

SECTION 2 FLOURISHING IN CLINICAL PASTORAL EDUCATION



Editor's Introduction

I am inclined to equate productivity with flourishing. (I come by it honestly; my mother is famous for her to-do lists.) The more I can put my head down and cross things off the legal pad I religiously carry around with me, the more ministry I'm offering the world—or so I tell myself. But, of course, just because I am productive does not mean I'm flourishing. While those two things may be linked, they aren't the same thing.

In fact, I'm not at all sure I can flourish in ministry when I have my head down. Ever since my co-editor, Matthew Floding, suggested this volume's theme and I enthusiastically agreed to it, I've been playing with my own definition of what it means to flourish in my supervision and practice of spiritual caregiving. While my definition isn't Webster's ready, I know it has something to do with noticing, paying attention, and seeking to see things in new ways.

But sometimes I am unable to lift my gaze, my head too bowed down with the latest surge in the pandemic. Or, more often than I care to admit, I am too caught up in my own internal drama to remember to look beyond myself. This is where our community of colleagues is essential. Because, for most of us, flourishing doesn't happen in isolation. We need others' lenses on the world to help us see what we have missed.

Like the rest of the sections in this journal, the articles that follow offer us as readers new perspectives on the work of experiential theological/dharmological education. While they vary in their focus, each offers us a new way of seeing the work of supervision and formation.

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We begin with Francis Rivers Meza's well-researched, thoughtful, and engaging article, "Dreaming an Intercultural Program of Clinical Pastoral Education Based in the Undocumented Latinx Community of the Central North Carolina Piedmont." Rivers Meza weaves together CPE history, education theory, and his experience as a CPE educator in his particular context to help us, his readers, consider what more we are called to do and be in our work. He ends his piece with a call to CPE educators to more fully care for "pastoral care needs of communities that lie outside hospital walls" and to offer "courage . . . to conceive of and implement innovations necessary to engage and learn from the undocumented Latinx community."

We next move in perspective from North Carolina to Australia to consider how qualitative research can help CPE supervisors and educators test the assumptions they have about the quality and efficacy of their CPE programs. In "Clinical Pastoral Education Down Under: Supervision within Clinical Pastoral Education Programs in Victoria, Australia" David Glenister and Harry Aveling share the results of an in-depth survey conducted by the Association for Supervised and Clinical Pastoral Education in Victoria, Australia. The conclusions and broader implications Glenister and Aveling offer are likely to be helpful for CPE programs in many different contexts and settings.

Jamie Beachy and Rachael Petersen then invite us to consider the potential psychedelic-assisted therapies offer in the work of relieving "conditions that underlie significant human suffering while at the same time contributing to thriving." In their piece for this journal, they provide readers with a history of the use of psychedelic-assisted therapies, share the current conversations and research on the subject, and offer their perspective on the opportunities and barriers they see for CPE educators and chaplains. They invite us all to consider the "sea change" that psychedelic-assisted therapies will soon bring to our work as spiritual caregivers and educators.

The final two articles focus on beginnings and endings in CPE. In the first of the two, Syazana Durrani shares her reflections on her work as a chaplain resident during the COVID-19 pandemic. Durrani, who is at the beginning of her chaplaincy career, shares from her Muslim tradition the compelling concepts of chaplaincy as "spiritual chivalry" and of CPE as "artisan apprenticeship."

Rabbi Jeffery Silberman, ACPE Certified Educator (retired), offers the final perspective in this section. In his article, "Termination: Saying Good-

bye in CPE Groups," Silberman combines his command of theory and his extensive experience in CPE to remind readers of the importance of good endings in our work. He rightly notes that endings, particularly the language of "termination," make many of us anxious. But, if we as educators don't intentionally address the important topic of termination in spiritual care with our students, we will be left with a rushed ending that does not provide all of us with an opportunity for growth and learning.

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