SECTION 3

CHALLENGES AND PERSPECTIVES
ON EDUCATING FOR MINISTRY

It is seldom that essays 'outside the theme' are in fact connected to the theme and have even a coherence of their own. One of the consequences of attending to difference and acknowledging change is the recognition that forming and educating for ministry will also need modification. The constituencies of this journal, like CPE and Field Education, have long been leaders in innovation in teaching and learning. However, the focus has been more on process than content. Seeing difference differently will change the content. Sprinkled throughout the essays in the first two sections of this volume are images or themes like collaboration, empathy, dialogue, humility, and mutuality—all of which provide the foundation for new thinking about teaching and learning for ministry. We are invited to move from 'behold the Other' to 'bearing witness to the Other,' which in turn creates a new and hospitable space for teaching and learning. A subsequent volume of *Reflective Practice* will address the question, "How Adults Learn?"

I commend to you, in particular, the Education Theory section of the ACPE Theory paper by Karen Hutt. Chaplain Hutt uses the idea of Adventure Playgrounds located around the country as a metaphor for learning. "There is no equipment as such; instead, kids are confronted with boards, spare tires, telephone poles, nails, ropes, old pianos and lots of mud. It is a place of imaginative surrender. The freedom is liberating, but it's also demanding, requiring initiative and risk-taking in order to fashion a new playground with whatever junk was available" (p. 226). Because the material we have to work with in forming and supervising future religious leaders is less familiar or traditional, resembling odd used parts or unknown treasures, Adventure Playgrounds become an accurate metaphor for educating for ministry.

The essay by Kevin Massey, that spawned a mini-symposium about the role of CPE in preparing future chaplains, asks whether we are anticipating emerging patterns of healthcare in preparing chaplains today. There are a number of voices arguing that chaplaincy must evolve and adapt in order to demonstrate their value for the primary and secondary consumers they serve. The central issue is whether the chaplain, as a public servant, is pre-

pared to accommodate and protect diverse religious practices. We hope the responses to Massey's essay will generate a serious discussion within ACPE and the Association of Professional Chaplains about the content of clinical education.

Dagmar Grefe, with Cheryl Lew, looks more broadly at the prevalent culture in healthcare settings shared by members of the interdisciplinary healthcare teams comprised of physicians, nurses, allied health profession-als, and administrators. She offers "five suggestions for assisting clinical pastoral educators in integrating the culture of healthcare: 1) reflect on spiri-tual care in a secular context; 2) develop tools of communication; 3) develop specific curricula; 4) become conversant in outcome-based research; and 5) build on common ground" (p. 166). The essay by Zoë Bennett and David Ly-all describes a professional doctorate developed in the UK that also seeks to foster interdisciplinary research and learning in practical theology.

Over the last decades, the role and purpose of pastoral care has come to focus on both the living human document and the living human web, about individuals, communities, and groups—about those in and those not included. Reflecting on the experience with a urban-based CPE program in Chicago, Barbara Sheehan challenges us to attend to both the suffering peo-ple experience from social hurt, and the wounding systems and structures. Human diversity is often most difficult to acknowledge and talk about in matters related to sex, gender, and sexuality. Froehle, Lassiter, and Maloney propose that field supervision and peer reflection groups need to be spaces where such experiences can be openly discussed in spite of, and because of, theological differences.

Herbert Anderson
Editor