfill academic requirements. Professional theological field educators need to communicate to students early in their academic career the importance of serving and developing relationships in potential internship sites.

4. *Stress to mentors the importance of the individual needs of the student intern*. Professional theological field educators need to assist both stu-

dents and mentors to develop a mentoring plan that meets both the needs of the student and the church/organization. The school's internship planning documents become essential in individualizing a student's internship in a particular location. The internship planning document assures personal fidelity and covenant between student intern and on-site field education mentor.

NOTES

1.   Regina Coll, *Supervision of Ministry Students* (Collegeville, Minn.: Liturgical Press, 1992), 16.

2.   Additional information about the Association of Theological Field Education can be found at www.atfe.org.

3.   Dallas Theological Seminary, *Dallas Theological Seminary 2008–2009 Catalog* (Dallas, Tex.: Dallas Theological Seminary, 2008), 210.

4.   As a word of clarification, at Dallas Theological Seminary the individual seminary student gets to select an internship site and on-site field education mentor based on the student's degree track (pastoral leadership, cross-cultural ministries, educational leadership, women's ministry, media arts and communication, and so forth) and vocational intent. We give our seminary students the freedom to "pitch" their internship ideas to our department staff for approval. Nevertheless, because this article is written to a broader audience, we know that other schools have very different methods of matching seminary students with on-site field education mentors and internship sites. But no matter the system, the same mentoring qualities are vital for success.

5.   Aubrey Malphurs and Will Mancini, *Building Leaders: Blueprints for Developing Leadership at Every Level of Your Church* (Grand Rapids, Mich.: Baker, 2004), 31–37; Greg L. Hawkins, Cally Parkinson, and Eric Arnson, *Reveal: Where Are You?* (Barrington, Ill.: Willow Creek Resources, 2007), 47–54.

6.   Malcolm Knowles, *The Modern Practice of Adult Education: From Pedagogy to Andragogy* (River Grove, Ill.: Follett, 1980).

7.   Janet F. Fishburn and Neill Q. Hamilton, "Seminary Education Tested by Praxis," *The Christian Century* 101, no. 1 (1984): 109–10.

8.   Doran McCarty, *Supervision: Developing and Directing People in Ministry*, 2nd. ed. (St. Augustine, Fla.: McCarty Services, 2001).

The Integrative Seminar Across Seminaries

Sarah Drummond
Henrietta Aiello

One of the most important evolutionary shifts in theological education was the move in the 1970s from "field work" to "field education." Whereas seminary students have, for generations, supplemented their incomes by serving part-time in ministry jobs appropriate for the non-ordained, the choice on the part of seminaries to appropriate such experiences into curricula marked a change in attitude about the role of experience in formation for ministry. Over the past thirty to forty years, field education programs have become increasingly integral to students' seminary experiences. In many settings, field education constitutes the core of the curriculum and is reported to be the most memorable and useful component in students' preparation for ministry.

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Many theological field education programs in accredited seminaries include an on-campus component meant to help students to integrate academic and experiential learning for ministry. This article describes the options that lay before a seminary leader when she or he seeks to design or reform this component of the seminary curriculum. The courses vary widely across seminaries, but courses are usually described as opportunities for students to connect classroom learning with that which is happening in the field. This article will describe the variety of "integrative seminars" currently offered at selected schools accredited by the Association of Theological Schools. Through this description, the article will offer leaders an idea of their options when they seek to create or improve upon the integrative, on-campus component of field education for students.

The motivation for this research originated with the need to assess the Field Education Program at Andover Newton Theological School. The program at Andover Newton has had a national reputation and a rich history. The on-campus component of field education at Andover Newton was entitled "Practicum," and it had been in existence for over thirty years. In an assessment process following the appointment of a new director of field education, numerous problems with the Practicum were uncovered. In order to explore options for change, we investigated how other seminaries resolved the question of how to promote the integration of classroom and field-based learning for ministry. In the process, we discovered that the question we were asking is neither new nor unique, but timely; what is the appropriate role of ministry experience in their on-campus curricula?

METHODOLOGY

With the help of a grant from the Wabash Institute, we studied how other seminaries provided on-campus experience for students in field education. How is integrative learning, from theory to practice and back again, understood? How do seminaries integrate learning from field education into the seminary curriculum? We contacted theological schools in New England for program handbooks and course syllabi to help us to design our study. We introduced the survey with this question: "What method and/or process does your school use to facilitate the integration of ministerial theory and practice?" The survey included the following eight questions:

1. Does the field education program include an "in-class" peer group experience? If so, what is the focus of the groups? How are the groups formed?

2. How many hours per week are the students in class? Do students earn credits for this class, and if so, do they pay for their credit hours in the same way as any other academic credit earned?

3. Who facilitates the class? How is the class structured? What process is utilized to engage the students in dialogue? What are some of the topics the students might be encouraged to discuss?

4. In what way does the faculty participate in the field education program, particularly in regard to the peer group experience?

5. How does the field education program help the students integrate the practical aspects of ministry with the theoretical and theological understandings inherent in ministry?

6. What is the nature/focus of the peer interaction?

7. From your perspective, what makes your field education program unique among seminary programs?

8. Are there other schools you might suggest that have field education programs with a peer group component or an integrated process of some type that you think might help us in our study?

We selected a sample of participants based on a typology offered in *Educating Clergy: Teaching Practices and the Pastoral Imagination*.[1] That text suggests the following broad categories of theological schools: Roman Catholic seminaries, Jewish Rabbinical schools, denominationally-affiliated Mainline Protestant seminaries, Bible training schools (i.e., Evangelical Protestant schools), and schools of Emancipation (i.e. African American schools). Since Andover Newton falls into the category of Mainline Protestant denominational seminary, we opted to select schools that fell into the same category for our study. We chose twenty-four schools listed on the Association of Theological Schools Web site. We called them (with little success) and sent surveys via e-mail (with fifty percent participation). Through snowball sampling (asking respondents if they might recommend other schools we should contact), we contacted four more candidates for participation. Ultimately, we received sixteen responses to our survey. We supplemented some of that data with information available through field education program Web sites.

We analyzed survey data using the qualitative research software *N*Vivo*. In order to develop a coding structure, we employed a grounded theory strategy for data analysis: We studied responses as a whole and generated a list of themes (or "nodes") as concerned the apparent goals, structures, and underlying assumptions guiding integrative seminars. From that list of nodes, we sorted survey responses in order to develop clarity about the nature of integrative seminars in theological education today. Our study uncovered that seminaries organize field education on-campus courses in many different ways.

Configuration, Credit, and Instructors

Most seminaries surveyed described field education courses looking like conventional on-campus classes with an instructor, classroom, credit, peers, and assignments. Two seminaries, however, have done away with stand-alone field education courses, fostering integrative learning through "post-curricular means." The American Baptist Seminary of the West connects its field education integrative experience with a course for all second-year students called the "Middler Colloquium" that includes a series of conversations connecting students with ministry practitioners to foster integrative learning between the field and classroom.

Denver Seminary's field education course is even less directly related to the standard curriculum. The focus is on mentoring. A respondent from Denver Seminary reported that "other than the spiritual formation group and a one-semester course that introduces [the students] to the arena of spiritual formation and the mentoring program, there is no classroom time." Students earn field education credit via self-directed learning contracts that they live out through intensive mentoring relationships.

Some schools included in this study require two semesters of field education, while others require four. Candler School of Theology, for example, requires its students to complete four consecutive semesters to receive credit for field education. Seminaries also vary as to how many hours students must spend in field education per semester or year. At Church Divinity School of the Pacific, students are expected to spend eight to ten hours ministering in their sites as well as two hours of classroom time. "This includes the Collegium (1 hour)," wrote the respondent, "and one hour of peer group work in their colleague groups."

Harvard Divinity School offers two options for on-campus experiences to students in their first year of field education: one bi-weekly, ninety-minute discussion group and an intensive option "which involves modules which meet for three weeks in a row." The module option "involves a similar time commitment. Students do not receive credits for the class and they are not charged tuition. The course, however, is a requirement for graduation with the M.Div. degree." Harvard Divinity School was the only institution included in this study that did not charge students tuition or offer credit for the field education on-campus course component.

Respondents described diverse credit structures surrounding field education. Bangor Theological Seminary, for example, provides three credits per semester to students in field education, and students are required to take two semesters of field education. Pacific School of Religion holds to this same standard. Garrett Evangelical has a unique structure offering three credits in the first semester of field education and two credits in the second.

Most notably for our purposes at Andover Newton, all schools indicated that students received credit for field education, in-class time included, in a manner comparable to the credits per hour allotted to other courses in the academic course schedule. Andover Newton's credit allocation for field education did not mirror other courses, which presented itself as one major administrative problem with Practicum.

Many respondents indicated that field education courses are taught by adjunct instructors whose professional identity is that of a ministry practitioner. Because the majority of courses that respondents described involved a significant small-group component, few seminaries reported having just one or two instructors for the course; most using the small group model employ an entire teaching team. McCormick Theological Seminary describes a teaching team with a combination of "resident and adjunct" professors. The content of the field education courses appears to be the most important factor in determining the nature of the teaching team.

THE GOALS AND RELATED CONTENT OF INTEGRATIVE SEMINARS

The goals for integrative seminars that emerged from this analysis included: consolidating learning; integrating theory and practice; forming students' ministerial identities; improving students' performance; and teaching students about the Bible, theology, and ecclesiology. Few schools in this

study embraced only one of these learning goals, and even fewer articulated clearly the ultimate goal of their integrative seminars. Most schools purported to accomplish a combination of these goals with a special emphasis on one over the others.

The Pacific School of Religion's respondent indicated a desire to help students to consolidate classroom learning through field experience, but not in order to privilege either the classroom or the field in its significance for learning. That school begins with the premise that theoretical and practical understandings are indistinct from one another: "All practical issues have theoretical and theological implications and theoretical and theological issues raise practical concerns….We refuse to buy into these distinctions." This statement suggests that it is tempting, in an integrative learning experience, to stereotype either experience or theory as the most important learning enterprise. This respondent argues that to separate theory and practice in this way this would constitute not just a false hierarchy but a false dichotomy.

At the American Baptist Seminary of the West, students "are actively encouraged to integrate their classroom learning with their church field experience." In addition to a small group processing experience for those in field education, Bangor Theological Seminary offers a core class, "Introduction to Pastoral Studies." Bangor's respondent wrote, "This prepares the student[s] for their practical experience by emphasizing Theological Reflection." Bangor's practice suggests a mutual consolidation, where a classical teaching technique from field education (theological reflection, which will be described in greater detail later) is used to consolidate classroom learning. In most cases, when consolidation is among the goals of an integrative seminar, it is field education that is to consolidate student learning from the classroom.

The integration of theory and practice was perhaps the most prevalent among the stated goals of field education courses. This was the espoused goal of Andover Newton's Practicum as well. Denver Theological Seminary framed integration not just in terms of learning but spiritual and emotional support. The respondent writes that the objective of its formation groups are, "(1) to provide a place of support for the stresses of the seminary experience, (2) to provide a place for integration of the diverse resources and experiences involved in a seminary degree, and (3) to explore the resources and disciplines that students will need in order to stay spiritually healthy in the context of vocational ministry." Harvard Divinity School had difficulty describing how it promoted the integration of theory and practice

because this discipline is seamlessly interwoven into the program's structure and not just one course goal.

Duke Divinity School pays particular attention to the development of students' ministerial identity. In its reflection groups, students are specifically encouraged to "discern vocational goals and issues around pastoral identity." Eden Seminary requires students to write a brief paper on ordination and a case study on a wedding or funeral service. Garrett Evangelical encourages students to develop an inventory around their strengths and weaknesses. The guiding question of students' field education course is, "How do you see your ministry in light of scripture and tradition?" Students at the Pacific School of Religion must write a tenpage paper on their theologies of ministry and present a draft to their small groups for input. The Methodist School of Theology's field education course includes a similar writing assignment. Church Divinity School of the Pacific's course attends to "identity and changing role both self-identified and perceived by others, power and authority in the role. All students are expected to balance critical epistemology with intuitive feeling." All of these activities suggest that field education courses are, in many cases, the primary location of students' ministerial identity formation in the midst of the seminary experience.

In many schools, field education courses include attention to the performance of ministry tasks and the development of pastoral skills. Students at Candler School of Theology in their second year of contextual education are given readings and assignments that "correspond to five areas of ministry through which the student will rotate: preaching and worship, mission and outreach, congregational care, education, and administration." Students at Central Baptist Theological School are expected to write two rituals that may include a baptism, wedding, or funeral or some other ritual for a special occasion.

Although no specific field education course included content around the Bible, theology, or ecclesiology, in some cases field education was designed to coincide with other requirements in such a way that students would, by design, engage in particular content while also in field education. In many cases, students were expected to take a ministry survey course alongside field education. The American Baptist Seminary of the West places all middler students serving congregations into the same class for the academic year. The focus of the Middler Colloquium is both academic and practical, with "subjects covered during the middler year [that] include Biblical studies

(gospels and Pauline epistles), ecclesiology, preaching, and worship." Mc-Cormick Theological Seminary uses common texts among all small groups, which may include ministry reflections and biblical texts "to reflect on [an] individual's particular reflection." Many respondents indicated using assigned reading with small groups; what makes McCormick Theological Seminary unusual is its choice to use texts to illuminate student-generated reflections, rather than (as what one might call customary) choosing texts first and expecting students' ideas to flow first from the text.

TEACHING STRATEGIES FOR INTEGRATIVE SEMINARS

As one might expect, the differing goals behind integrative seminars have led to a variety of teaching methods as well. In many cases, there are rational connections between the course's stated goals while in other cases, the linkages are looser. The following section describes the variety of teaching methodologies for integrative learning that we discovered in our study.

Case study teaching appears to be a common way in which students engage in integrative learning. Such teaching in field education usually involves students choosing a critical incident from their field education experience, reflecting upon it in writing, and then presenting it to facilitator and group of peers. Church Divinity School of the Pacific requires that students write weekly theological reflections to be read by the facilitator and prepare no fewer than two case studies per semester. As stated earlier, "topics included are: identity and changing role both self-identified and perceived by others, power and authority in the role. All students are expected to balance critical epistemology with intuitive feeling."

Group sharing also appears to be a prevalent method for drawing students out and encouraging them to reflect upon their experiences. Bangor Theological Seminary's small group experience begins with the establishment of a group covenant, the key to which is a high level of confidentiality. Bangor's participant in this study states that there is an overt hope and expectation that students will carry their experiences in this group setting into their ministry careers, making a point of participating in colleague groups while in professional ministry later.

Beyond case study presentations and group sharing, *mentoring* appears to play both an intentional and a subtle role in teaching integrative courses. Abilene Christian Seminary requires students to be in Faculty mentoring

groups, which extend beyond the student's time in field education. Each Faculty member meets with five to seven masters of divinity students each semester for a total of six semesters. In most schools surveyed, however, small group experiences are led by experienced pastors. This would rationally lead one to assume that this staffing choice represents a hope that the pastor will mentor the seminarians and give them perspective and wisdom from the life of ministry. However, no respondent included in this study overtly stated why practitioners lead these groups.

Using a teaching tool that is unique to theological education, many schools describe engaging students in *theological reflection*. In this practice, students choose critical incidents in ministry (which range from outward crises to inner dilemmas) and reflect on them from the perspective of their faith. This teaching technique embodies attributes of both case study and group sharing while inviting the divine into the reflective process. At Abilene Christian Seminary, for example, the respondent states of the course accompanying field education that the "primary focus is theological reflection/intentional practice." The school uses a three-pronged approach: reflecting as a whole class in plenary, reflecting in a small group, and using the distance learning software BlackBoard.

Most respondents stated that students were expected to write about their field education experiences using a theological reflection approach of reporting incidents and then examining them in light of scripture, tradition, and belief. Several indicated assigning reading on the spiritual practice of theological reflection as the only or as one of the few reading assignments associated with the integrative seminar. One respondent stated that a limitation to teaching using theological reflection is that students ordinarily choose incidents one might call negative or traumatic. They rarely choose to write about positive experiences or quotidian ministry moments, which are also worthy of investigation and reflection.

As was stated earlier, at a small number of schools included in this study, the course that accompanied field education included what one might call "Introduction to Ministry" content. In these courses, however, teaching practices are in many cases integrative in their own ways; they employ more student input and involvement than might a conventional lecture or text-based course. McCormick Theological Seminary's small groups take on particular topics relevant to ministry—such as ministerial ethics, pastoral identity and authority, and challenges in administration—

and connect them to student experiences in the field. The American Baptist Seminary of the West responded, "In the fall we have two professors working together in teaching preaching and the Gospel studies material. An additional professor (the director of field education] teaches several class sessions on the subject of worship." At Central Baptist Theological School, the field education course includes analysis of worship rituals the students design: "At our best, both the discussion of each of these rituals and the written rituals and case studies in peer group include theological reflection, application, and critique."

<div align="center">

FACULTY INVOLVEMENT

</div>

Members of the full-time, tenured or tenure-track faculty are involved in integrative learning at the schools included in this study in wide-ranging ways and at varied levels. In some settings, they are involved for the purpose of quality control and understanding the students' experiences in the field, thus taking the role of observer and conversation partner. The Pacific School of Religion includes two faculty members and a representative from the student's field education experience in students' middler exams; Andover Newton has a similar practice. The American Baptist School of the West sends small groups of seminary representatives to visit field education sites, and faculty members participate in those groups. They speak "extensively with the pastor and church leaders." Faculty members also lead the "colloquia" that comprise the on-campus learning experience for students in field education.

Candler School of Theology now has a practice in place that mirrors Andover Newton's original Practicum: small groups of field education students participate in classes co-led by ministry practitioners and professors. At Garrett Evangelical Theological Seminary, faculty members provide plenary sessions for field education integrative courses but do not facilitate small groups. Plenary sessions focus on prepared case studies, on which faculty members are asked to reflect from the perspective of their academic discipline and life experience. At Boston University, faculty members facilitate small groups of five to seven students directly on an alternating schedule.

Harvard Divinity School does not involve the teaching faculty at this point but is moving decisively in that direction. The model it will use next

year resembles Garrett's, inviting faculty members to reflect on a case study from the vantage point of their scholarship and experience. At Yale Divinity School, the faculty participates in the field education program through providing three panel discussions per year. Some schools use a combination of these methods to involve faculty members. The United Methodist School in Ohio requires faculty members to review learning agreements and to make site visits when small group facilitators are unable to do so.

Several respondents identified their greatest challenges as faculty involvement and, related to that, a sense that the field education course and experience are discontinuous with the rest of the curriculum. One respondent placed the blame for this disconnect on faculty members' multiple commitments and overwrought schedules.

LESSONS LEARNED

Perhaps our most interesting finding was the extent to which we are not alone in discerning a new direction for Andover Newton's field education course component. We found that several schools are experimenting with ways in which they might connect the field education experience with the academic lives of students. Among those schools is Abilene Christian Seminary. That school's respondent wrote:

> We are experimenting for the first time next semester with a possible major curriculum change. The change might result in allowing students to connect any colloquy [faculty-led discussion group] to any class. One of the ministry professors is planning to add a one-hour component to his class where the student would get involved with service learning at a social justice site and integrate a reflection assignment and readings with the content of the three-hour course.

American Baptist Seminary of the West is also planning on using a new curriculum which claims as its focus an interdisciplinary approach to field education. The respondent writes, "We have integrated the peer group set-ting with the academic setting through the Middler Colloquium course-work." Overall, four respondents wrote of significant curricular changes taking place at their seminaries that involve linking classroom and field education more closely; even those respondents who did not describe that particular form of change indicated in many cases that the integrative component of field education is under review at their seminaries.

A second striking lesson was the emerging language for describing what happens to students when they place classroom learning in conversation with their work in the field. Along with "integration," the term "contextualize" was favored by many respondents, which is not surprising considering the number of field education programs that have renamed themselves "Contextual Education." Candler School of Theology is just such a school, nicknaming their program "ConEd" and placing an emphasis on continuity between the school and students' learning sites. Candler is one of the schools that is experimenting with new ways to formalize this connection through integrative programming via the classroom: "In order to be even more intentional in this integration, Candler is moving to a new model in which a variety of courses are contextualized in such a way that as a student serves in his/her ConEd site, at least one assignment serves as a bridge between theory and ecclesial experience."

A final striking theme among respondents was the changing understanding of small group creation and dynamics, specifically the role of diversity. Nearly all of this study's participant schools described a small group component to on-campus field education courses. Some schools, such as Garrett Evangelical and Boston University School of Theology, select group members carefully with the hopes of creating diverse groups where students will learn from one another. Boston University's respondent reports paying particular attention to creating groups where students will learn from one another's sites, not just from one another. Garrett's respondent stated that the richness of the small group experience on that campus had led him to broaden his very understanding of the many ways in which students bring diversity to seminary settings. The Pacific School of Religion, on the other hand, gives students as much choice as possible in selecting a small group experience; that school's respondent pointed out that students tend to take greater responsibility for their learning when they have such choices.

The findings of this study provided Andover Newton with a much needed typology—or "menu"—of options from which to choose in renewing Practicum (see table 1). Ultimately, we created a new model that connects the field education course directly with the wider curriculum. Resident ministry practitioners will participate in the teaching of core courses, and then they will meet in break-out sessions from those courses with small groups of field education students. During the core course, the

Factor to Consider	Configuration	Goals Content	Teaching Methods
Options that emerged from national study of field education programs	Small discussion groups Plenary or lecture Taught by faculty or adjunct faculty Credits mirror those offered for all other courses, or separate system and requirement	Consolidating learning Integrating theory and practice Forming students' ministerial identities Improving students' performance Reinforcing student learning about the Bible, theology, and ecclesiology	Case study presentations and discussions on critical incidents Group sharing Theological reflection Writing and presenting on one's theology of ministry Creating, enacting, and reflecting upon rituals
Options selected by Andover Newton for new integrative seminar	Small-group break-out sessions from regular, three-credit courses Led by ministry practitioners also resident in regular, three-credit course Credits mirror other courses with similar time commitment	Integrating theory and practice	Structured group sharing Case study presentations based on theme: Content of the regular, three-credit course out of which the small group breaks out

Table 1: Typology of Integrative Seminars for Theological Field Education

resident ministry practitioner will provide insights into how course material is lived out in ministry. During the small-group portion, students will engage in structured group sharing and case presentations. The cases will be an opportunity for them to intentionally connect learning from the course with their experiences in field education.

Having before us a range of options for course goals, content, and pedagogical methods made the process of investigating future directions less

daunting. We were able to consider the needs of our own setting and then select the combination of practices most appropriate to meeting the integrative needs of our students. Our hope is that the typology presented here is helpful to others faced with such choices. The choices that we made at Andover Newton in light of these options reflect a desire to create a course that lives up to the promise that the on-campus experience integrates theory (classroom learning) and practice (ministry experience in the field).

NOTE

1. Charles R. Foster, Lisa Dahill, Larry Golemon, and others, *Educating Clergy: Teaching Practices and the Pastoral Imagination*, 1st ed. (San Francisco, Calif.: Jossey-Bass, 2006).

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AAPC THEORY PAPER

Learning to Sing in the Key:
Learning to Counsel on Key

Douglas M. Thorpe

I have been taking voice lessons for ten years. Studying singing has been the most therapeutic and the most therapy-like activity in my life since I was last in therapy. The issues in my voice lessons and my personal therapy have been the same. Can I find my voice? If I find it, will I be willing and able to exercise it, or will shame and fear of unflattering exposure keep me silent? If I use my voice, what will result? How will others react to my voice, and how will I deal with their reactions?

My experience of taking voice lessons resembles what I expect people feel in therapy. I go to my teacher's office for an hour-long appointment. If I am early I hear his previous student singing and watch that student leave. As I enter the studio I think to myself, "Am I doing as well as that other student? Am I my teacher's favorite student? Does he really like me, or does he just put up with me because I pay him? Am I getting better? Am I progressing fast enough? Can I even get better? Does he really know how to teach singing? Then we greet each other and get down to work. In this theory paper, I will explore the parallels between learning to counsel and

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learning to sing following the integrated developmental model amplified by the relational theory of John Gottman and the theological ethics of elaborated by H. Richard Niebuhr.

<p style="text-align:center">LEARNING TO SING: LEARNING TO COUNSEL</p>

Each of the components of vocal instruction—from practice, instruction, reflection, practice to modeling to micro-skills and feedback—has a counterpart in pastoral counseling supervision. For example, studying voice has taught me a great deal about the connection of body and voice. Pastoral counseling and supervision incarnate the Word in the voices and bodies of real human beings engaged in the dialogue of clinical work. Something of the creative power of speech that birthed the world, muted as it might be by the humanity of its speakers, enlivens learning to sing as well as counseling and supervision. This is not to imply that clinical work involves only a one-way flow of creative energy from counselors to clients or supervisors to supervisees. Creative power can flow both ways, as ideas, feelings, and gestures inspire all parties in the counseling process.

The first voice belonged and still belongs to God whose breath hovered over the face of the abyss in the beginning. The biblical story tells that God put speech sounds to the divine breath when the world was created. We might say that when God found the divine voice, creation was born. God spoke—or sang—the world into being. God's speech continues to carry generative and creative power. The flesh is again made word in counseling and song so that flesh can be unburdened. Body and voice, act and speech, are linked together from Creation.

God does more through speech than create. God makes promises of faithfulness, rescue, and support. God also commands, "insisting on holiness and justice, and thereby creating a livable order."[1] Each of these themes—faithfulness, rescue, support, holiness, justice and a livable order—has relevance for intimate relationships. Christian theology develops this understanding of the transformative power of God's speech, and particularly God's creative speech, by stating that the Word through whom all things came into being "became flesh and lived among us, and we have seen his glory."[2] The divine Word speaks most clearly to human beings when it speaks in human form.

At each lesson, my teacher listens to me sing and assesses the quality of my singing on such measures as clarity of tone, intonation, timing, freedom from vocal tension, rhythm, musical expressiveness, and the like. He then offers corrections for flaws and directions for better ways to sing. Complex skills are broken down into their component parts, which are then refined individually. For instance, he might instruct me to breathe without phonation, then sing one vowel on one pitch, then sing one vowel up and down a scale, then change vowels across a scale, then sing a tune with just the vowels, then add the consonants to sing a whole song. Learning to sing and to counsel occurs through repeated loops of practice, instruction, and reflection, leading back to more practice, which in turn reinforces patterns of thinking and acting. It is often said that practice makes permanent, not perfect, because it consolidates gains.

Sometimes my teacher demonstrates good technique. At other times he offers instruction in metaphor: "Imagine you've been to the dentist, and you've had two shots of Novocaine in your lower jaw. Sing with your jaw that relaxed." Still other interventions are designed to refine the feedback I give myself while singing. He will ask me to feel my forehead wrinkle with unnecessary tension, or to touch my larynx lightly while singing.

Reflection takes place within the lesson as well as after it. My teacher records all my lessons for me to use between sessions. Reflection can also include analyzing a new song for its setting, characters, message, dramatic arc, and technical challenges. Then I return to the piano for more practice to secure the advances I've made. While I have yet to find an appropriate time to suggest a supervisee counsel as if she had received a local anesthetic in her jaw, still the idea of focused energy without extraneous tension fits into counseling skill development. My teacher and I once had a conversation about what would be appropriate, or fitting, goals for my voice lessons, as opposed to striving for some idealized perfection of the voice, and we explicitly compared that to goal setting in pastoral counseling.

The Integrated Developmental Model

One of the best-conceived theories of counselor development is that of Cal D. Stoltenberg and Ursula Delworth.[3] Their integrated developmental model (IDM) describes three levels of structural change plus a fourth, integrative

level that unfolds from within the third level. Stoltenberg and Delworth lay out the core of their theory this way:

> The trainee is described as progressing in terms of three basic structures—self- and other-awareness, motivation, and autonomy—in a continuous manner through Levels 1 to 3. This progression is assumed to proceed in a relatively orderly fashion through various domains of functioning relevant to professional activities in counseling and psychotherapy. In each stage, a structural shift occurs across domains… .Progress through stages within each domain is assessed by monitoring changes in the three primary structures previously listed.[4]

Stoltenberg and Delworth hold that progress through the stages is understood to be sequential, "fairly systematic," and "representing irreversible structural change," although allowing for brief regressions in new, ambiguous situations.[5] Movement through the stages is believed to take place through integrating new data into existing mental structures until the accumulated data overwhelm the structures and force their modification or transformation. Transformation of mental structures marks the move to the next stage. The framework of the IDM includes three structures and eight domains of professional functioning (see table 1).

Overriding Structures	Specific Domains
Self- and Other-awareness	Intervention Skills Competence
Motivation	Assessment Techniques
Autonomy	Interpersonal Assessment
	Client Conceptualization
	Individual Differences
	Theoretical Orientation
	Treatment Goals and Plans
	Professional Ethics

Table 1: Framework of IDM

Level One

Progress of trainees through the three levels is measured by changes in the three structures: self- and other-awareness, motivation, and autonomy. In this regard counselor development parallels the development of singers. For a

student of voice, Level One is marked by a lot of questions: "What should I sing? How do I breathe for singing? Was that onset too glottal?" Likewise, counseling trainees at Level One ask many questions about technique: "What should I say? What do I say when my client asks me if I've ever been depressed? How do I tell my client she has to pay for a missed appointment when I know she'll be angry?" Beginning pastoral counselors tend to focus primarily on themselves. As newcomers in the field, they generally depend heavily on supervisors and seek advice often, demonstrating low levels in the structure of autonomy.

> A first-year resident reported that she had a hard time interrupting a talkative client. She said she had explained to the client that talking without stop was not the best use of session time, and she eventually worked out a hand signal by which she could break into the client's stream of talk, but she had no clear idea how to explore the meanings of the talkativeness, and she felt guilty for interrupting a client who wanted to talk.

Her struggle with this client is fairly typical of a Level One resident trying to understand client behavior and figure out how to do a specific task. Anxiety about performance and the evaluations of clients and supervisors leads to a preoccupation with self that detracts from empathy toward clients. In the structure of motivation, Level One trainees tend to have high motivation, reflecting a strong desire to be counselors and to learn how to perform the actions associated with pastoral counseling, to "do it right."

Level Two

Level Two can be a turbulent phase akin to adolescence, or perhaps even to the Eriksonian conflict between autonomy and shame and self-doubt of ages two to three.[6] As singers transition to Level Two their anxiety over basic performance begins to lessen, and they can start to focus more on the pieces they are singing. On a day when the voice is working well, a singer in this stage is tempted to say, "I've got it! I don't need any more lessons. Listen to me sing!" The very next day, the same singer can be thinking, "Singing is too hard. Performance scares me. Why on earth did I ever think this would be fun?"

For pastoral counseling students, the decrease in performance anxiety characteristic of Level Two allows for a shift of focus from counselor to client. Case presentations become more focused and rounded out with telling details instead of general information. Tapes of sessions show greater ability to track clients and pick out optimum moments for therapeutic intervention.

Level Two clinicians may, however, over-focus on their clients. "In extreme cases, the trainee may actually lose him- or herself while focusing on the client and become engrossed in the pain, depression, or even elation the client is experiencing. Similarly, by trying to view events from the client's perspective, the trainee may become as confused, optimistic, or pessimistic as the client."[7] Motivation may fluctuate as trainees come face-to-face with the difficulty of acquiring counseling skills and the limitations of therapeutic interventions to effect desired changes in clients' lives.

The dependency on supervisors in Level One usually changes into a dependency-autonomy conflict as trainees experience some success in practice, desire a greater degree of independence, then either run into challenging situations that send them back to authority figures for guidance or overstep the limits of their competence and receive correction from supervisors. At Level One, use of the self is problematic because residents are generally too anxious to notice reactions in themselves other than anxiety. Level Two trainees can usually make better use of such self-focused supervisory interventions. They can also make use of the feedback their own thoughts, feelings, and bodily sensations give them during sessions. The creative linkage of body and voice begins to function effectively at this level.

Level One and Level Two trainees both pose ethical challenges around the mandate to practice "within the reasonable boundaries of our competence."[8] With pastoral counselors at Level One, the primary challenge comes from the limited competence of the counselors. Providing challenging experiences to residents can create tension with protecting clients from harm. Beginners make mistakes. Supervisors try to catch those mistakes and repair any damage. At Level Two, the challenge can come from residents who become overly confident and fail to consult. One resident's most frequent response to supervisory comments or suggestions was, "Oh, I know." It was hard to get past the knowing defense to assess how much she actually knew. Informing clients that they are being seen by post-degree residents does not resolve all the challenges around competence, but it does allow clients to give informed consent to their treatment.[9]

Level Three
Sometime in about the sixth year of my vocal studies, I noticed that a change had taken place. I approached performances with more confidence. I was coming to lessons with very specific questions about individual notes or pas-

sages rather than general questions about singing. Lessons focused on improving things I already did with some skill more than on introducing new elements of technique. My teacher and I had become collaborators on the project of improving my singing. I had found my voice.

The move to Level Three is characterized by resolution of many of the conflicts and confusions of Level Two. At this level, clinicians have become aware of the impact on them of client's behaviors and the effects on clients of their attempted interventions. They can move back and forth between awareness of their experience within a session and awareness of what clients are experiencing at the same time, fruitfully comparing those two perspectives. Body and voice work together.

As they understand themselves and their functioning as therapists better, pastoral counselors at Level Three gain a clearer picture of their professional strengths and weaknesses and of the rewards and costs associated with the field they have entered. Thus, motivation becomes more stable and less dependent on the outcome of the most recent counseling session. With increasing skill and experience come confidence in autonomous functioning and a concomitant willingness to seek consultation at specific points in therapy without surrendering primary responsibility for the conduct of the treatment. They have found their therapeutic voice.

Diversity and Development

Some issues of diversity emerge in this simplified description of counselor development theory. Stoltenberg and Delworth maintain that male trainees confused by the challenges of Level Two may be more prone to focus on cognition and to hide their lack of "self and client awareness" by assertiveness and verbal sophistication. Female trainees at Level Two may tend to over-identify with their clients. The gender pairings of supervisor and supervisee may make the most difference in the developmental turmoil of Level Two. Same-gender pairings at this level help supervisees explore the domains of individual differences and professional ethics, while cross-gender pairings may help supervisees gain new perspectives on their clients.[10] Differences of individual psychology, such as learning styles, sensitivity to correction and thresholds of anxiety, also influence the process through the stages.

Members of ethnic minority groups may encounter a degree of conflict between aspects of their ethnic culture and the traditionally white, middle- and upper middle-class culture of counseling in the United States, and

whites may have a degree of conflict between their culture and the social location of their ethnically diverse clients. An ability to move comfortably in both cultures defines one of the hallmarks of Level Three.[11] The observations by Stoltenberg and Delworth about women clearly reflect assumptions no longer presumed. Women who have progressed to Level Three in most domains, they say, may regress to the confusion and affective fluctuation that prevails in Level Two. If establishing autonomy in other parts of their lives has been problematic, they say, women may also struggle to achieve the stable autonomy characteristic of Level Three.[12]

It would be fair to wonder whether all clinicians do, in fact, move through the same three levels in the same order. What Stoltenberg and Delworth list as variations in the process due to ethnicity or gender may actually point to an assumption of the normative experience of white males. In particular, their choice of autonomy as one of the "structures" by which development is measured may indicate a male-normative theory of development with the solitary, independent practitioner as its apotheosis.

SUPERVISION IN DEVELOPMENTAL PERSPECTIVE

Supervision from a developmental perspective must be based on careful assessment of the level of functioning of trainees across all domains. The developmentally-oriented supervisor is always concerned about the welfare of trainees' clients. Attention to trainee self-report, write-ups and recordings of counseling sessions or live observations of sessions provides the essential data for assessing the counselor's level of functioning. It is hard to assess trainees' skill in the domain of assessment techniques, for instance, without forming one's own assessments of clients to compare to those of the trainees. Supervisors, however, should resist any temptation to attempt therapy by remote control and focus on enhancing the skills of trainees.

From a careful assessment of level of functioning, supervisors can craft modes of intervention appropriate to the level and personality of each trainee. Counseling trainees functioning predominantly at Level One require a substantial level of structure that provides support and positive feedback in the face of their anxiety, for instance, specific techniques for specific moments or issues in therapy and instruction in understanding clients. Guidance in problem solving and modeling of effective responses may be both helpful and necessary.[13] To ease their anxiety, I may add to their list of possible inter-

ventions, or help them think through the potential effects of each different intervention. The focus is on the domain of intervention skills, walking the resident through a process of selecting an appropriate intervention and setting up criteria for evaluating the effectiveness of the intervention chosen.

When singers reach Level Two, their teachers have to take seriously the reality that each emerging singer's voice differs from the voice of every other singer, including the supervisor. Solid technique still provides the foundation of the voice, but individual timbre, color, and style begin to emerge. When I was preparing one piece, my voice teacher said to me: "When Placido Domingo sings this piece, he takes a breath in this measure. Luciano Pavarotti breathes three beats later. You choose."

At Level Two, the individual pastoral counselor's signature style of therapy should begin to emerge. Supervisors can provide more challenges concerning trainees' awareness of self and others. The highly structured, didactic supervisory environment appropriate to Level One needs to be made more flexible to provide more autonomy and more focus on awareness of clients. The supervisory relationship fosters more tolerance of ambivalence and can expect challenges to authority. The tolerance of ambivalence will make it easier to view alternative conceptualizations of what is going on in sessions.[14]

By Level Three, voice teaching refines specific rough spots in the voice, addresses the challenges of notoriously difficult passages in the literature, and prepares students for performance. Likewise, pastoral counseling trainees at Level Three have mastered the essential technical aspects of therapy. They need supervision that is attuned to the integration of skills across domains. When Level Three clinicians get "stuck" with a particular client, they may need help exploring the impasse to reveal deficits in functioning or personal characteristics that interfere, or they may need gentle confrontation of blind spots.

Stoltenberg and Delworth present their integrated developmental perspective as applicable to virtually all practitioners and diverse approaches to counseling regardless of theoretical orientation. Their goal is to create "an independent model of supervision that is sufficiently robust to encompass diverse counseling theories and techniques."[15] More recently Stoltenberg has reaffirmed his understanding of the IDM as meta-theoretical, stating that it regards "the process of supervision as a distinct professional activity that is, largely, independent of overall orientation of the therapeutic models used by the supervisor and supervisee."[16] In order to develop a model with such wide

application, the eight domains in which they claim all counselors must function have no specific content. In order to demonstrate their claim, I will examine pastoral counseling supervision within one specific modality using one specific theory to provide the content for the domains of functioning.

JOHN GOTTMAN AND THE SOUND RELATIONAL HOUSE

When I supervise couple therapy, I use John Gottman's model of intimate relationships and relational counseling to provide content for the eight domains of counselor functioning. I have found his metaphor of the Sound Relational House (SRH) to be particularly helpful.[17] The SRH can be divided into three parts: the relational friendship, skills for regulating conflict, and the development of shared meanings. That friendship is founded on "Love Maps" that measure of the knowledge that partners have of each other and the cognitive room they give to each other. The fundamental unit of human relationship consists of a request of "bid" for connection and a response of either connection or failure to connect. These bids for connection can be as overt as a direct statement: "We need to talk," or as simple as an off-hand comment about something seen or heard. When bids are taken up and responded to with interest, a reservoir of positive sentiment is built in the relationship. Missed connections, ignoring, misinterpreting, or even criticizing bids, create distance, foster mistrust, and build resentment that exacerbate conflict.

Conflict and its regulation, the second part of the SRH, consist of three components: establishing dialogue with perpetual problems, using appropriate skills to solve solvable problems, and self-soothing in the midst of conflict. The distinction between problems that can be solved and problems that endure marks one of Gottman's singular contributions to the understanding of relationships. In his studies of couples he found that sixty-nine percent of their conflict discussions involved perpetual problems, which he defined as "problems that usually had to do with differences in personality or needs that were fundamental to their core definition of self."[18] Such problems cannot be resolved in the conventional sense of reaching a permanent solution. Instead they are best addressed by creating a dialogue that explores the symbolic meanings of each partner's position and ends the "gridlock" of a power struggle around them. Solvable problems, on the other hand, can be resolved through appropriate skills. Self-soothing is needed to prevent emotional flooding.

The final level of the SRH describes the creation of a shared meaning system. That involves making two individual life dreams come together, creating rituals of connection, and sharing goals, roles, myths, narratives, and metaphors. At this level, the relationship becomes its own unique miniature society, and the couple has a sense of unity.

In the Gottman Method, relational therapy begins with careful assessment, generally taking three sessions and utilizing conjoint and individual interviews as well as written questionnaires. All parts of the SRH are examined, as well as contraindications for relational therapy. Gender, ethnicity, and sexual orientation are considered throughout the assessment. "Most of the time, meta-emotion mismatches fall along gender-stereotyped lines. Women are more likely to value the expression of emotion and see this as a road to intimacy, whereas men have a philosophy of emotion that emphasizes concealment, particularly of fear and sadness."[19]

With regard to the expression of anger, Gottman challenges the conventional wisdom that expressing anger is destructive. What is destructive, according to Gottman's research, is expression of the colorfully named "Four Horsemen of the Apocalypse of Marriage": criticism, defensiveness, contempt, and stonewalling.[20]

Gottman has identified six "assumptions" underlying his approach to therapy with couples.[21] First, couple therapy is primarily dyadic, not therapist-centered. The objective is to give the couple the tools to change their own relationship. In the most pragmatic terms, the goal is to empower them. Secondly, following the principles of state-dependent learning, therapists should allow emotion to build in sessions, so that couples learn new skills in the emotional states in which they will need to draw on them. Third, couples should be taught to do their own emotional soothing rather than relying on the therapist. Fourth, therapeutic interventions should seem to the couple easy to do. "Scaffolding" carefully means intervening close to the couple's level of ability and gradually increasing the difficulty of the interventions. Fifth, therapy should be primarily a positive affective experience as opposed to what Gottman calls "people nailing." And finally, Gottman is pragmatic rather than idealistic, aiming for a "good-enough" relationship, not necessarily an optimum or ideal relationship.

Therapeutic intervention has four major parts: "interventions related to *changing the setting conditions (the marital friendship) that cause dysfunctional marital conflict resolution*…interventions related to *functional problem-solving*

and the regulation of perpetual conflict…" and interventions to "*deal with resistance*" and "*the prevention of relapse*."[22] Therapy proceeds by focusing on "marital walnuts," hard places in the interaction that demonstrate problems in the relationship. Theory is a matrix in the mind of the therapist, not an agenda to impose on the couple. Gottman has developed a modular library of interventions therapists can draw from to custom fit therapy to each couple.

A THEOLOGICAL INTERLUDE ON RESPONSE-ABILITY

All relationships between supervisees and me, those between trainees and clients, and those between relational partners, are characterized by a theological ethic of responsibility, or what H. Richard Niebuhr calls "response-ability." As Niebuhr describes it, an ethic of response proceeds on the basis of dialogue and answers to prior action. It stresses not the ideal response nor the response required by some rules, but the fitting response. Niebuhr writes:

> The idea or pattern of responsibility, then, may summarily and abstractly be defined as the idea of an agent's action as response to an action upon him in accordance with his interpretation of the latter action and with his expectation of response to his response; and all of this in a continuing community of agents.[23]

Niebuhr's emphasis on interpreting prior actions, choosing a fitting response, and anticipating an ongoing dialogue is instructive for pastoral supervision. The pastoral counseling student is the supervisor's primary dialogue partner, but the expanding concentric circles of contexts, including especially the clients, must also be considered in choosing a response. Interpreting past actions, choosing a fitting response, and expecting a response to their next action promote responsibility. Responsibility is a livedout reality within human relationships, a quality of relationships that depends on a commitment to interpret and test the actions of others and then act in a way that seeks fairness. It requires self-understanding—knowing one's grounds for relating and presenting them in anticipation of an ongoing dialogue. "Responsibility," writes Niebuhr, "lies in the agent who stays with his action, who accepts the consequences in the form of reactions and looks forward in a present deed to the continued interaction."[24]

Several key theological themes emerge in Gottman's mode of therapy and in the supervision that derives from it. In couple relationships, the flawed nature of human life is revealed in every level of the relational house. As pastoral counselor and Gottman Institute supervisor Michael Clifford puts it:

> Sin is less played out in the dramatic than it is embedded in the mundane. This view is less focused on morality than it is on the brokenness of our relationships with God and with each other. Our tendency after the fall is to turn away from or turn against rather than turn towards. To turn away is most often mindless and is a non-response.[25]

In Niebuhrian terms, turning away breaks the dialogue and represents a poorly-fitting response. In turning away, partners also fail to mirror the divine promises of faithfulness, rescue, and support that Brueggemann identified as key components of the speech of God. At its most extreme, turning away manifests itself in faithlessness, betrayal, and abandonment. On the other hand, the repair of failed invitations to connect (bids) displays a measure of grace and forgiveness in the fundamental interaction of the relationship and restores the dialogue. Something very similar could be said about therapy. The turning away of failed empathy reveals the brokenness of relationships, while repair of the therapeutic attunement demonstrates grace, forgiveness, and the persistence of care.

While human beings often long to be deeply known with acceptance, deep self-disclosure also brings the fear of rejection. When partners can know each other deeply and see in each other the image of God, enduring relationships of love are enhanced and the mutual acceptance so vital to establishing dialogue around perpetual problems becomes more readily available. This relational bond is strengthened when the partner is seen as God's gift. Here is how Michael Clifford interpreted Gottman theologically:

> Each day we have the opportunity to see the other through the Image of God and to see ourselves through that image also. God sees through our differentness from the Divine. Our fondness and admiration for our partner sees through that differentness also.[26]

Gottman's pragmatism also squares well with Niebuhr's emphasis on fitting responses. Both seek the "good enough" rather than the ideal. Both promote making the next exchange better, trying to help two people connect in healthier ways, in consideration of all the wider contexts surrounding them.

Theologically, the dynamics between therapists and couples are characterized by grace, acceptance, and caring on a therapist's part even as careful assessments of the state of relationships must be made. The counseling relationship is inevitably freighted with judgment. It is therapists' responsibility to measure the strengths and weaknesses of relationships and to communicate that assessment to couples honestly and clearly. It is also the therapeutic aim to carry hope for the repair God can help bring about in the lives of

couples. Therapists need to be able to see the image of God in each partner and the possibility of something better for each couple, even when they are mired in conflict and ill will. At the same time, therapists' relationships with couples demonstrate the finitude of all human knowledge and power. Even with the best skills in all eight domains there is no guarantee that we can affect repairs in relationships.

<p style="text-align:center">THE GOTTMAN MODEL AND INTEGRATIVE DEVELOPMENT MODEL</p>

Although John Gottman does not articulate a fully-developed theory of supervision, his approach to relational therapy fits well in a developmental model of learning to do therapy. The two approaches share commitments to empowerment and growth, to support and positive affective experiences as opposed to criticism, and to empirical validation, what Gottman terms "giving science a chance." Both base intervention on careful assessment. Gottman's idea of scaffolding interventions to build on client abilities fits well with the idea of choosing supervisory interventions to fit the level of counselor development. Of the eight domains of counselor functioning described by the IDM, Gottman provides specific content for each one.

Gottman's theory of relationships, however, is not developmental. It does not have levels nor does it posit a normal progression across time. Its goal is repair of relational interaction, not counselor development.[27] While it engages in assessment, it assesses different functions than counselor development theory. It targets intimate, reciprocal relational functioning in contrast to supervision's focus on professional, non-reciprocal functioning.

When a resident presents a case involving couples therapy, I use my knowledge of the Gottman Method to supply the content for the eight domains of counselor functioning. I do this even if the resident is using a different approach to couples counseling. I do this partly to form my own assessment of the case and the interventions I believe would be most helpful to the couple. I also do this so I can compare my clinical judgments with those of the resident. That helps me assess the resident's level of functioning in relational therapy.

Case Example: "Just About Nothing Is Working Well"

> A resident presented the case of a couple in their thirties, married for less than two years, with a 20-month-old child and 5-month-old twins. Their

presenting problems were physical exhaustion, emotional outbursts by the husband, and a lack of sexual intimacy.

The resident stated that she had not wanted to see the couple together at first. "The problem I was having at the beginning is I didn't think they were ready to do this at all….They have so much of their individual stuff to go through…I was worried about them individually, not together." Nevertheless, when the couple insisted on being seen together the resident agreed to see them as a couple.

Despite her inclination to conceptualize this couple primarily in terms of individual pathology, the resident was able to assess couple functioning in general terms. She described how both spouses experienced with the other, dynamics painfully reminiscent of their respective families of origin. When I asked how she assessed them in relational terms she replied, "I can tell you what's not working pretty easily. Just about nothing is working well." She then listed serious flaws in the couple's communication and conflict regulation patterns: "They don't listen; they talk over each other; they bring up so much of the past." Clearly each partner had a voice, but they were using their voices to attack each other rather than to pull together. Their ability to respond to each other appropriately had been seriously compromised.

I then had her focus more specifically on crisis situations, since the couple describes their life as a nearly continuous string of crises. I asked, "When they're in crisis, what do they do that's functional for them?" Her reply: "Nothing." I asked: "And what do they do that's dysfunctional?" "Everything. They yell, they turn on each other, they attack, they scream, they shut down." The husband's rages sometimes frighten his children and his wife. The one positive note in all this is that even in conflict the couple, especially the wife, works to protect and care for the children.

As the resident presented this case, I used the SRH framework to form my own assessment of the couple. In Gottman's terms, strains were clear in many layers of the SRH. The couple had little expression of fondness and admiration between them; they consistently turned away from or even against each other rather than turning toward; the overall emotional climate in the marriage was negative; and, in conflict, they exhibited the worst of all Four Horsemen. They struggled with both solvable problems and perpetual problems based in clashing parenting styles and competing dreams for their future.

In the resident's presentation of the case, however, she was not able to apply a consistent relational approach to her work with this couple. In the domains of theoretical orientation, assessment techniques, client conceptual-

ization, treatment goals and plans, and intervention skills competence her in-dividually-oriented approaches were not serving her well with this strongly conflicted couple. I knew from my previous supervision of this resident that she functioned consistently at Level Two with individual clients, but with this couple she was at Level One and that frustrated her. Their distress made her anxious and keenly aware of her limited experience with couples. She was highly motivated to try to do well at something new. Recognizing the challenge she was facing, she knew that she had less autonomy than she did with individual clients. She was tempted to rely on her greater skill and com-fort with individual clients and separate the couple for individual therapy, but was willing to try conjoint therapy. From my assessment of the couple dynamics and of the resident's level of functioning I helped her design couple interventions she could implement. My overall aim was to shift the resident's conceptual and interventional focus from individual to interac-tional dynamics. I operated with a more directive and didactic approach than I took when this same resident presented individual cases, in which she oper-ated at a higher level of development.

CONCLUSION

I have learned to supervise as I have learned to sing. Each supervisory ses-sion, like each voice lesson and each session of counseling, creates some-thing new. The woes and the resources of the flesh are given voice in confi-dence that the creative power of the Word is active in our midst. We hope to be channels of divine grace and beauty. I trust that the residents I supervise have been finding their clinical voices as we have gone along.

NOTES

1. Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy* (Minneapolis, Minn.: Fortress, 1997), 208.

2. John 1:14 NRSV.

3. Cal D. Stoltenberg and Ursula Delworth, *Supervising Counselors and Therapists* (San Francisco, Calif.: Jossey-Bass, 1987). While I continue to find this perspective in-sightful and helpful, I recognize that their model was developed prior to an increased awareness of the influence of gender, ethnicity, and culture.

4. Ibid., 35–36.

5.   Ibid., 36.

6.   Erik H. Erikson, *Identity: Youth and Crisis* (New York: Norton, 1968), 107–14.

7.   Stoltenberg and Delworth, *Supervising Counselors and Therapists*, 38.

8.   American Association of Pastoral Counselors, *AAPC Code of Ethics* (Fairfax, Va.: American Association of Pastoral Counselors, 1994), I.F. See also V.D.

9.   Ibid., II.H.

10.   Stoltenberg and Delworth, *Supervising Counselors and Therapists*, 177. I recognize that this model predates some of the more recent thinking about the role of social location in counselor training and education. I look forward to the development of a revised model that is more suitable to our current needs.

11.   Ibid., 100. See also 175–179.

12.   Ibid., 100.

13.   Ibid., 62–69.

14.   Ibid., 81–92.

15.   Ibid.

16.   Cal Stoltenberg, "Applying Evidence-Based Practice (EBP) Principles to the Process of Clinical Supervision," *Report of the 2005 Presidential Task Force on Evidence-Based Practice, American Psychological Association, 2005* (meeting of the International Interdisciplinary Conference on Clinical Supervision, Buffalo, N.Y., June 13, 2008), 16, http://www.socialwork.buffalo.edu/csconference/Documents/EBPP_in_Supervision-Stoltenberg.pdf.

17.   John Gottman, *The Marriage Clinic: A Scientifically-Based Marital Therapy* (New York: Norton, 1999), 105–110. Since the publication of the book, Gottman has begun preferring this phrase to his original formulation of the Sound Marital House.

18.   Ibid.

19.   Ibid., 307.

20.   Ibid., 41–47.

21.   Ibid., 179–85.

22.   Ibid., 186. Emphasis in the original.

23.   H. Richard Niebuhr, *The Responsible Self: An Essay in Christian Moral Philosophy*, introd. by James M. Gustafson (San Francisco, Calif.: Harper and Row, 1978), 65.

24.   Ibid., 64.

25.   Michael T. Clifford, "The Gottman Model from a Theological Perspective (Sin and Grace in the Marital Friendship)," AAPC Northwest Regional Conference (Fall 2003), Alton Collins Retreat Center, Eagle Creek, Ore.), 1.

26.   Ibid.

27.   On the difference between growth through therapy and growth through su-
pervision, see, for instance, Eve Lipchik: "The former is based on the make-up, experi-
ence, and needs of a unique individual; the latter goes beyond that to include a specific
body of knowledge and how to apply this for the benefit of others." Cheryl Storm, "So-
lution-Focused Ideas Guide Supervision: An Interview with Eve Lipchik," in *Readings in
Family Therapy Supervision: Selected Articles from the AAMFT Supervision Bulletin* (Wash-
ington, D.C.: American Association for Marriage and Family Therapy, 1995), 3.

*"The presumption in the shift of language from 'pastoral care' to
spiritual care' is that even if no pastor arrives to lead a person, it
is possible to support their spiritual journey in a way that fosters
health…it is not the end goal of a particular spiritual path that is
the primary determinant of health, but rather the process of spirit-
ual discernment…it is not the lyrics but the melody which makes
the song of the spirit what it is…the spiritual caregiver plays the
melody, but the care receiver provides the words."*

Pam Dridger
"Different Lyrics but the Same Tune:
Multi-Faith Spiritual Care in a Canadian Context"

—From *Interfaith Spiritual Care: Understandings and Practices*

ACPE THEORY PAPER

Relationship and Story

Jessica Evans-Tameron

The task and method of theology is to organize and test the validity of religious views in light of human experience.—Anton Boisen

INTRODUCTION

The importance of relationship, connection, experience, and story are the themes that run throughout these supervisory theory papers. Because life is an inter-subjective, dynamic experience, personality development, evolution of theology, and learning are also dynamic, developing, and in process. My clinical pastoral educational experience has been the most liberating, comprehensive, relevant, and life-affirming way of learning for me. My aim in supervision is to encourage and accompany students as they grow in identity, theology, and pastoral practice as well as in deeper connection with themselves, others, and God.

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On August 12, 2005, at 10:15 a.m., I received word that my brother had been shot. A day…a second…an hour followed by many, many more as we waited terrified that he would die. This event with my brother illustrates for me the dynamic, relational, dialogic, living character of faith. While theology can be illustrated in moments, events, thoughts, and stories, our relationship with God is often mediated through the human experience of being in relationship. "Just as the story of anyone's life is the story of relationships, so each person's religious story is the story of relationships."[1] My theology has slowly evolved from a traditional perspective that regarded God as the starting point of theology to the more experiential view espoused by Tillich. It is further influenced by feminist and process theologians who view relationships and human experience as the "starting point and ending point of the circle of interpretation."[2] The feminist emphasis on relationship and connection adds a much needed perspective to Tillich's existential questions.

Theology From the Inside Out

My systematic theology began with theological words about God as omnipresent, omnipotent, omniscient, judge, punisher, benevolent, loving, perfect, out there, and above. Then a bullet, small and shiny and exploding into soft flesh, blasted those words apart. "God, if you are in control, how could this happen?" "Where are you?" "God, who are you?" In light of my own crisis, these questions became a starting point for theological reflection.[3] Tillich asked the deep questions of human existence and often found the "answers" in Christian symbols. In my own experience, different Christian symbols rose to the forefront out of my existential questions.

The wound left from my brother's surgery was gaping from chest to groin. It required removal of his kidney, resection of his bowels, "scooping out" part of his liver and inflating his lung. When he left the hospital two and a half months later, it was still open—16 inches long, 5 inches across, and 3 inches deep. Raw flesh like a ball park frank split open wide. They wouldn't sew him back together. "Your wound needs to heal from the inside out," the medical staff advised. My theology was also blown apart; an open question. How would it heal?

Overcome with anger, grief, doubt, and despair, it was hard for me to see the presence of God. The death of my brother had also meant the death of part

of myself. The alienation and separation from God and others was excru-
ciating. Lurking in the shadow, in my own dark, sticky wound, God moved.
Experiencing this event with my family and my CPE colleagues changed
things for me—making God incarnate. With their love, support, prayers, and
accompaniment on this journey, I felt grace, acceptance, and God's presence
in more profound ways than I ever had. The relationships of mutuality and
connection helped me to relate to a God who does not control history as I had
once thought, but who invites, even "lures" us into relationship. Only in
retrospect could I see that my brother's wound and my own shattered
theology had to be restored from the inside out. My relational image of God
grew and changed with new experience, reflection, and connections.

Out of this experience, new symbols emerged that have become founda-
tional for my pastoral supervision. Woundedness, when attended to and inte-
grated, is a source of connection and strength and provides a foundation of
empathy. Healing, as distinct from the image of a pastoral care provider as
"healer," can occur when one is accompanied on a journey by those who are
empathic to our experience perhaps even before we understand it ourselves.
Walking together with our sorrows and disappointments, we may find, like
the disciples on the road to Emmaus, that we encounter Jesus (Lk 24:13–35).
Encouraging CPE students to be open to experiences of woundedness is a
source of potential strength, growth, and healing.

The experience of God *who* lures us into relationship suggests a different
model of supervision and pastoral care. It respects the wisdom each brings to
the relationship. The "in-between" in our intersubjective relationship is the
place where wisdom is shared, not as over and above, but as partnership.[4]
Mutuality, interdependence, empathy, patience, and listening are as much a
part of that dynamic as confrontation, clarification, and support. This mutual-
ity flows from supervisor to student, student to student, student to patient,
patient to student, as well as from student to supervisor. While there is a dif-
ference in power in each dyad, our relationship is mutually interdependent.

Inside-out theology is a metaphor from my experience that helps me to
remember that my objective as a pastoral educator is to help a person discover
for herself her own theology borne of her experience. I invite a student to be
curious about her own experience and relationships and how these inform her
pastoral authority and practice. Relevant theology emerges out of a student's
communal and contextual location. Inside out theology serves as a reminder

to pay attention to the stories of faith that are most often articulated in the language of relationships.

Hearing the Sacred in Each Human Story

This view of faith as relationship can also influence our interpretation of scripture. My early understanding of the Bible as the inerrant, unchanging, and divinely inspired Word of God made it difficult to see that its stories, prayers, and songs did not stand alone, a truth unto themselves apart from human experience. Objectivity is impossible. Meaning is made through the in-between experience between reader (and her experiences as filtered through relationship) and scripture. Experience of the divine, oneself, relationships, and of the world then becomes a source of revelation alongside the "old, old story." Valuing, honoring, and making meaning of the human story, both individual and communal, is one task of theology. Helping patient, student, as well as oneself hear the sacred in one's own life story is a co-creative venture of a pastoral educator.

In many ways, the story of Adam and Eve is about each of us. Created in the "image and likeness of God," we are called into relationship and community with God and one another. Experienced through a feminist lens, the creation narrative is a story of interdependence, connection, and mutuality between God, creation, and humanity. It is about God's desire, perhaps even need, for relationship. Just as we need God, God needs us. When God closes the Garden of Eden, she doesn't stay in the paradise of her own making, but goes with Adam and Eve continuing to interact and be in relation with them and the generations that follow. It is a story of mutual influence and impact between human and divine.

That humankind is created in the image of God implies God's blessing on embodiment. God looked upon all creation including humankind and proclaimed it "very good" (Gen 1:31). The Christian tradition, as is often interpreted in Pauline literature, promotes a Platonic separation of body and soul and the supremacy of the soul. It is a misperception to suggest that only our soul bears the image of God. Being hospitalized drives the concept of embodiment to the forefront as a core of theology. In Hebraic thought, the all-encompassing word for humanity is *nephesh*. "And what is *nephesh*? It is life, a living being, a person, a self, a creature, a body, a mind, a heart; and it is also breath, desire, appetite, lust, pleasure, will, beast and even corpse."[5] In Jewish thought, all human experience from breath to dust, is in

relationship with God. Feminist theologians have wisely sought to heal this dualistic approach out of their own embodied experiences.

Understanding Jesus as embodied has allowed me more balance of the divine-human paradox. The incarnation means that the starting point of our theology is the concrete experience of daily living and relationships.[6] From our earliest physical experiences of being held and loved, we learn what it means to be in connection with each other and God. The reality of embodiment is especially important in the context of clinical pastoral education because it determines our perception of spiritual care. One student responded to a patient's fear of surgery and pain by focusing only on God. Responding to human emotions was not part of his conception of theological. Part of the supervisory task is to help students embrace physicality and discover new ways of experiencing theology that are fully embodied and incarnational. Helping a student become aware of and live with this tension is an important theological undertaking.

Embodiment and the Use of Self in Supervision and Care

When viewing embodiment as a God-given gift, it is easier to use ourselves in supervision and spiritual care. The "rumbling" in our gut, and tightness in our necks, as well as that grace filled visceral feeling of connection become a source of knowledge and can inform our supervision with a given student. I understand this for myself to be the influence of the Spirit. I begin to ask myself why I am feeling a certain way. What does this say about me? What does it say about the student? What does it say about what is going on between us?

> A female Roman Catholic student, who was previously in a religious order, repeatedly attributed things I said in supervision and group to her male peer. Curious about her behavior and my own feelings of being dismissed, I wondered with her about her view of authority, particularly that of men. Acknowledging my experience helped her recall stories about her patriarchal family of origin with a domineering grandfather, experiences that were reinforced by her time in a convent.

Becoming aware that she viewed authority as predominantly male allowed her to begin to embrace a more feminine view. This increased our learning alliance, helped her embrace her own feminine authority, and helped her find her voice in group, with patients, and with me.

For me, faith is the assurance of things hoped for and the conviction of things not seen (Heb 11:1). Faith includes my doubt, which was a hidden

element of my faith before my brother was shot. From my religious history, certitude was the standard by which we were judged. Whenever I say, "I believe," there is always some amount of skepticism. The flip side of that coin is present, and I often say "Help my unbelief" in my next breath (Mk 9:24). Tillich suggests that "doubt is the necessary tool of knowledge."[7] As I reflect on my faith, pastoral care, and supervision, doubt is powerful for relating. Without complete certitude, I am more open to myself and the other's way of being. People from other faith traditions have their own truth. I am also more curious about how others see and experience life as well as being open to being moved by the other. I believe healthy skepticism about myself and my own function can promote growth.

In a model in which "created in the image of God" is interpreted relationally, sin is viewed not as an act, but as a state. Tillich's view of sin is particularly helpful here. He defines sin as separation and alienation of self from self, others, and God.[8] This description corresponds with my learning theory as well as my view of personality development: we develop, thrive, and learn best in relationship. Alienation and separation are sources of suffering. We move towards wholeness and God when accompanied incarnationally by someone who is willing to walk with us in our God-forsaken places.

Alienation affects professional functioning. When I cannot go to those painful places and acknowledge my own experiences and hurt, I know that I cannot fully "go there" with patients and students. Supervisors and students who are not open to their full range of human experience can shut down conversation. Neither person is able to experience the healing potential of connection.

> A Pentecostal student with a history of parental alcoholism, abuse, neglect, and chaos could not bear conflict and estrangement among peers, patients, their family members, or God. His immediate pastoral "solution" was to push divided persons towards reconciliation without hearing the complexity or pain in each human experience.

While he was not ready to begin the difficult work of integrating his painful past during the unit, he was eventually able to see the link between his past and present mode of being in the world. Awareness is the first step towards integration.

From my personal history, my work at the hospital, and especially in the experience with my brother, I have become more aware of a different, perhaps more controversial aspect of God. I live in the tension of ambi-

guity—both God's and mine. While I believe that God does have initiative, my understanding of God's initiative is more limited. I believe that it is out of this ambiguity in Godself that God can understand and accept the light and darkness in me. If God can't understand and accept my light and darkness, then I am divided and dualistic. Because of these ambiguities, I believe we all, God included, live together "east of Eden" (Gen 3:24). The idea of God's ambiguity has entailed some grief for me. It has meant letting go of concreteness and certitude. It has meant letting go of God's perfectionism, omnipotence, and all-loving nature. It has been the impetus for redefining authority. While painful and grief-filled, experiencing the long dark nights of the soul has also been liberating. Experience has been an impetus for reflection, which has resulted in a theology more consistent with and inclusive of my own experience. The God who I believe embraces ambiguity is less "out there" and more immanent and incarnational. It is with this model of ambiguity that I am able to integrate rather than rid myself of my experiences, doubts, and fears.

To enter the hospital and clinical pastoral education is to enter a "strange situation" that can call into question our faith and beliefs about God, others, and ourselves. Tillich wrote: "Being religious means asking passionately the questions of the meaning of our existence and being willing to receive the answers, even if the answers hurt."[9] I have found, in place of easy, automatic theological answers, new symbols of faith that are more life-affirming, grace-filled, and that honor relationships and experiences. My theology invites us to offer all of our human experience to God as did the psalmists—including my love and hate, joy and sorrow, success and failure, pleasure and pain, together with my desire, tenderness, and ferocity. I continue to learn to embrace mystery—even though at times I long for certitude. I continue to find new ways to live in the tension of paradox and ambiguity, avoid easy answers, and rework and reformulate theology in light of new experience.

PERSONALITY THEORY

Searching for the "perfect theory," one that fits all relationships and life circumstances, has been akin to a treasure hunt searching for the elusive Holy Grail. Is there a Holy Grail? The search for clarity, the quest for knowledge—that desire is as old as the hills. Adam and Eve sure wanted it. But then in

finding "knowledge," they realized that rather than clarifying things, "knowing" only introduced an awareness of multiple perspectives…more complexity…more ambiguity. Strangely enough, Adam and Eve newly imbued with knowledge, bearing children and toiling to earn their keep, didn't seem to clamor to return, as I was led to believe in my youth. Perhaps part of their new awareness was that Eden wasn't their idea of paradise and perfection after all!

The soil of my grandfather's Kentucky garden is rich and fertile. It includes his cremated ashes tilled in, returned to the earth, mixing with dirt to bring forth new life. The 'soil' of our human existence is attachment, connection, and relationship. It is in and through relationships that we are formed, know, and are known from birth until death. Sifting through the life-giving dirt in his garden and remembering my grandfather, I am aware that relationships have the power to heal as well as to injure. Just as my theology begins with human experience as the starting point, my personality theory gravitates towards the relational theorists who focus on the experience of how we relate to one another as foundational for who we are and who we become.

Engagement More than Gratification Motivates Us
For my theory of personality, I draw on the concepts espoused by the feminist scholars of the Stone Center[10] as well as attachment theory as first articulated by John Bowlby.[11] Both lack an explicit model of the mind, though they implicitly operate from an object relations perspective. Rather than saying we internalize objects out of our drives, both agree that it is relationships that are internalized. The Stone Center model taken alone is naive in the sense that it implicitly assumes that with empathy, a connection will form. Theologically, everyone is saved. From my perspective, salvation as well as connection requires mutual participation and desire. While connecting with students is always my desire, it is not always possible. Bowlby is more realistic allowing that out of past relationships as well as current disconnecting experiences, a person can be avoidant of new relationships—especially with those in positions of authority (potential attachment figures). Bowlby's view frees me not to take total responsibility for relationships with students. The Stone Center women are more optimistic about change and growth. Taken together, they provide a more balanced perspective of human potential and development.

Attachment theory grew out of Bowlby's work with war orphans and then studying parent-child relationships at the Tavistock Clinic. In his later work, it expanded to include adult attachment behavior. Psychological development initially evolves out of our attachment relationship with our caregivers. Proximity to the attachment figure enables exploration and curiosity. Over time, we internalize this relationship and the subsequent mental representations become the scaffolding upon which future relations, expectations, and behavior are based. I believe Bowlby's greatest contribution to developmental theory was that human beings are predisposed and even biologically compelled to connect.[12] In this model, we are no longer primarily motivated by "drives," but by propensity toward relationships. Our sense of self is not formed in the process of separation, but through intersubjective, ongoing, reciprocal relationships.

Bowlby's notion is foundational to the Stone Center's work. I see their relational-cultural model of development as springing from the soil of attachment theory. They draw on similar concepts understanding healthy psychological development as occurring through attachment (Bowlby) and connection (Stone Center). I unite with the feminists of the Stone Center calling into question the western-biased, male-oriented model of development that sees separation and autonomy as its goal. Optimal psychological development does not occur through separation and diminished attachment, but through changed connection or differentiation.[13] When Adam and Eve left Eden, their connection with God was not severed, but changed. Having developmentally grown and internalized their image of God, they no longer needed physical proximity. God continued to participate in their lives, but developmentally, their relationship with God and one another had changed (differentiation).

In this relational view of development, we all establish inner working models (Bowlby) or relational images (Stone Center) initially from our infant experiences of being in relationship with our caregivers. Whether our needs for comfort, protection, and exploration were attended to reliably determines our working models of ourselves and others. Do we see ourselves and others as acceptable, trustworthy, valued, reliable, or unacceptable, unworthy, and incompetent? Relational images are our inner patterns or models for relationship that were borne of our experience. Through these experiences, we began to know what we could expect from the world and others as well as how we would be treated by others. They are often multiple, complex, and even paradoxical.[14] We often transfer and project these working models both positively

and negatively. They are important in developing spiritual care skills because they reveal how we attach to and care for others.[15] As an educator, I am in a unique position to help a student identify her relational images through reflective interactions on pastoral conversations.

Becoming Relationally Competent

In developing inner working models, a child goes to great lengths to stay in connection with her caretaker, including making cognitive distortions and emotional sacrifices. Bowlby believed "a child's self-model is profoundly influenced by how his mother (caretaker) sees and treats him; whatever she fails to recognize in him, he is likely to fail to recognize in himself."[16] Out of our early experiences, we silence parts of ourselves, particularly the parts we deem to be unacceptable. Similarly, the Stone Center women posit that we continue to do this in our adult relationships. Key to most relational problems is the central relational paradox, which says that out of our deep longing for connection, we keep parts of ourselves and our experiences out of that connection in order to remain in relationship with those who are important to us. Ironically, these strategies for disconnection that prohibit us from full and authentic relationships are protective and evolved out of our profound desire for connection. As I have become more open to my own sadness, loneliness, fear, anxiety, and frustration, I am much more empathic with these emotions in others.

We grow and heal by connecting with one another in mutually impactful, empowering and empathic ways (for educators, connection does not mean simply being "nice" and often entails addressing conflict where there is an inherent power imbalance). Out of the experience of connection—of feeling understood, accompanied, and valued—we begin to explore, rework, and edit our old relational images. We begin to realize we can impact another person—that our feelings and experiences are acceptable and valued. Relational competence is the capacity to move or be moved by another person and to affect positive change in relationships. As we begin to experience ourselves as relationally competent and gain new insight into our ability to participate in mutual well-being, relational patterns shift.

All relationships will have a degree of connection and disconnection. However, chronic disconnection occurs when we are continually misunderstand, when our experiences are not accepted and valued, when our perceptions are thwarted—stated frankly, when we feel unheard and alone. Sin is

the separation from self, others and God. The Stone Center women would add that isolation is the greatest source of human suffering. "We believe that the most terrifying and destructive feeling that a person can experience is psychological isolation. This is not the same as being alone. It is the feeling that one is locked out of the possibility of human connection and being powerless to change a situation."[17]

Supervision as a Secure Base in a Strange World

In a separate and confirming clinical experiment, Mary Ainsworth studied the importance of affective connection in children in her strange situation studies; in so doing she contributed a central tenet of the theory—the concept of a secure base.[18] She thus provided empirical evidence for attachment theory. Connection with a caregiver provides this secure base from which to explore the world. The proximity of the attachment figure enables a child to explore with curiosity and freedom knowing she can always return to her secure base for comfort and protection. Ainsworth noted types of attachment behavior: "secure," "ambivalent," "avoidant," and "disorganized." Her strange situation studies have been replicated all over the world. While the percentages of secure and anxiety-based attachment behavior vary from country to country, all attachment behavior was demonstrated in each culture.[19] From my perspective, attachment behavior is relevant as a way of informing supervisory practice across cultural and ethnic lines.

Coming into the hospital environment has parallels to the strange situation study. A new environment, new stressors, and a new professional role in which the students may not initially have their bearings will activate anxiety-based attachment behavior. I use my understanding of this behavior not as a tool for pathologizing or diagnosing, but as a way to understand and be empathic with a student's strategies for disconnection, realizing the less than optimal circumstances that necessitated the evolution of this attachment behavior. It offers a frame of reference as I think about clinical assessment, interventions, and realistic learning goals.

Initially, I often act as a secure base for the students helping them explore their external world as experienced with patients, staff, peers, and me. Prompting discussions of what these encounters elicit in them, I encourage curiosity about their inner world. Listening to the stories they tell, attachment behavior begins to become apparent. Does the student explore freely? Does he want constant affirmation from me? Does she avoid intimacy and connec-

tion? Is he controlling or blaming? Are boundaries an issue? Is he intolerant and rigid? As this attachment behavior begins to manifest itself, I encourage students to explore and try to understand this behavior. As they begin this process, they also begin to identify how their past histories impact their present professional function.

> A student presented a patient who would not accept his offer of help. The student said, "I just can't deal with people like that!" With my encouragement and support, he identified his feelings as similar to those he felt in living with an unpredictable dismissive parent. Previously he acknowledged those experiences as "being in the past," but became able to identify them as impeding his current professional function.

By encouraging curiosity about these attachment behaviors, and the exploration of life experiences with one another, both supervisor and the peer group can provide a secure base for a student. With the student's growing confidence in his pastoral care ability, the need for actual proximity lessens.

Assessing Attachment Behavior

I begin to assess attachment behavior when reading a student's clinical material. What stories does she tell? What or who has he left out? In the interview, I explore the consistency between affect and story. Is there a balance between positive and negative?

> One student who had demonstrated signs of secure attachment behavior told of her horror when her autistic brother stripped at the grocery store while she was in high school. She also spoke about the gifts and blessings that resulted from their relationship. There was congruity between content and affect as she explored inner and outer worlds freely. While conflict produced anxiety for her, she addressed it freely in group, on clinical units, and in supervision, valuing its importance to her learning and pastoral development.

My counter-transference to this student was consistently an amazing sense of connection and "going with." I understand counter-transference to mean my entire cognitive, affective, and behavioral response to the totality of the other. Our learning alliance developed quite easily and naturally as collaboration and exploration are hallmarks of this attachment behavior.

While attachment behavior remains relatively stable through adulthood with awareness and reflection, there is potential for growth and change.[20]

> In all her clinical presentations, the student regularly avoided intimacy or vulnerability with her patients by focusing exclusively on justice issues. She tended to be very remote, self-assured, intolerant, and critical of staff

and their caregiving. An educator by profession, she struggled with be-
coming a learner and developing a learning alliance with me. Her be-
havior was consistent with the attachment behavior "avoidant dis-
missive," which usually results from absent or abusive caregiving. Respec-
ting the boundaries that she set, I would often invite her to consider the ori-
gins of her passion for justice and relational style to no avail. At the unit's
midpoint, this changed when she met a patient suffering from paranoid
schizophrenia. The patient would scream intermittently throughout the
visit and then began to disrobe. The student's normal patterns of rela-
ting—of being in charge and independent—could not suffice. With my
help, and supported by the group, this student began to question her rela-
tional style and thereby became a learner.

With empathic attentiveness and collaboration, we sought to become the se-
cure base for this student from which she could explore her relational life.
While immense learning occurred for this student, she continued to be dis-
missive of the importance of our relationship, denied any need for help, and
when emotion was present, she attempted to avert my attention. Reflection on
herself and her own story tended to be brief and dismissive. Those with more
anxiety-driven and insecure attachment behavior tend to find reflection on the
internal and external world of themselves and others difficult. My counter-
transference to her was an important source of understanding in assessing her
attachment behavior as well as remaining empathic and open to her in the
midst of difficulties. Often feeling locked out, I imagined she must have also
felt locked out as a child. My goal was to model for her a different type of
attachment figure than appeared to be typical in her experience. I need to be
a reliable attachment figure, a secure base so that, in the language of the Stone
Center, we moved from disconnection to reconnection.

EDUCATION AND LEARNING

I was educated very early in my family's vegetable garden on how to plant
fruits and vegetables, distinguish the rampant weeds from tender growing
plants, and harvest and prepare the bounty. I was "educated" in the ways of
agriculture and learned in spite of my resistance. That resistance evaporated
when I planted my first garden and gardening became a passion. I had taken
ownership of my learning. This learning evolved into a means to remain
connected with my family in a very positive, life-giving way. My first was
colorful but haphazard. I planted whatever caught my eye at the garden store.
In my second garden, in order to enhance my skills, I took a pond-building

class. I consulted with family for agricultural principles and local plant experts for indigenous plants. I watched professionals plant gardens. Learning became multidimensional as I drew on different ways of knowing: relational (learning in relation to others); cognitive (researching the habitats, characteristics, and water needs of different plants); experiential or praxis (gardening, reflecting on what worked, and then incorporating new knowledge and awareness); and affective (my sense of pleasure and curiosity fueled my quest for learning). Learning in clinical pastoral education encompasses all of these ways of knowing and learning.

The Internal Motivation for Learning

My story of learning to garden illustrates many of the key components of adult education. The themes in the teaching and learning theory set forth by Paulo Freire are consistent with my gardening story and my view of the learning afforded through clinical pastoral education. He emphasizes themes of dialogue, praxis, and the concept of "partner-teacher" that I find compatible with my own views of teaching and learning.[21] I believe that education and learning are co-creative, liberative, reciprocal, relational, in process, and begin with human experience and story. "Problems of human beings in their relations with the world" (and others) are the starting point of education and learning in Freire's "problem-posing" education. A "problem" in a Freirean sense means a learning issue emerging from a person's communal, contextual, and relational location—hence maintaining relevance for him. The problem evokes critical refection for both teacher and student. In addition, I use Malcolm Knowles' theory to complement and inform where Freire has remained silent or implicit.[22]

My motivation for learning to garden as a child was external—my mother needed my help. However, I never fully embraced my gardening education until I chose it on my own. In working with the indigent and illiterate population of Brazil, Freire found that when the people could not understand the relevance of their education, or did not decide to learn on their own initiative, they showed little motivation. While one often learns when externally motivated, internal motivation usually prompts deeper learning. When my learning to garden was relevant to my life and my goal of wanting to increase the beauty of my house, my motivation became internal and my learning increased.

In reading applications and interviewing students, I want to assess motivation. Is participation in CPE externally motivated—a denominational or seminary requirement that the student sees himself as suffering through? Or is there an internal desire to learn more about pastoral care in order to increase one's pastoral skill with people in crisis? While internal motivation has a more lasting impact for adult learners, there often can be a combination of internal and external motivating factors. For both Freire and Knowles, discovering more options is an important educational goal.

It is important that learning goals in clinical pastoral education emerge from a student's needs, desires, and relevant problems for learning, as well as his cultural context and need to know. Learning goals are similar to what Freire terms "generative words" and "generative themes" in that they arise out of the student's experience and cultural context and become the focus for and, hence, are generative of the student's learning. A generative theme is the cultural or political topic of interest to the specific person. From the generative theme emerges the generative word. Generative learning goals are helpful to me in identifying themes, relationships, learning styles, and the direction a given student wishes to pursue. When I am tempted to "take over" a student's learning, wishing him to learn what I think he needs to know, learning goals are also a reminder for me to refocus back on the student's self-stated learning needs. My initial experience of being "educated" in gardening continues to serve as a reminder of the difference between being educated and choosing to learn.

A Liberative Journey toward Awareness

My role in helping students formulate their goals for learning is to provide some structure.[23] Then I encourage them to create concrete and realistic goals that facilitate exploration of both inner and outer worlds in relation to pastoral formation, function, and authority. As learning is dynamic and in-process, when these goals are no longer relevant to the student's learning, we reassess and reformulate them. Learning goals become generative of other learning goals.[24] When CPE students are able to connect with their passions, ownership of the learning process increases. Mid-unit and final self-evaluations become means by which a student can articulate, take ownership of learning, and make an assessment of his learning. Working from this model, my evaluation of the student focuses on stated learning goals, the themes she presents in clinical presentations, and her initiative in

her learning. Attending to content and process in group and in individual supervision, I may also acknowledge relational dynamics (when appropriate), as well as recognize and affirm integration that has taken place for the student.

I design a curriculum with the ACPE objectives in mind. I also encourage a student's initiative and ownership of learning and allow room and space for learning needs and interests to emerge.

> Out of clinical material presented by students, abuse began to surface as a theme students felt inadequate to address. In the peer group, we focused on increasing awareness of the dynamics of abuse and pastoral response. Specifically, we talked about defenses and Anna Freud's identification with the aggressor. We reflected upon Judith Hermann's book Trauma and Recovery and had a didactic on counseling survivors of a traumatic event by a certified community volunteer. Out of this reading and subsequent reflection on a patient encounter, one student began to see his own history of abuse as currently impacting his professional function. Freire talks about an important dynamic in learning as "naming the world."[25] With my encouragement in individual supervision, this student was able begin the conscientization process of "naming" his history—the first step towards integration.

Conscientization, the process of developing critical consciousness (an in-depth understanding of the world), is a key concept in Freire's educational theory. For him, conscientization results in freedom from oppression and toward democracy. In CPE, while learning often does have social and political implications, the main goal is not democracy. Learning does, however, lead to freedom in the sense that learning may mean having more options.

I join Freire in understanding education as a liberative journey towards awareness. Through intersubjective dialogue, which entails a broad sense of joining with self, other, and God, we grow and learn. To be human is to dialogue. We need each other to discover and learn. Dialogue and discussion is a social process; it is "communion with others."[26] For Freire, the moment of dialogue was the moment of transformation. True dialogue entails horizontal rather than vertical relationships ("power with" rather than "power over") and requires tolerance, love, mutual trust, and respect. Learning occurs in the inter-subjective space between people.

The focus on attachment and connection in my theories of personality and theology lead to dialogue as the mutual, reciprocal, co-creative, growth producing dimension of supervision. This requires mutual empathy and

mutual empowerment. In being heard and accompanied, we change and learn. Out of this relational dialogue, liberation happens through "the action and reflection of men and women upon their world in order to transform it."[27] Freire and I part ways educationally in that his focus for education is in transforming and democratizing society. I believe liberation in a CPE sense evolves from an action-reflection approach and translates into the following: (1) an enlarged awareness and understanding of persons including oneself, (2) an increased sense of community and empowerment, (3) an increase in options for responding, and (4) a deeper understanding of content and process.

Strangeness, Anxiety, and Learning

I find many students to be unfamiliar with and often initially uncomfortable with the self-directed learning afforded in CPE. One student referenced this dynamic when she acknowledged being more comfortable with "content-driven material" always affirming to herself along with Sir Francis Bacon that "knowledge is power!" In her pastoral care, she focused on helping a patient to understand information given by the care team. Many students are more comfortable with what Freire protested against—the banking model of education, in which knowledge is deposited by the authority (the teacher) into the student.[28] The student then becomes like an ATM dispensing the deposits (knowledge), which she has gained in the student-teacher encounter. The banking model seems more comfortable (especially initially) for students who are anxious about the self-directed way of learning.

At some level, every student wants to learn. I also affirm, along with theologian Paul Tillich, that anxiety is part of every human thought, feeling, experience, and relationship.[29] Viewing change and transformation as a completely positive reality, Freire does not pay sufficient attention to anxiety intrinsic to any human experience and particularly when change heightens anxiety. Entering the strange situation of the hospital and clinical pastoral education prompts anxiety. It is especially high in the beginning of CPE when the students do not know what to expect of the situation, their peers, or supervisor. They often experience intense excitement as well as fear and questions. Will I be accepted? Can I provide adequate care to patients? What does my supervisor expect of me? As the student becomes more comfortable with the secure base provided by both supervisor and peer group, anxiety begins to subside and the student is able to explore the environment more freely. Anxiety often resurfaces as students share more deeply of themselves

and subsequently feel more vulnerable. Malcolm Knowles suggests that anxiety can be an impediment (when binded or avoided) or an asset (when approached) in the learning process.[30]

Mueller and Kell have helped me to understand how students can be anxiety approachers or avoiders.[31] From my perspective, like anxiety-based attachment behavior, whether one approaches, avoids, or binds (represses), anxiety can change with new learning experiences, a new sense of trust, and new empowering relational experiences.

> One student initially managed anxiety by coming across as self-assured, in-control, and unwilling to be deeply impacted by others. There was a problem with learning between us (I say between us because I do not view the problem as strictly hers, but as something that evolved between us).[32] Initially unable or perhaps even unaware of her anxiety, staff relationships were difficult and learning was impeded. This culminated in a charge nurse's call complaining about the student. My anxiety increased and "my agenda" went automatically to "damage control." I realized there is a direct correlation between how I approach, acknowledge, and work through my own anxiety and how I approached the student. Seeing the student the following day, I had time to reflect, attend to my own anxiety, and hence begin to see this as a learning opportunity for both of us. She anticipated from me a projection of her own self-judgment and shame. When I responded to her in an accepting manner, she could begin to explore the meaning of the experience and identify some of her own behaviors as anxiety-based. As her anxiety decreased, relationships on her clinical units improved. We discovered in the process of action-reflection, that a "problem" was not necessarily a problem as learning transpired for both of us.

I believe that there is enough anxiety already intrinsic to the CPE experience and that I do not need to create more in individual supervision or group. Just as our personality develops out of mutually empowering, mutually empathic and reciprocal relationships, learning also evolves out of the same kind of connections. Learning was a mutual endeavor in that I learned from her as she learned from me.

Learning as a Relational Activity

I participate in another's education in the way I learn best—in dialogue. My most productive learning experiences have not been when aggressively challenged (although I do not avoid confrontation and believe there are circumstances that call for challenge), but instead when I have been accompanied on a learning journey, when I have been encouraged, and when I have been allowed to see and imagine possibilities through the eyes of another.[33] Learn-

ing is about expanding vision. The vision of teacher as a "partner" (Freire) or "facilitator" (Knowles) is consistent with my own view. While Freire would argue that there should be no distinction between the teacher and student, I understand that while the relationship is reciprocal and mutual, it is not balanced. I fully respect my own authority, realizing I am responsible for establishing parameters, for educating on hospital policy and procedures, writing evaluations, and always maintaining focus on a student's learning.

Alongside the partner-teacher model of education, I embrace the midwife model as espoused by Mary Belenky. I firmly believe that students come to CPE with a set of experiences, beliefs, ideas, and knowledge. My objective is to help her articulate (give birth to) her own ideas and pastoral expression, "contributing when needed," and remaining clear that "the baby is not mine," but belongs to the student. Helping a student articulate her own authentic voice and pastoral expression is the co-creative task of education and pastoral supervision. I also seek to understand how each individual student's culture impacts her process of learning.

For my understanding of learning in the group process, I am indebted to Irvin Yalom and Joan Hemenway in dialogue with Freire.[34] While much of our understanding of groups comes from psychotherapeutic literature, it is important to note that CPE is a learning endeavor, not a therapeutic one. Certainly students may derive therapeutic benefit but by definition, the focus is on education. In individual supervision as well as in group supervision, there is always at least a triad (the student, patient, and supervisor) involved in discussion and often there are more. From my perspective, anything related to the total educational experience of the group is appropriate for consideration and exploration.

I believe that learning is a relational activity and is heightened by the group experience. We learn to dialogue in relationship, not in isolation. The CPE community offers to a student other diverse perspectives, life-circumstances, ethnicities, religious traditions, gender attitudes, and learning styles from which they might learn. Initially, I have the students write a core narrative. The student tells a story from childhood that has meaning for who he is and who he is becoming. This approach helps to limit the student's vulnerability in telling very personal stories up front. Personal sharing unfolds at the student's pace. I have found the themes presented in the core narrative will emerge and reemerge throughout the unit.

> One student demanded her parents "choose between the Menorah and Christmas tree." Her "role" in the group was the "leader" and "organizer." Through interactions with the group, she had a growing awareness of the positive and negative impact of her behavior. The group had become a microcosm of how people operate in the world.

Persons often assume with peers the roles they assume in families including: rescuer, victim, teacher, caretaker, mother, father, and so forth. Wondering about these dynamics with a student gives her an opportunity to observe through the eyes of another. Dialogue and action-reflection are, thus, essential components of group dynamics.

Early on, I model for the students ways of engaging these stories and life perspectives, as well as one another. I give affirmation and feedback, receive feedback, offer observations, and express challenges. I attend to the congruities, incongruities, and evolving dynamics. As the group begins to show more ownership of the process, my active participation changes and lessens. Establishing group boundaries such as encouraging a student to take ownership of his own feeling ("I" statements versus "you" statements), prohibiting abuse, and articulating hospital and group norms provide needed structure for the group to learn.

The group becomes a place where the dynamic life of the participants (interpersonal and intrapersonal) is reflected upon in the here-and-now process.[35] The "here-and-now" refers to what happens in the in-between—the space between you and me—in this hour. I attend to both content (what is actually said) and process (affect, the nonverbal communication, the flow and progression of the conversation, and so forth). The group also begins to form its own identity as a group—Joan Hemenway terms this the "group-as-a-whole." I attend to and encourage the group to articulate its own norms and identity. I find Hemenway's description of the movement of the group (orientation, dominance and control, cohesiveness and productivity, and consolidation and separation) enlightening in attending to the "stages" of the group's life.[36] Initially, the group orients itself to each other and the group-as-a-whole. The second stage can include scapegoating and authority issues; the third is marked by uncertainty and a movement to deeper sharing. In the final stage of consolidation and separation, reflection translates to new action as the members attempt to make sense of their experience.

I believe teaching and learning are dynamic and in-process. Learning grows, unfolds, and blossoms. Along with Freire, I affirm that human beings

are in the process of being and becoming. Learning occurs through creation and re-creation, through continuing inquiry, through action and reflection, and inter-subjective dialogue. As was true for me in learning to garden, I utilize multiple ways of knowing—cognitive, relational, experiential, and affective.

NOTES

1.   Andrew Greeley, *The Religious Imagination* (New York: Sadlier, 1982), 18.

2.   Rosemary Radford Ruether, "Feminist Interpretation: A Method of Correlation," in Letty M. Russell, *The Feminist Interpretation of the Bible* (Philadelphia, Penn.: Westminster Press, 1985), 111–124. See also, Letty M. Russell, *Growth in Partnership* (Louisville, Ky.: Westminister/John Knox Press, 1981). Many feminist theologians and pastoral educators (Ruether, Russell, and Glaz) see women's experience of embodiment as central in formulating theology.

3.   Paul Tillich, *Systematic Theology*, vol 1. (Chicago: University of Chicago Press, 1973). Tillich's theology of correlation begins with the questions intrinsic to human experience. Additionally, "If in the analysis, the theologian sees something he did not expect to see in light of his theological answer, he holds fast to what he sees and reformulates the theological answer…", 64.

4.   Pamela Cooper-White, *Shared Wisdom: the Use of Self in Pastoral Counseling and Care* (Minneapolis, Minn.: Fortress Press, 2004), 128.

5.   Robert Reeves, "The Use and Abuse of Religion in Sickness," (lecture at Lutheran Medical Center, Wheat Ridge, Col., 1964), 13.

6.   James B. Nelson, *Body Theology* (Louisville, Ky.: Westminister/John Knox Press, 1992), 42–44.

7.   Paul Tillich, *The Courage To Be* (New Haven, Conn.: Yale University Press, 1952), 121.

8.   Paul Tillich, *The Shaking of the Foundations* (New York: Charles Scribner's Sons, 1948), 154–155.

9.   http://www.brainyquote.com/quotes/authors/p/paul_tillich.html

10.   Jean Baker Miller and Irene P. Stiver, *The Healing Connection: How Women Form Relationships in Therapy and Life* (Boston, Mass.: Beacon Press, 1997). A group of psychotherapists at Wellesley College's Stone Center held a weekly discussion group to better understand women's psychological development. Ideas were attributed to "the exchanges we have created together" so I do not reference the women individually.

11.   John Bowlby, *Attachment*, vol. I, II, III (New York: Basic Books, 1973).

12.   Bowlby viewed attachment as an evolutionary survival strategy more powerful than aggressive and sexual drives (Freud). He theorized that an infant would die unless there were some powerful built-in behaviors (smiling, clinging, sucking, clinging, and following) that activated maternal care.

13.   Judith V. Jordon, Alexandra G. Kaplan, Jean Baker Miller, and others, "Women's Self Development in Late Adolescence," *Women's Growth in Connection: Writings from the Stone Center* (New York: Guilford Press, 1991), 122–140.

14.   John Bowlby, *Attachment*, 203–210.

15.   Jude Cassidy and Philip Shaver, *The Handbook of Attachment: Theory, Research and Clinical Applications* (New York: Guilford Press, 1999), 94. Research suggests that working models are transmuted intergenerationally by the way we communicate.

16.   John Bowlby, *A Secure Base: Parent-Child Attachment and Healthy Human Development* (New York: Basic Books, 1988), 132.

17.   Miller and Stiver, *The Healing Connection*, 7.

18.   In these studies, the child is observed playing while caregivers and strangers enter and leave the room. The child's curiosity and response to the reunion with the caregiver were observed. If a child was easily comforted and resumed exploration upon reunion with caregiver, he was deemed secure. If the child showed no visible distress when the caregiver left and no response upon her return, she was classified as avoidant (physiological tests revealed increases in blood pressure, but affectively the child was quiet, suggesting a learned response of repressing affect). If she was difficult to comfort upon reunion, expressing anger and ambivalence, reluctant to "warm" to her caregiver, she was classified as ambivalent. The children who rocked or froze upon his caregiver's return was described as disorganized and lacking a coherent coping strategy.

19.   Jude Cassidy and Phillip Shaver, *Handbook of Attachment*, 713–734. All forms of attachment behavior were present in each culture. As an educator, being sensitive to different ethnicities' communal and contextual location is important. In white western families, attachment figures are often mother and father. In the Hispanic culture, the "family," which can include parents, siblings, cousins, neighbors and friends, can be an attachment figure.

20.   Everett Waters, Susan Merrick, Dominique Treboux, and others, "Attachment Security in Infancy and Early Adulthood: A Twenty-year Longitudinal Study," *Child Development* 71 (2000): 684–689. In a twenty-year longitudinal study, attachment behavior remained the same 70 to 80 percent of the time. (Joanne Davila, Benjamin R. Karney, and Thomas N. Bradbury, "Attachment Change Processes in the Early Years of Marriage," *Journal of Personality and Social Psychology* 76 (1999): 783, 802.). Research also reflects that shifts in attachment behavior and working models can occur usually as a consequence of the following: (1) situational events and life circumstance, (2) changes in relational schema, (3) personality variables, and (4) combinations of personality variables and situational events.

21.   Paulo Freire, *Education for Critical Consciousness* (New York: Continuum, 1992). See also, Paulo Freire, *Pedagogy of the Oppressed*, trans. by Myra B. Ramos (New York: Continuum, 2000).

22.   Malcolm S. Knowles, Edward F. Holton III, Richard A. Swanson, and others. *The Adult Learner: Definitive Classic in Adult Education and Human Resource Development*, 6th ed., (Burlington, Mass.: Elsevier, 2005), 64–68. Knowles cites six basic assumptions in adult learning. Learning for adults is based on (1) "need to know," (2) "the learner's self-concept of being responsible for their own decisions and lives" must be accepted and honored; (3) "personal history and "experience" are significant learning resources; (4)

one needs to be "ready to learn"; (5) "orientation to learning" is "life-centered"; and (6) internal motivation (self-esteem, quality of life, desire for increased job satisfaction) to learn is more effective than external motivation (money, jobs, promotion).

23. Mary F. Belenky Blythe M. Clinchy, Nancy R. Goldberger, and others, *Women's Ways of Knowing: The Development of Self, Voice, and Mind* (New York: Basic Books, 1997), 204. While too much structure limited a student's growth, some structure especially initially is needed for optimal learning and growth.

24. Freire, *Pedagogy of the Oppressed*, 102: "I have termed themes 'generative' because (however they are comprehended and whatever action they evoke) they contain the possibility of unfolding into again as many themes, which in turn call for new tasks to be fulfilled." In other words, when new learning themes, words, or goals are identified out of our old ones, we continue to rework them to remain relevance in learning.

25. Ibid., 88–89.

26. Ibid., 91.

27. Ibid., 79.

28. Ibid., 71–86.

29. Paul Tillich, *Courage To Be*, 64–82.

30. Knowles, *Adult Learner*, 75.

31. William J. Mueller and Bill L. Kell, *Coping with Conflict: Supervising Counselors and Psychotherapists* (Englewood Cliffs, N.J.: Prentice Hall, 1972), 202–245.

32. R. Ekstein and R. S. Wallerstein, *The Teaching and Learning of Psychotherapy* (New York: Basic Books, 1959). I find the concept of learning problems (between the supervisee and patients) and problems about learning (between the supervisor and supervisee) helpful and relevant in the teaching and learning dynamic of pastoral supervision. Along with Frawley-O'Dea and Sarnat, I believe that the "the problem" can originate from any of the three—the supervisor, supervisee, or patient. See also, M. Frawley-O'Dea and J. Sarnat, *The Supervisory Relationship: A Contemporary Psychodynamic Approach* (New York: Guilford Press 2000).

33. Belenky and others, *Women's Ways of Knowing*, 229. "Learning in dialogue" is consistent with the findings of Belenky about women's learning experience. She says that "educators can help women develop their authentic voices if we emphasize connection over separation, understanding and acceptance over assessment, and collaboration over debate; if they accord respect to and allow for knowledge that emerges from firsthand experience; if imposing their own expectations and arbitrary requirements, they encourage students to evolve their own patterns of work based on problems they are pursuing."

34. Irving Yalom, *The Theory and Practice of Group Psychotherapy*, 3rd ed. (New York: Basic Books, 1985). See also Irving Yalom, *Existential Psychotherapy* (New York: Basic Books, 1980) and Irving Yalom, *The Gift of Therapy: An Open Letter to a New Generation of Therapist and Their Patients* (New York: Harper Perennial, 2002). Joan Hemenway, *Inside the Circle: A Historical and Practical Inquiry Concerning Process Groups in Clinical Pastoral Education* (Decatur, Ga.: Journal of Pastoral Care Publications, 1996).

35.   Yalom, *Theory and Practice of Group Psychotherapy*, 135–199; Freire and Ramos, Pedagogy of the Oppressed, 85.

36.   Hemenway, *Inside the Circle*, 110–111.

Theme for Volume 30 of *Reflective Practice*:
RESPONSIBILIY AND ACCOUNTABILITY IN FORMATION AND SUPERVISION

Responsibility and accountability have long been critical issues in supervision and formation in ministry and are especially important today. We are accountable both to those with whom and to whom we minister as well as the religious communities and institutions that certify our qualifications and work. We are also accountable to unseen and even unknown communities not present in a supervisory relationship. The horizons of the postmodern and postcolonial worlds have made us aware that our assumptions about the communities we serve and the regulations that have guided practices must be explored with new eyes. Supervision is a relational system that depends on mutual responsibility and accountability, including the capacity to assess the effectiveness of the supervisory process. What internalized criteria do I have against which to measure the effectiveness of what I do? How well did I meet the needs of the supervisory situation and the people affected by it? Do new assessment requirements clarify the patterns of accountability? How does authority relate to accountability and responsibility? What are the impediments to developing patterns of enduring responsibility and accountability in formation and supervision? What is the relationship between trust and accountability? These are only a few of the questions we hope will shape this issue. Send essays to Herbert Anderson, editor,at handerson@plts.edu by December 1, 2009.

Book Reviews

Daniel S. Schipani and Leah Dawn Bueckert, eds., *Interfaith Spiritual Care Understandings and Practices* (Kitchener, Ontario: Pandora Press, 2009), 328 pp.

The main question that the book addresses is this: what is desirable and appropriate in an interfaith caring relationship? The editors had the following goals in mind: "to explore the dynamics of interfaith spiritual care as a work of practical and pastoral theology; to identify reliable guidelines for the competent, and duly contextualized, practice of interfaith spiritual care; and to invite further cooperation on this subject among practitioners and scholars." This book furthers the collaborative reflection presented in their previous work, Spiritual Caregiving in the Hospital: Windows to Chaplaincy Ministry: to address the "work of practical theology as a discipline with its four main tasks and dimensions," which are (1) "observation of interfaith care situations; (2) interpretive analyses; (3) consideration of clinical as well as ethical-theological norms of good care; and (4) identification of guidelines for excellent practice."

The opening two chapters are personal reflections of pastoral care in interfaith settings. The next two chapters lay the theological groundwork for interfaith pastoral care. Five additional authors share their own practices of interfaith ministry practice in various settings. In Part I, the groundwork is laid for understanding the various factors that come into play in ministry in interfaith situations. Part II presents an international snapshot of ways in which interfaith ministry occurs in eight different geographical settings: Canada, Hawaii, Brazil, Australia, Norway, Germany, Switzerland, and the Netherlands. Authors write from their perspectives in the context of their own ministry, culture, and context.

The authors include verbatim accounts of ministry in interfaith encounters. They use the verbatim as a way of elucidating the specific issue or concern they were addressing. I appreciated the concrete examples of interfaith pastoral care encounters with an analysis of what transpired in the encounter between the spiritual caregiver and the person seeking spiritual care. The authors identified what had gone well and what might have been done differently so that more of the person's needs were met. Many of the verbatims seemed to show how the caregiver "missed" meeting the person seeking care. It would have strengthened the points they were making if they would have shared their best practices.

Most of the authors write from a Christian perspective. This was a limitation of the book from my perspective. I would have benefitted from hearing from caregivers from other backgrounds and faith traditions. Because the authors focus on chaplaincy ministry, the book will be beneficial for chaplains, people who train chaplains, people who want to be chaplains, and people who are already involved in interfaith spiritual care. It is a particularly valuable resource for any chaplain or chaplaincy department where interfaith ministry occurs.

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Elaine Graham, Heather Walton and Frances Ward, *Theological Reflection: Methods* **(London: SCM Press, 2005), 247 pp.**

The authors' intention in this volume is to reclaim theological reflection as a "perennial and indispensable part of Christian doctrine" and discipline. Graham and Walton bring substantial academic credentials to this work, and Ward adds her perspective as an Anglican parish priest to the conversation. In this volume, the authors shape their arguments in response to those who view theological reflection either as an insufficiently serious undertaking or as a novel practice lacking substantial roots in Christian tradition. The authors also aim to address what they consider a lack of sufficient resources and guidance for those who hope to undertake theological reflection.

In each of the seven main chapters of the book, the authors explore a particular mode of theological reflection they have identified. For each mode of reflection, the authors provide an outline of the starting point of that perspective, historical examples, and an evaluation of that perspective. For example, in their chapter titled "Writing the Body of Christ," the authors discuss historical models for corporate theological reflection, ranging from the Rule of St. Benedict to Christian base communities, in which scripture passages are discussed and engaged in light of a community's daily events and realities. In the questions for discussion at the end of the chapter, the authors encourage readers to reflect on the different meanings of "body of Christ" in various texts discussed previously.

Additional chapters include: "'Theology by Heart': The Living Human Document," "'Speaking in Parables': Constructive Narrative Theology," "'Telling God's Story': Canonical Narrative Theology," "'Speaking of God in Public':

Correlation," "'Theology-in-Action': Praxis," and "'Theology in the Vernacular': Local Theologies." The authors are to be commended for weaving contemporary feminist theologies, liberation theologies, and postmodern theologies throughout these chapters, rather than relegating them to the margins. One of the most powerful examples of contemporary theological reflection included in the volume is author Heather Walton's recounting of a struggle with an unwanted visitation by an "angel" in her efforts to conceive a child.

In their wide-ranging survey of the historical roots of theological reflection, the authors offer a creative exploration of the connections between story and ritual, and the role of ritual as a kind of crystallization of theological reflection. They also affirm literature as a dialectical partner, and at times a necessary corrective, to theology. In the authors' broad definition of theological reflection, they include the formation of Christian religious orders and emergent church movements, since they see these as loci for the creation of theology that is embedded in individuals' life and practice.

The authors make a convincing case that a rich historical precedent exists for theological reflection in the Christian tradition. However, their methodology is at times confusing. For instance, it is not clear what, for the authors, distinguishes "constructive narrative theology" from theological reflection that draws on "the living human document." For a volume that professes concern with the practical roots of theology, it could be stronger on offering practical guidance for specific communities outside the academy. With a few welcome exceptions, readers who expect a series of practical guidelines for actually doing theological reflection are likely to be left wanting. Key questions are overlooked, such as: What is the locus of authority in each of these models of theological reflection? How does culture mediate Christian tradition in each model? By what criteria should contemporary Christians evaluate methods of theological reflection?

The authors are to be commended for their creative and inclusive approach to theological reflection methods, and one that will likely pique the interest of readers wanting more of a rigorously scholarly approach to theological reflection. The book may be best appreciated as a reference guide, with annotated bibliographies in each chapter providing helpful jumping-off places for the practice of reflective theology.

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Susan S. Phillips, *Candelight: Illuminating the Art of Spiritual Direction* (Harrisburg, PA: Morehouse Publishing, 2008), 253 pp.

Susan Philips offers a much-needed and gracefully-written glimpse inside the spiritual direction room. Concerned to provide narrative description of the actual work of spiritual direction, she combines theoretical discussions with extensive case material of nine directees. We see spiritual direction taking place before our eyes, complete with dialogue between the directee and director and the inner dialogue of the director with herself. Philips is not concerned only to show "good" spiritual direction that illustrates the ideal practice, she also reveals her anxieties, struggles, and learnings as a director. The resulting portraits of Grant, Leah, David, Melissa, Charles, Jim, Carl, John, and Ruth, and indeed Philips herself, ring extraordinarily true to life.

Philips teaches subtly, inserting important lessons seamlessly into the case she is narrating. Theory, then, is always in context. She does not content herself with illustrating the beginnings of the spiritual direction relationship, but each of the three sections goes deeper into the spiritual direction relationship. The entire second section, for example, is devoted to the "middle time" of direction, when little may seem to happen, crises erupt, life-changes occur, and suffering and deepening love alike etch themselves into directees' lives.

Those who teach the art of spiritual direction seldom have nuanced case material for teaching, and Philips has not only supplied good case material—I especially appreciate her ability to reflect back to people, for example—but also shows how the cases develop over time. It is easy to show a beginning moment in spiritual direction, but much harder to show a later or ending moment; this book shows each. That alone is a great contribution to the teaching of spiritual direction.

Philips's transparency about what is going on in herself as director is also rare in the literature. And, since the inner movements, thoughts, decisions of the director are what make a really artful director, one who is not just a technician, illuminating that level of process is also invaluable. If I had a "I wish you had done," it would be that Phillips would have included a session/person where she really felt, or her directee actually told her, that she had really not helped. The "mistakes" of a clearly masterful director can help novice directors become more trusting that God can work despite their blunders if they are transparent about their errors and learn from them.

The author writes as a Christian. Always clear and nuanced about her theological foundation and faithful to her commitment that spiritual direction

must be rooted in its faith context, she does not attempt to be all things to all people. Yet persons in other traditions can learn much about how to ground their practice of spiritual guidance within their own traditions.

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Joseph E. Bush Jr., *Gentle Shepherding: Pastoral Ethics and Leadership* (St. Louis, MO: Chalice Press, 2006), 208 pp.

Barbara J. Blodgett, *Lives Entrusted: An Ethic of Trust for Ministry* (Minneapolis, MN: Fortress Press, 2008), 169 pp.

In 1957 the American anthropologist Clifford Geertz put forward a cogent distinction: "A people's ethos is the tone, character, and quality of their life, its moral and aesthetic style and mood; it is the underlying attitude toward themselves and their world that life reflects. Their world view is their picture of the way things in sheer actuality are, their concept of nature, of self, of society....This demonstration of a meaningful relation between the values a people holds and the general order of existence within which it finds itself is an essential element in all religions, however those values or that order be conceived."[1] Nothing reveals the interplay of these factors in our cultural experience more clearly than conversations about clergy ethics; for in delineating the boundaries of ethical behavior by religious caregivers, we simultaneously encounter the convictions we hold sacred, our perceptions of social structure and influence, and the norms that govern our conduct, whether we are clergy or laity. Mapping this rich and textured landscape is the mission of these two excellent, nuanced volumes, which I will discuss in chronological order.

In *Gentle Shepherding*, Bush charts an ambitious itinerary for his travels. He intends to introduce pastoral ethical issues within the larger context of moral and ethical philosophy, based on his assumption that clergypersons, like their congregants, are "in the middle" and negotiating multiple layers of meaning at any given moment (p. viii passim). He hopes to demonstrate that moral responsibility in ministry entails three responsibilities: moral agency in offering care, moral enabling in encouraging others toward virtue, and moral

leadership in facilitating congregational life and engagement with the larger society. He embarks on this task in chapters addressing the duty of non-maleficence, balancing "between forbearance and intervention" in ministry (p. 42); informed consent, which for Bush involves developing a sensitivity to hearing both requests for help and requests for privacy; truthfulness as manifested in not lying and in speaking truly (Bush considers these aspects separately); evaluating confidentiality in terms of promises made, ownership of information, and differentials of power; and exploring the vocation of the minister "within the context of the vocation of the church, of humanity, of society, and of creation" (p. ix). From a practical standpoint, Bush is strongest in his earlier chapters, and most abstract in his last two; throughout, he assumes a Christian readership.

At the beginning of *Lives Entrusted*, Blodgett makes two assertions. She establishes trust as the foundation of her ethical approach, which yields a distinctly relational tone: "I will argue," she writes, "that healthy and prudent trust relationships are indispensable to communities of faith and that many of the moral problems that plague communities of faith are related to failures of trust" (p. 1). She then contends that "trust always involves risk, vulnerability, and power. We can, therefore, develop an ethic for trust relationships based on the principles that any risk should be appropriate to the trust relationship, any vulnerability be acknowledged and accepted by both truster and entrusted, and that the power between them be balanced as much as possible" (pp. 2–3). In the remainder of her book, Blodgett applies this elegant and concise paradigm to four dimensions of ministry practice. These include confidentiality, which she defines as the act of keeping a secret and then explores as a tension between secrecy and disclosure in public and private relationships; misconduct, about which Blodgett advances an intriguing case against relying so heavily on background checks, safe church practices, and audit mechanisms that we discourage and suppress "the smart practice of trust" (p. 55); gossip, which she describes as "informal, evaluative discourse about someone not present who is a member of the speakers' social group" (p. 88) and contrasts with the healthier practice of testimony or "first-person, public revelation of oneself and one's faith" (p. 116); and bullshit, which is Blodgett's colorful term for inauthentic pastoral discourse that functions as "a tool of the powerful to maintain the power they have been granted but fear losing" (p. 145). Like Bush, Blodgett writes from a Christian theistic stance, yet her writing seems to translate well for religious leaders serving in a multi-faith context.

Bush paints a picture of the theological and philosophical scenery and creates a detailed travelogue that points out and summarizes many theoretical landmarks. He provides complexity without confusion, multiple perspectives, and concrete examples from his own career as a minister in cross-cultural settings. Blodgett's strategy is not simplistic but streamlined—akin to a topographical map with a path highlighted on it. While both write clearly, Blodgett's style tends to engage the reader more easily. Yet Bush's book benefits from several case studies and accompanying provocative questions to ponder throughout. On this point, Blodgett is more economical, although she utilizes some memorable examples from modern literature to illustrate her points.

While neither author explicitly attends to the specialized ministries represented by this journal's audience in much detail, both texts are quite helpful in illuminating the issues, dilemmas, and possible responses that arise as people engage in the work of spiritual caregiving.

Given how intimidating this terrain can seem, Bush and Blodgett are seasoned, wise, and reassuring guides on this journey. I benefited greatly from walking with them, and, thus, I would (and will) recommend either volume enthusiastically to students and colleagues in pastoral formation or supervision.

NOTE

1.   "Ethos, World View, and the Analysis of Sacred Symbols," reprinted in *The Interpretation of Cultures: Selected Essays*, Clifford Geertz, ed. (New York: Basic Books, 1973), 127; emphasis added.

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Duane R. Bidwell and Joretta L. Marshall, eds., *The Formation of Pastoral Counselors: Challenges and Opportunities* **(Binghamton, NY: Haworth Pastoral Press, 2006), 228 pp., co-published simultaneously as** *American Journal of Pastoral Counseling* **8, nos. 3/4 (2006).**

Twenty-four very prominent clinicians and scholars in the field explore the concept of formation of pastoral counselors from clinical, theological, cultural, and theoretical perspectives. This unique book examines the challenges to the personal and professional formation of pastoral counselors in a cultural and

historic context that's radically different from the time when the profession first emerged as a specialized ministry. Contributors explore, in depth, formation from a variety of contexts and perspectives, including spirituality and gender, address theological education and intercultural issues, and present emerging models for pastoral counselors. Each article is well researched and documented.

The Formation of Pastoral Counselors is a practical guide for educators working to shape curricula and training programs to the shifting context in which pastoral counselors are formed for ministry, service, and lifelong learning. This includes pastoral counselors, theological field educators, spiritual directors, CPE supervisors, Marriage and Family Therapists and Social Workers.

The book is divided into two sections. The first examines the content and contexts of formation. The content includes theological education, psychological theory, pastoral theological reflection, and spiritual and personal development. This section includes attention to racial and ethnic identity, global and intercultural issues, gender and sexual orientation, and the role of socioeconomic factors in the formation of pastoral counselors and pastoral counseling centers. The book's contributors call on their extensive experience to explore the essential components of formation across different contexts; how contextual realities change the delivery systems; and the epistemological nature of formation.

The second section offers particular models and practices for formation. Practices that can shape formation include supervision that integrates narrative approaches to identity formation and intentionally engages the spirituality of the clinician. This section examines formation through a number of models: Parallel Charting, formation based on Benedictine spiritual formation, multicultural urban context for the pastoral care specialist, formation for care of souls, The Virginia Institute of Pastoral Care model, and expanding the context of care.

This book is a rich resource for anyone in the caring professions who want to learn about pastoral counseling. This book is a must for the reading list of any academic or training center educational program.Each article in this book can stand alone for use in a class or training group on the particular subject matter; and copies are available from the publisher for a fee.

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Thandeka, *Learning to be White: Money, Race, and God in America* (New York: Continuum International Publishing Group, 1999), 169 pp.

Studies in whiteness are a relatively new theoretical discourse which began in the 1990s. Whiteness studies are trying to recognize various possibilities for understanding the way in which white bodies inform and engage the world. Educator Zeus Leonardo at University of California—Berkeley says that "whiteness is a racial discourse, whereas the category of 'white people' represents a socially constructed identity, usually based on skin color." Whiteness studies are categorized in two main camps: Whiteness abolitionist and Whiteness reconstructionist. David Roediger is the leading voice in the white abolitionist movement asserting that: "It is not merely that whiteness is oppressive and false; it is that whiteness is nothing but oppressive and false. Roediger proposes a process for whites to become "race traitors." Whiteness reconstructionists postulate a rearticulation of whiteness. Educator Henry Giroux says: "Race increasingly matters as a defining principle of identity and culture as much for white students in the 1990s as for youth of color in the 1970s and 1980s. Race significantly frames how white youth experience themselves and their relationships to a variety of public spaces marked by the presence of people of color."

Dr. Thandeka, a Unitarian Universalist scholar, falls into the whiteness reconstructionist camp. What was engaging for me was Thandeka's entry point. She enters into whiteness studies discourse from a pastoral care perspective. Imagine that whiteness is viewed as heaven, something not yet realized, but longed for. In *Learning to be White*, Thandeka says that the process of becoming white is filled with many seemingly, small inconsequential defeats and abuses that damage the psyche of the child. Thandeka claims that a form of child abuse is the initial step to becoming white. That is, the white child knows something is wrong when they do not understand the racial clues they receive from their primary care giver(s) however, they have no framework with which to guide them to understanding whiteness rules, so they internalize that something must be wrong with them.

To try and understand the pervasiveness of Thandeka's argument, play the Race Game that Thandeka presents—the Race Game has only one rule. For the next seven days use the ascriptive term white whenever you mention the name of one of your Euro-American cohorts. Thandeka says that African Americans have learned to use a racial language to describe themselves and

others. Euro-Americans have learned racial language to describe others. Their own racial group, however, goes unnamed.

Thandeka argues that Euro-Americans are the victims of a type of "violence" that produces shame in learning to be white. She bases this on hundreds of narratives that she has collected. Thandeka says her collected narratives are "stories about children and adults who learned how to think of themselves as white in order to stay out of trouble with their caretakers and in the good graces of their peers or the enforcers of community racial standards." The following is an example:

> When Jack was five, his parents gave him a birthday party and invited his relatives with their children. He remembers going to the gate of his backyard and calling his friends over to join them. His friends, black, entered the yard. Jack became aware of how uncomfortable his parents were with the presence of his friends among them. He knew he had somehow done something wrong and was sorry.

Thandeka says that abuse occurs in three areas: (1) the psychic region that, in abuse, separates the self from its own feelings and sense of inner validity; (2) the residential ghettos to which the vast majority of the colored residents are invariably consigned in U.S. cities and towns; (3) the interplay between the child's inner world and external material world.

I asked myself this question: Why are the black residential ghettos in the United States ugly? Perhaps ghettos are not necessarily ugly because the people who live there are poor. Perhaps ghettos are a reflection of whiteness shame, guilt, aggression, and forbidden sexual desires imbedded in the whiteness versus blackness binary relationship. Whiteness demands that white people become better and better at being white. However, the bind exists that they will never achieve the heaven of whiteness because whiteness is perfect and they are defective. The process of becoming white inflicts the feeling of being inherently flawed.

The classical and traditional way of criticizing a scholar, such as Thandeka, is by claiming "bad scholarship—not enough use of primary sources." It is more difficult to incorporate into one's belief system that it is not just people of color who are damaged emotionally by white racism, but also white people who are emotionally damaged by white racism. The process of learning to be white, indeed, the psychological damage that happens, because subordinating the "other" is the work inherent in learning to be white, makes it

difficult to read this analysis, and may be the best argument in favor of reading this work.

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Elizabeth Liebert, *The Way of Discernment: Spiritual Practices for Decision Making* **(Louisville, KY: Westminster, John Knox, 2008), 170 pp.**

The Way of Discernment invites the reader into a series of experiments leading to discernment as a way of life and as a way of making decisions in the light of faith and a corresponding desire to follow God's call. Liebert says: "Discernment means making a discriminating choice between two or more good options, seeking the best for this moment. These choices, while personal and conditional, are set within the community of faith and honor our previous well-made decisions" (p. 10). This text grew out of the author's extensive experience with discernment as personal practice, her deep understanding of the Ignatian and biblical traditions of discernment, and her experience in making this important spiritual practice accessible to members of the reformed Christian tradition. The book itself is practical in its goal to serve as a facilitator of discernment for the reader.

Unique among texts on discernment of Spirits, it succinctly describes how discernment has been understood in Christian tradition; seamlessly provides a brief theology of discernment from Scripture, Ignatius of Loyola, and Calvin; and creates a seven-step framework for making an important decision through spiritual discernment.

These seven steps create the structure of the book, which treats each step in turn, always offering descriptions of processes that assist discernment. After treating the foundational dispositions necessary for discernment (interior freedom and awareness of one's desires), foundational chapters include directions for specific practices. "The Awareness Examen" helps a person notice interior movements. "Remembering Your Personal History" personalizes one's grounding, and "Seeking Spiritual Freedom" opens self to God's influence. "Framing Your Discernment Question" helps one correctly identify the choice to be discerned. The practice of "Gathering Relevant Data" sets up the remainder of the

volume. It describes what to include as relevant data in a prayerful context with advice about noticing affective response to the information as it emerges. Honoring difference in personality styles and ways of discovering data, seven more practices are offered as "points of entry"—memory, intuition, somatic a-wareness, imagination, reason, religious affections, and nature. Each discerner is left free to use any or as many of these entry points as is helpful. The chapter on religious affections is unique in treating both Ignatius Loyola's teaching on as well as Jonathon Edwards' the final steps in the process are confirming one's decision after formulating it, then assessing the entire process.

This is a text for spiritual directors, formation directors, pastoral counsel-lors, and ministers who can put it into the hands of anyone who desires to make a decision that takes into account both one's own life with God and the effect on important relationships of a decision. This book provides holistic, accessible, and solid guidance for practicing discernment across the spectrum of Christian denominations.

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William M. Kondrath, *God's Tapestry: Understanding and Celebrating Differences* **(Herndon, VA: The Alban Institute, 2008), 285 pp.**

God's Tapestry is an invitation to journey with others through an on-going transformative process. As Kondrath states, "real, significant transformation happens because of ongoing connection." Kondrath's autobiography of his transformation through ministerial engagement with the issues of racism, oppression, and cultural differences provides the passion and realism for *God's Tapestry*. Real transformation occurs via vulnerability, relationship, spir-itual practice, and honesty. In the preface, he states that he "thinks of this book as a roadmap for transformation." "On-going connectedness" is the mantra which resounds through this book as the underlying theme connecting each chapter.

Each chapter provides communities of faith with resources to view and celebrate the tapestry of differences which bind them together. In Chapter One, he presents "guidelines for recognizing and valuing differences," a tool

he learned from his on-going relationship with VISIONS, Inc. I personally used these guidelines to lead a church "town hall meeting," which opened members to a new level of sharing as to what they value in liturgy. Readers are challenged to imagine what life could be like by "trying on" other ways of viewing reality. Chapter Two, focusing on "power and differences," is rich in challenging the place of privileged and dominant groups. Kondrath provides a wealth of easily usable charts, models and questions, to aid any congregation engaging in the hard conversations around power, oppression, privilege, and powerlessness.

Clinical pastoral education supervisors and pastoral counselors will welcome his chapter on the affective life in the relationship to transformation. The struggle for these professionals with empowering 'emotional literacy' receives strong support from Kondrath. Connecting with feelings provides a foundation for personal and community transformation, which begins with engaging our imaginations (chapter four) to consider new ways of "thinking, behaving and feeling."

Principles of relational theory (chapter five)—developed over many years by Janet Surrey, Stephen Bergman, Jean Baker Mill, Judith Jordan and Irene Stiver—sets up the theoretical basis for a new transformation in congregations, which requires men and women to work together for the Kingdom of God. In chapter six, Kondrath tackles the on-going struggle within institutions to understand gender differences and their impact on the healthiness of faith communities. No longer can the differences among men and women be explained or seen in a binary fashion. The differences in attitudes, behaviors, perspectives are as much within gender as between genders.

"The Rhythms of Transformation" (chapter seven), in which Kondrath creatively considers change and change theory, was my introduction to *God's Tapestry* when I used the prepublication version for my course on studying congregations. It is a chapter that field education professionals will find very useful in classes that focus on congregational systems and analysis. My students have consistently found that this chapter has awakened them to new ways of understanding change and also a way to engage congregations in facing change as part of the rhythm of their life together.

A strength of *God's Tapestry* is the variety of resources for ministry and personal living. The appendices are rich in resources for engaging groups in multicultural awareness and understanding. The wisdom and knowledge of *God's Tapestry* are portable, and the resources connect with church members

and seminary students. Kondrath brings to our awareness resources (people, models, processes) that have contributed to his personal transformation as an ethnic white male who has discovered over a lifetime the importance of valuing and celebrating differences. It's a journey to which we, as practitioners and members of the Body of Christ, no matter what our ethnicity, are all invited. *God's Tapestry* is both an enjoyable and informative reading, and it may just transform your understanding and celebrating of differences.

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Irvin D. Yalom, *Staring at the Sun: Overcoming the Terror of Death* **(San Francisco, CA: Jossey-Bass, 2008), 306 pp.**

Clinical supervisors hardly need an introduction to Irvin Yalom. For many years, his classic *The Theory and Practice of Group Psychotherapy* (1970) has been an implicitly mandated text (along with Robert Wallerstein and Rudolf Ekstein's *The Teaching and Learning of Psychotherapy* (1963) for anyone who aspired to successfully navigate the certification process and become a supervisor. It certainly held a place of prominence on my bookshelf during the late 60s and early 70s when I went through the hoops. Almost twenty years later, when I came to Stanford Medical Center in 1988 to direct the Spiritual Care Service, one delightful bonus was to discover Irvin Yalom alive and well on the medical school faculty. A fringe benefit consisted of inviting him to present to a standing-room only seminar at the 1992 ACPE annual conference in Oakland.

Those familiar with Yalom know his classical training in Freudian psychotherapy and analysis evolved—primarily under the influence of his therapist, Rollo May—to his becoming a leading exponent of the theory and practice of existential psychotherapy. His *Existential Psychotherapy* (1980) became a foundational text in the field. Not only did it demonstrate his continuing commitment to assessing the subtle interplay between theory and practice, but it set the stage for a series of books designed to foster a dialogue between professional colleagues as well as interested laypersons (e.g., *Love's Executioner and Other Tales of Psychotherapy*, 1989;

Everyday Gets a Little Closer: A Twice-Told Therapy , 1990; and *Momma and the Meaning of Life: Tales of Psychotherapy*, 2000).

In recent years, Yalom's wide-ranging mind has become engaged with the interaction between philosophy and psychotherapy. Perhaps he tipped his hand in his marvelous potshot at classical psychoanalysis, *Lying on the Couch: A Novel* (1997) whose title alone should be nominated as the best double-entendre in psychiatric literature. Two of his engaging novels implicitly raise the question of what would have happened had psychotherapy developed more in the tradition of Friedrich Nietzsche (*When Nietzsche Wept: A Novel of Obsession*, 1993) or Arthur Schopenhauer (*The Schopenhauer Cure: A Novel*, 2006).

Now, in the early years of his seventh decade, Yalom, not surprisingly, sets his sights on the basic existential anxiety: death. What could be timelier for an aging population, frequently reminded that those of eighty plus years comprise the fastest growing segment of our society? On the surface we resonate with Woody Allen's quip, "I am not afraid of death; I just don't want to be there when it happens." In *Staring at the Sun: Overcoming the Terror of Death*, Yalom addresses the timeless therapeutic/existential challenge of how we move from death as a horrific immobilizer to a tolerable, life enhancing, anxiety. In his words, "Confronting death allows us, not to open some noisome Pandora's box, but to reenter life in a richer, more compassionate manner" (p. 9).

While he may quote Augustine and allude to St. Paul and Aquinas, religion does not play a significant role for Yalom as a resource for coping with death. Describing himself as "not a lapsed anything," he does, however, aver an intrinsic and significant relation between death and religion, as he declares, "Death anxiety is the mother of all religions, which in one way or another, attempt to temper the anguish of our finitude" (p.5).

Not religion, but the psychoanalytic theory and existentialism which have served Yalom so well for so long have been increasingly augmented by philosophy and literature. He credits Rollo May for inspiring him, during his residency, to enroll in an undergraduate survey course in the history of Western philosophy, and "(ever) since, I have continued reading and auditing courses in philosophy and found there more wisdom and guidance in my work than in the professional literature of my field" (p. 173).

Yalom selects as his primary philosophical mentor on the subject of death the Greek philosopher Epicurus, a member of the Athens school circa 300 B.C.E. He readily identifies with Epicurus' belief that the purpose of

philosophy is to relieve human misery. As to the root cause of human misery, "Epicurus had no doubt about the answer to that question: it is our omnipresent fear of death" (p. 77). Those familiar with the work of this philosopher know that he equates the nature of what we will experience after our death with that which we experienced prior to our birth.

The rich and engaging theoretical section of *Staring at the Sun*— drawing on a host of philosophers and writers—is well complemented by several elegant and moving vignettes taken from Yalom's practice as a psychiatrist. He notes that some therapists are uncomfortable dealing with the topic of death in therapy. As many have done with religion, they treat death as a symptom of "something deeper." Yalom, by way of contrast, assists his patients in engaging death with a deep sense of caring enhanced by his transforming interventions. He readily honors and respects patients whose faith provides solace and strength in the face of death. When it appears appropriate and therapeutically useful, he will share with the patient his own vulnerabilities pertaining to death. I was particularly moved by the caring way in which he participated in the death of two of his well-known mentors: Jerome Frank and Rollo May (his therapist who had also become a treasured friend).

A friend and colleague thought I might like *Staring at the Sun*, and I knew it had generated many speaking invitations from professional and lay groups. My friend was right, and I suspect you will find it personally and professionally engaging as well.

C. George Fitzgerald, STD
Stanford University Medical Center
Palo Alto, California

Mark Brady, *Right Listening* (Langley, WA: Paideia Press, 2009), 103 pp.

Mark Brady believes that listening is a life-changing and love-affirming activity. Listening is something that most human beings do and need to do. The book provides many practical tips on how to listen more attentively and effectively to others. He has divided the book into four sections: (1) I just need you to listen to me. (2) Listen and understand me. (3) What is it you're not saying? (4) Sit down here and tell me about it. In each section he identifies

twelve dimensions of listening that serve to enhance your quality of listening to another person. At the end of each section which focuses on an aspect of listening he provides a way to practice this specific aspect of listening.

As an ACPE supervisor, I have been involved in teaching and modeling quality listening skills. I found that I resonated with many of the listening skills that he included in his book. I chuckled when I read a quote in the opening pages of the book which I have personally used many times as a key reason for teaching and developing the skill of quality listening. Brady quotes David Augsburger, "Being listened to is so close to being loved that most people don't know the difference."

I found that I became frustrated as I read the book. Each listening skill is described on a single page. Each page ends with a practice exercise. After reading the first few pages he had already suggested practical exercises that could take days or weeks to complete and I was only on skill seven or eight! I knew that Brady described fifty-two listening skills. When would I ever have the time?

I also noticed that there were very few examples. I was looking for samples of how these listening skills were applied. I wanted to read about listening in action. Because I have taught listening skills most of my professional life, I was able to provide my own examples. For the person who is more of a novice who is reading this book, reading one after another after another listening skill could be overwhelming. The beginner might not necessarily understand what Brady is referring to.

Given these two drawbacks to the book, I concluded this book could easily be a resource book for teachers who are teaching listening skills. The fifty-two skills are certainly comprehensive. The practice exercises certainly have potential for learning more about listening. The suggestion at the end to create a community in which listening would be practiced and the members of the community would be supportive of each other learning to listen better certainly has great merit. This book could easily be a companion to any program or course that teaches or utilizes quality listening as part of its curriculum.

Rodney W. Seeger, ACPE supervisor emeritus
Mill Valley, California

Lisa R. Withrow, *Claiming New Life: Process-Church for the Future* (St. Louis, MO: Chalice Press, 2008), 299 pp.

In this short but beautifully written work, Lisa Withrow provides an important and timely resource for mainline churches and those of us who love them. Withrow's voice resonates with those whose belief in the local church's transformative power has not wavered even though we acknowledge the church has lost its footing over the past forty years. Her fresh approach begins when she opens the reader to see the mission of the church as a theological movement emulating how God is at work in the world using theologian John Cobb's insight that God is a "creative-responsive love" (p. 64). This is very different from the view that the mission of the church is eternally captured in a value statement. What remains absolute is God's love for creation and the church's response to God's call to love in the same far-reaching, risk-taking fashion. Building on the Great Commandment, Withrow releases the mainline church from archaic formulas into the freedom of co-creating in response to God's infinite love. She calls it "Process-Church."

This book offers a remarkably helpful description and analysis of how the emerging church movement is changing the landscape of Christianity within our society. This analysis offers the mainline church a clear mirror from which to begin the task of self-critique using an ethic of inquiry that includes theological reflection amidst socio-cultural and economic contextual analysis.

"Process Church" cannot come into being or sustain itself without an ongoing, self-critical eye toward itself. Withrow aptly notes the mainline church will be unable to reclaim itself as a movement that responds to God's creative-response love without ongoing conversations for self-critique and theological reflection. Withrow offers churches a useful methodology without becoming just another 'how-to' formula. She builds upon the important work of sociologists of religion, theologians, and organizational theorists to offer several signposts that illuminate a path by which churches can recover and reclaim their identity as transformative communities within our culture. In addition to creating an ethic of inquiry that includes both theological reflection and global and local contextual analysis, Withrow adds the importance of imagination (spiritual work) and the Great Commandment as a theological corrective to insular and isolating theology. She cautions that the church must develop the spiritual stamina required for a time of chaos or 'wilderness liv-

ing,' during which it must continue the conversation about how it will reclaim its place as an essential movement and prophetic force within our world.

Church-going Christians, pastors, seminarians, and Christian leadership faculty will find the challenge of this new book helpful as long as they are prepared for 'the long view' and not a quick fix. This long view includes rigorous theological thinking and global contextual analysis, redefining success and power in terms of being a disciple rather than making disciples, and engaging in ongoing self-critique guided by how well they are living the Great Commandment.

Isabel N. Docampo, MDiv, DMin, associate director of the Intern Program
Perkins School of Theology
Southern Methodist University
Dallas, Texas

"Engaging in interfaith spiritual care giving does not require that we give up our convictions, though they may be challenged. Neither is it an attempt to find merely a politically correct 'lowest common denominator' level of relating. It means that we open ourselves to the discomfort of interacting with people who present much to us that is unfamiliar. It means that we take the time to listen long and deeply….Interfaith bridge-building calls us to cultivate and deepen our own spiritual wellsprings."

Leah Dawn Bueckert
"Stepping into the Borderlands:
Praying with People of Other Faiths"

—From Interfaith Spiritual Care: Understandings and Practices

IN MEMORIUM

Connie M. Kleingartner

February 10, 1948 – August 21, 2008

When nothing more could be done to stop the spread of cancer she had been battling for over a year, Connie Kleingartner requested a service of the Commendation of the Dying. Over 200 people gathered at the Lutheran School of Theology in Chicago in May and walked with Connie through the waters of baptism on her way to death. The Rev. Dr. Connie Kleingartner died August 21, 2008, at the age of 60. She died as she had lived—with courage, grace, and more than a little flair. The same playful person who wore flowing skirts and bodacious hats everywhere and occasionally put on red socks and a sweatshirt for faculty meetings let her community bless her bald head and commend her to God in her dying. Connie's deep and unshakable trust in the graciousness of God gave her freedom to embrace her flaws and celebrate her gifts. A longstanding colleague and friend wrote these words at her death: "She was as full of contradictions as any sinner of the Lord's redeeming."

At her death, Connie M. Kleingartner was the Logos Professor of Evangelism and Church Ministries and director of FieldEducation at the Lutheran School of Chicago at Chicago, a position she had held since 1995. Prior to that, she was a parish pastor and a coordinator of congregational life for congregations among Lutheran churches in Iowa.

Connie had been among the first wave of women ordained in the Lutheran Church in the late 1970s. Her dissertation was based on substantial research with ordained Lutheran women who began as "firsts" and later became established leaders in the church. Connie used those studies and her own experience in her work as director of field education to advocate

with students "to trust the process" and discover possibilities in ministry they could not easily imagine.

Connie Kleingartner left an enduring legacy as teacher and mentor and friend and colleague. She often spoke about the need to say "no" in order to be gracious with ourselves. She was equally passionate about teaching leadership skills and promoting new models for supervising in contextual education. Above all else, Connie was determined to live as fully and possible. She was a diabetic who walked the mountains of Nepal, learned Spanish after 50, traveled widely with friends, and took delight in "long, leisurely luxurious baths." Connie was a member of the Editorial Board of the *Journal of Supervision and Training in Ministry* from 2000–2006 and a regular contributor to the Association of Theological Field Education. In a written reflection on pedagogical issues in teaching the practices of ministry, she wrote this: "We need to know our strengths and our shadow sides. We need to be in a process of ongoing transformation, so that we do not trip over our own hidden, unexamined or unchallenged thoughts and behaviors." As her teacher and friend and colleague, Connie taught me that "the unexamined life is not worth living." It is a truth that I cherish in her memory.

Herbert Anderson, Editor, *Reflective Practice*
Pacific Lutheran Theological Seminary
Berkeley, California

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