

SECTION 2

CLINICAL PASTORAL EDUCATION AROUND THE WORLD



Editor's Introduction

In the last section, readers were introduced to a smorgasbord of new forms and models of ministry. This was, of course, just a sampling of the many and diverse forms of ministry and chaplaincy that are emerging all around us. And I suspect that, in the years ahead, we will witness new forms of religious life that we cannot even imagine now. In this section, we turn our focus to the future of the CPE movement.

One of the trends in the CPE movement is its growing international presence. As CPE moves around the world and beyond its formative mainline Protestant culture, one wonders if this model of chaplaincy, with its inclusiveness, its orientation to the language of spirituality, and its assumption that truth is privatized and individualized, will work. Will CPE thrive in traditional, ritual-oriented cultural contexts, be those Christian Orthodox or Islam or Hinduism? It seems timely that ACPE has recently formed a new community of practice for those doing CPE in international settings. These developments are the theme of section 2 of this volume, reflecting one trend in the next twenty years of the CPE movement.

This section begins with an essay by Alan Abrams that opens with a discussion of the work of Islam scholar Saba Mahmood, who explored the interplay of secularism and traditional religious life and customs. Abrams then focuses on the work of Donovan Schaefer, who looks at Mahmood's work through the lens of affective economy. He discusses the current meanings and dynamics of shame. His aim is to use this theoretical material to give spiritual care providers tools for working with patients who have religious customs, practices, and ideas that are offensive to Western liberal sensitivities. In so doing, Abrams challenges readers to think about caregiving

in a polarized age. I wonder if CPE will repeat in traditional religious cultures what it did in the United States—contribute to and parallel the shift in American religious life from the language of traditional religion to the language of spirituality and all of the implied assumptions and values. Or, will CPE itself somehow, in ways unforeseen, be changed by or at least shaped by these traditional religious cultures? I think that Abrams's essay points toward just one way that CPE might be shaped by its encounter with more traditional religious cultures around the world.

The next essay in this section is a case study, "‘To Be Nice or Not to Be Nice?’ That’s Not the Question: A Case from Clinical Pastoral Education Supervision." Coming to us from the former Eastern Region of ACPE, David Fleenor, Johnny Bush, Mychal Springer, and Jo Hirschmann have provided a case study that is significant for a couple of reasons. First, there are been fairly few case studies, using the CPE method, of CPE supervision itself, a case study wherein the student is the CPE supervisor. CPE supervision is unique and has a rich history. Apart from the time when CPE educators write their personal theory papers when applying to become a certified educator, I suspect CPE educators give relatively little energy to theological, educational, and psychological reflection upon how they do supervision. I celebrate the willingness of these fine colleagues to put what they do under the microscope of clinical reflection. It advances the professionalism of CPE as a discipline. Secondly, as you will see when you read this case study, it is rich with intercultural and interracial dynamics and the encounter of the CPE model of spirituality with more traditionally religious students, which has been the theme of my remarks in this introduction to section 2. This case study reminds us that the encounter of the CPE model with traditional religious cultures around the globe is not just "around the globe" but in our own backyard as well.

In this introduction, I turn again to the central finding of the 2000 essay by Robert Fuller, who surveyed the first twenty years of the *Journal of Supervision and Ministry*. Fuller suggested that CPE paralleled and contributed to the growing trend during those years in American religious life away from the language of religion toward the language of spirituality. Embodied in this trend is a shift away from denominationalism and exclusive truth claims toward an interfaith stance and what Fuller called inclusiveness. This section focuses on inclusiveness. How will inclusiveness, which is so deeply built into the CPE model and its related preference for the language

of spirituality rather than the language of religion, play out in the next twenty years as CPE expands around the world? I look forward to learning more from a former member of the Editorial Board of this journal, Kamal Abu-Shamsieh, about the new interreligious chaplaincy master's program at the Graduate Theological Union, which will prepare Jewish, Muslim, and Hindu students for chaplaincy careers. This is just one example, but a nearby and exciting one, of a crucible where the issue of inclusiveness will be explored in the next twenty years.

In the next twenty years, the CPE movement will continue to expand in new and interesting ways. How will CPE change in the process? I do not know, but the two essays that follow give readers a taste of these future issues.

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Editor