

**Cheryl A. Giles and Willa B. Miller, *The Arts of Contemplative Care: Pioneering Voices in Buddhist Chaplaincy and Pastoral Work* (Boston, MA: Wisdom Publications, 2012), 346 pp.**

Pioneering voices see the value of interfaith ministry grounded in Buddhist teachings and outline methods of spiritual care from a Buddhist perspective. Chaplaincy is a way for Buddhist practitioners to socially engage with sickness, injustice, death, incarceration, war, education, and spiritual formation. Editors Cheryl Giles and Willa Miller have collected personal accounts that explore spiritual care informed by rigorous training in meditative or contemplative traditions. Judith Simmer-Brown and Pat Enkyo O'Hara note that Buddhist chaplains are working in the margins of Judeo-Christian and secular settings and are uniquely suited to fill gaps in contemplative caregiving and caretaking.

The first section of this book provides an overview that roots chaplaincy in Buddhist history and outlines necessary education, training, and standards of practice as well as conveys the importance of self-cultivation, the prophetic voice, standing up to injustice, and touching our boundaries around difference, gender, race, and cultural heritage.

The next sections illustrate how pioneering voices utilize Buddhist principles, scriptures, stories, images, rituals, and archetypal energies while serving in hospitals, hospices, prisons, military, colleges, and Dharma centers. There are personal vignettes, case studies of spiritual care encounters, examples of engaged compassion, and reflections on working within structural/ideological difference. End-of-life chaplains observe healthy social models of hospice, resilience, and relationship-centered care. The path of military chaplaincy contains multiple roles, and the need for ministry to Buddhist combat soldiers is pressing. The 'way of the chaplain' meets college students in mutuality, teaches meditation, and encourages interreligious dialogue. The Dharma teacher embodies the pastoral role by cultivating the prophetic voice and being open and attentive to the needs of the *sangha*.

Wendy Cage, author of *Paging God*, challenges chaplains to articulate methodologies of 'ministry of presence.' *The Arts of Contemplative Care* begins to demonstrate ways Buddhists employ methods of mindfulness, awareness, compassion, spaciousness, and deep listening in chaplaincy. Buddhists have something to offer the field of pastoral and spiritual care. Rather than creating a new field of contemplative care, perhaps we can work together interreligiously to widen the existing field and make it more sustainable for all sentient beings. Being contemplative takes forms that extend beyond seated meditation. Let's begin to communicate forms! This book refers to many Buddhist teachings, principles, and practices, and yet there is not a single footnote that references the Buddhist canons. As emerging voices that are pioneering the field, we can be better at creating bridges between Buddhist canons, pastoral theology, and existing methodologies of spiritual care.

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