

SECTION 1: ACPE

Editor's Introduction

Famed Black feminist bell hooks notes that sitting in the margins is a radical, revolutionary act. To sit in the margins, first and foremost, symbolizes one's desire to acknowledge the presence of the other. Sitting in the margins assumes that one rejects self-centeredness and embraces community. Sitting in the margins represents one's goal, ultimately, of learning new wisdom and insight currently unknown. The writers in this section have embraced the bold, courageous task of sitting in the margins of Clinical Pastoral Education.

ACPE has a long history of prefacing White, Christian, heterosexual male theorists in supervisory practice. With our new vision focused on justice, diversity, equity, and inclusion, we are beginning to examine the gifts that diverse cultures bring to the field of spiritual care education as Natasha Huang and Cecil Tengtenga highlight in their article. We are beginning to center queer voices in CPE such as that of Brittany Powell. In the face of Islamophobia, we ask our Muslim siblings for their guidance in CPE.

What are the new tools we employ to "do" CPE in the margins? Melanie Melton encourages us to reconsider the "wounded healer" motif to foster growth and effectiveness in Black pastoral caregiver ministries. Luke Heberle pushes us to utilize hermeneutics as a tool for pastoral counseling theory. Legendary ACPE Certified Educator Judith Ragsdale calms our anxieties by teaching us more about the new ACPE CPE outcomes.

Sitting in the margins also invites us to grapple with new "clinical" sites in Clinical Pastoral Education. How do we acknowledge and affirm that CPE can take place in homeless shelters, soup kitchens, food pantries, homeless, social services organizations and yes, faith communities. Kristin Langstraat invites us to reflect on the development of emotional intelligence in CPE to assist clergy such as those of the United Methodist tradition.

We invite you to sit in the margins with us.

Danielle Buhuro

Editor