

SECTION II

HOW DOES YOUR RELIGIOUS TRADITION INFORM YOUR PRACTICE OF SPIRITUAL CARE?



The title of this section is significant. In an effort to be inclusive, the initial correspondence invited potential authors to examine how their own spirituality informed their spiritual care. We discovered that spirituality is not an aspect of every religious tradition. As a result, this section includes richly diverse reflections from spiritual **and** religious perspectives from which we can all learn.

Seigen Yamaoka articulated the dilemma of this section most clearly in these words: “It is in being abundantly full **and** empty that caregivers themselves are truly able to hear, learn, guide, and to feel the workings of universal wisdom and compassion simultaneously working through ourselves and through the patient.” Rabbi Goldie Milgram reminds us that it is impossible to characterize a standard Jewish vision on just about any topic. Her reflections on an agonizing moment in supervision provide an evocative window into one corner of Jewish spirituality and religious practice. From Japan, Nobukatsu Sera reminds us of the healing power of connectedness from a particular Buddhist perspective. Kamal Abu-Shamsieh draws on the Quran to show how in very concrete ways how God’s presence in our lives and the practice of patience brings peace and tranquility.

Three Christian perspectives—Evangelical, Progressive, and Roman Catholic—are represented in the reflections by Susan Phillips, Carrie Buckner and Barbara Brumleve respectively. In different and common ways, each argues that having specific beliefs does not prohibit respectful attending to people with differing beliefs and practices. In fact, Buckner proposed, having specific beliefs about Jesus enhanced one particular student’s commitment to attend to a range of spiritual beliefs and practices. How Barbara Brumleve, SSND, concluded her reflection sets the tone for inclusive particularity or particular inclusivity in formation and supervision: “Because I view students in supervision through the eyes of a particular vision of *imago Dei*, I invite them to love the questions long enough to discover their own unique gifts for ministry.”

Herbert Anderson
Editor