

## SECTION 4 CONTINUING CONVERSATIONS

### *Editor's Introduction*



**E**ditors of professional journals are always delighted when an issue can spark a conversation that continues beyond a particular issue and perhaps into subsequent volumes. This cluster of essays all continue conversations that began in earlier volumes of *Reflective Practice*.

The theme of volume 31 (2011) of *Reflective Practice* was “Formation and Supervision in a Digital Age.” That volume contained a rich collection of essays and thoughtful explorations of this increasingly important subject. Yet, the issues were not covered in their entirety. Nor did the subject go away. If anything, the growth of electronic approaches, models, and methods for doing theological education and spiritual formation has continued these past six years. So it is fitting that six years later, this volume of *Reflective Practice* continues that conversation with two essays.

Ronald W. Baard is currently visiting professor of pastoral care and counseling at Andover Newton Theological School and an adjunct professor at New York Theological Seminary. Previously, he was on the faculty of Bangor Theological Seminary, where, among many other duties, he directed Bangor’s field education program. As Baard describes, Bangor’s field education program faced certain geographical and cultural challenges that are not too dissimilar from many seminaries around the world. In this essay, “Some Benefits of Using Technology in Supporting and Nurturing Student Ministers in Field Education,” he describes his program’s use of the “virtual site visit” and notes to his surprise that technology did not just overcome problems related to time and distance but also created some unique and positive outcomes.

Jeongyun Hur is a PhD student in practical theology: spiritually integrated psychotherapy at Claremont School of Theology. She received her MDiv from Yale Divinity School and did a one-year chaplain residency

at St. Francis Hospital in Hartford, Connecticut. In her essay “Caring for Families with Disabilities: Reflections on Using Podcasts in Ministry,” she explores and reflects upon the use of podcasts in a ministry with Korean families with disabled children.

The theme of last year’s *Reflective Practice* was “How Do Adults Learn”? That provocative volume introduced readers to the subject of transformative learning, which seems to be an apt conceptualization of the kind of education that is the focus of formation and supervision in ministry. Odette Lockwood-Stewart, who is faculty director of the engaged learning program at Pacific School of Religion in Berkeley, continues that conversation in this volume with her essay “Immersive Formation: Reflections on Dislocation and Transformation in Seminary Education.” In this essay, Lockwood-Stewart describes various examples of short-term immersion experiences that place students in cultural and racial contexts totally different than their own and thereby trigger a transformation of mind, heart, and soul. In supporting her vision, Lockwood-Stewart draws from a rich variety of voices and perspectives.

In volume 34 of *Reflective Practice*, Kevin Massey began a conversation about the future of chaplaincy education. In volume 35, Alexander Tartaglia, among others, continued and enlarged on that discussion. In a sense, the following essay, “Formation and Supervision in Buddhist Chaplaincy,” continues that conversation by offering another perspective. The author, Tina Jitsujo Gauthier, is on the faculty of the Buddhist chaplaincy program of University of the West. She completed her CPE residence in New York and later served as a Buddhist chaplain in San Diego. The number of Buddhist chaplains in the United States has been growing steadily in recent years. Gauthier reports that today there are 23 board-certified chaplains and five Buddhist ACPE supervisors, whereas as recently as the year 2000 there were none in either category. In this increasingly pluralistic world, clinically trained Buddhist chaplains are taking their rightful place on spiritual care teams around the country. This essay makes a contribution to the ongoing discussion of how chaplains are or should be formed and trained to do their work.

Scott Sullender  
Editor