



SECTION 1 PASTORAL IMAGINATION IN CLINICAL PASTORAL EDUCATION

Editor's Introduction

When I attend a conference and come away with three new ideas, I'm happy. I am always willing to take off my shoes at the TSA screening and then wedge my body into a small airplane seat (or, recently, stare at a screen for several hours) if I know I'll enliven and strengthen my supervisory practice with a handful of good resources or a few new concepts.

By my standard (or, honestly, any remotely reasonable one), the seven articles that follow are worthy of our attention. All the authors offer new ideas, insights, and language for how we may more fully foster pastoral imagination in CPE.

We begin with Jonathan Glass's essay, "Working with God Images in Spiritual Care Education." Through his work as a rabbi, psychotherapist, and spiritual care educator, Glass has come to understand that "God images form part of a person's psychological structure and, like schemas or narratives, they can be beneficial or destructive." In his work with students, Glass offers them a number of different exercises through which they can more fully examine and understand their God images, gaining greater self-awareness for their work as spiritual caregivers. Glass concludes his article with a group activity he has found challenges students to experience God images other than their own.

Beth Naditch opens "More Than the Sum of Our Parts: Using Internal Family Systems as a Verbatim Processing Tool" by describing what she sees when perched on top of a table in the middle of her CPE classroom. The view isn't metaphorical; Naditch has joined her students in embodying the different "parts" they see at work in a peer's verbatim. She, likewise, invites us, her readers, into a creative exploration of a core element of her supervisory practice. After offering an accessible and intelligent

summary of internal family systems (IFS), Naditch presents the innovative way she brings IFS theory into CPE through the parts verbatims

In their article “Spiritual Care for the Transgender Community: A Seminar for Chaplains and Clinical Pastoral Education Students,” Paula Teague, Matt Norvell, Keri Olsen Paget, and Paula Neira urge the chaplain profession to consider the harm religion has caused members of the transgender community and to educate ourselves to better provide care to trans patients and their families. They remind us that “[s]piritual care at its best is not always or even often available to transgender patients due to a lack of understanding about that marginalized population’s unique history with religion as a weaponized, political agenda against the transgender community.” They go on to share how they created an educational seminar at Johns Hopkins Medicine on spiritual care for transgender patients. They offer their insights from the process, encouraging other medical centers and CPE programs “to pick up the educational gauntlet and provide transgender spiritual care in a competent and informed manner.”

Too often, we in health care chaplaincy generally, and in hospital-based CPE programs specifically, focus only on patients admitted to the hospital. In so doing, we entirely miss many who would benefit from spiritual care, or, in some cases, we meet patients too late in their disease progression when they may have less energy and stamina to engage in the existential questions they’re facing. Seeking to enhance their spiritual care to oncology patients in the outpatient setting, the Department of Spiritual Care at State University of New York (SUNY) Upstate Medical University created an Outpatient Cancer Center Year-Long CPE Unit. Terry Culbertson and Eric Malcom, members of the Spiritual Care Department, and Naima Barbour, Perry Mouncey, and Linda Mulrooney, resident chaplains, describe their experience with the new outpatient oncology year-long CPE unit, which “laid the groundwork for a more integrated spiritual care service; built strong provider relationships, especially with palliative care staff; and taught the three students involved leadership skills and pastoral authority while giving them the opportunity to be part of a new and innovative program.” The residents’ spiritual care to cancer center patients—including their capacity to accompany patients over an extended period and develop significant spiritually supportive relationships—helped the cancer center improve patient satisfaction.

When Lauren Frazier-McGuin first planned to more fully connect artistic expression and theology by building entire CPE seminars focused on film, art, and music, she didn’t expect that she would be doing so entirely online. Like so many of us, she had to adapt her arts-based, experiential curriculum to Zoom. In so doing, she discovered many ways in which her teaching and her students’ learning was enhanced by the unexpected format. She writes of her journey of discovery in her essay “Reflections on the Use of the Arts in Online CPE Seminars during the Pandemic,” which includes practical ideas for how all of us might more fully bring the arts into our supervision.

As a former music educator, Sally Pelinka Miller brings her background in and mastery of the creative arts into her CPE supervision. Miller is clear that she and her students are co-creating the learning that is happening in CPE. She writes, “When we collaborate in generative co-creative CPE process groups, we have opportunities to learn ACPE outcomes together by enriching and broadening personal perspectives; noticing similarities and differences; attending to stories set in history and culture; building group process; and challenging each other to learn and grow.” In her essay “A Co-Creative Transformation Process: The Art of Adults Learning Together in CPE Group,” Miller offers us seven ways to incorporate the co-creative process in CPE.

Finally, Sonja B. Williams introduces us to an idea that captivates her, Afrofuturistic aesthetics. Using Ingrid LaFleur’s definition of Afrofuturism as “an intersection of imagination, technology, the future, and liberation . . . a way of imagining possible futures through a black cultural lens,” Williams invites CPE educators to consider how such a lens can “create space for the forgotten, suppressed, and oppressed and all who are in need of freedom, particularly those marred by the fallibility of cultural and religious traditions.”

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