



Edition 3 of a Series

Meeting the Other: Interreligious Encounters in the Provision and Supervision of Spiritual Care

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Practical Bearings: The Critical Bibliography Series for Health Care Chaplains

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The third of a series of literature reviews on the theory and practice of health care chaplaincy offers summaries of and comments on books and articles on motivation, learning and leading educators.

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I. Rationale

The development of a theory of interreligious spiritual care is just beginning. The literature listed in this series represents three avenues to the understanding of what is going on when persons meet the religiously other at the bedside or in supervision.

First is the *theological* avenue: effective interreligious pastoral care cannot superficially rely on knowledge of resources alone. Chaplains need to work through what motivates them to reach out to others, how their religious way compels them to meet the other or keeps them from the other.

Second is the *socio-psychological* avenue: effective interreligious spiritual care involves an understanding and personal exploration of stereotype, prejudice, and unequal power-relationships. Addressing these issues, as well as how to manage intergroup relations and reduce prejudice, intergroup relations theory offers contributions and possibilities for supervision and the teaching of spiritual care. The *third* avenue is *spiritual care* through an interreligious and intercultural lens.

II. 5 Best Books

Knitter, Paul F. Introducing Theologies of Religions. Maryknoll, NY: Orbis Books, 2007.

Summary

In the global village people of diverse cultural, racial, and religious backgrounds live closer to each other than ever before. The emergence of a theology of religions has been one of the major developments in Christian theology in recent years. This book lays out the major theological positions on the relation of Christianity to other religious ways. The author gives an impartial and systematic introduction to the theology of religions for those who are new to the topic. He sorts through the diversity and controversy of numerous Christian approaches to religious pluralism and organizes them in four models: replacement, fulfillment, mutuality, and acceptance. His overview includes theological positions from the early 20th to the early 21st century. The author's intent is to have "the reader not only understand each of the theological models but also to feel and be attracted by their insights and power." The publication describes the intra-Christian conversation about other religious ways, which at times can be just as challenging as inter-faith dialogue.

Comment

The book has two very obvious strengths. 1. The description and organization of the models are clear and accessible for the student of interfaith dialogue. 2. The author models dialogue through the way he portrays the different positions. He succeeds in his intent to really listen to the strengths of each model and understand its perspective. The reader can take away a systematic understanding and knowledge of different theological positions as well as experience an example of *how* to respectfully listen to and seek to understand perspectives which are opposed to his or her convictions. Chaplains and clinical pastoral educators will have to draw conclusions and applications to their clinical practice. While the book is of theoretical nature, it still provides an important contribution to clinicians as they articulate their own theological approach to people of other faiths, whom they support through presence and counseling, as well as diverse ritual and spiritual practices.

Knitter, Paul F. One Earth, Many Religions: Multifaith Dialogue and Global Responsibility. Maryknoll: Orbis Books, 1995.

Summary

This book represents Knitter's unique approach to religious pluralism, a "globally responsible, correlational dialogue of religions." For Knitter interfaith encounters are incomplete if they do not include an attempt to resolve the human and ecological suffering prevalent through the world. Interfaith dialogue begins with praxis. The immediacy of suffering, such as poverty, violence, victimization, and the ecological crisis, calls for a collaborative response and presents a terrain in which religions can discover common ground. The author addresses possible pitfalls of his approach as well as the critique that his approach has a tendency to homogenize or to overlook the differences of the ways in which diverse religions understand the world. Knitter gives priority to those otherwise excluded by weaving together the efforts of theologians from the North and the South to respond to the religious other *and* to the suffering other. He concludes with suggestions and examples of interreligious cooperation on behalf of social justice and peace.

Comment

This was selected as one of the top books because Knitter's approach to religious pluralism provides a basis for a practical theology of interreligious encounters. The transformation of suffering provides a strong motivation to work and dialogue with each other, in the wider social and global context, which Knitter describes, as well as in the care for patients and families. Often it is the immediate experience of suffering that compels chaplains to move into the spiritual world of patients from various faiths in order to strengthen their resources. Knitter's work can remind readers in the field of health care chaplaincy of the social component of their work. It is a part of spiritual counseling to assist patients uncover social ills that cause their suffering, such as the disparity in the access to resources and poverty. In their institutions chaplains often empower the voices of those who have less power, which frequently are persons of ethnic and religious minorities. Chaplains can advocate for minority faiths through education in health care settings as well as through the development of relationships with local diverse religious communities. Active engagement for the diversity of faiths can create living examples in health care institutions that persons of different religious ways can work together, enrich each other, and learn from each other.

Stephan, Walter G., and Cookie W. Stephan. Intergroup Relations. Social Psychology Series. Madison: Brown & Benchmark Publishers, 1996.

Summary

Our multicultural society offers many opportunities and at the same time is a source of racial, cultural, and religious conflicts. One of the lenses through which these intercultural relationships can be examined is social psychology. In this textbook the Stephans provide an introduction to the research of intergroup relations theory. The socio-psychological lens, represented in this book, focuses on the experience of individuals and how belonging to groups and attitudes toward other groups influences perceptions, affect, and behavior. The authors also describe solutions to manage intergroup relations, and improve them by reducing stereotypes. 'Group' does not only refer to a cohesive group in the narrow sense, but also to membership of a category. Intergroup relations include conflictual, and non-conflictual attitudes, emotions, behavior and ways of interaction.¹ The first two chapters examine the nature of stereotype and prejudice. The third chapter describes the 'contact hypothesis', looking at conditions under which face-to-face encounters in small groups can reduce stereotype. Other chapters address social identity theory, intercultural relations, and conflict resolution.

Comment

Much detailed information is presented in form of research data, theory, and illustrative examples. The book is structured clearly with definitions and summaries in each chapter. This basic introduction was incorporated into this bibliography because intergroup relations can contribute greatly to the understanding of interreligious relationships.

Spiritual care and counseling and clinical pastoral education in the U.S. have primarily been shaped by psychodynamic theory focusing on the individual. Outcomes in the standards of the Association of Clinical Pastoral Education have concentrated on the development of pastoral and personal identity. In recent years more attention has been given to cultural issues. The training of spiritual caregivers can benefit from attention to social identity, the part of a person's self-concept, which derives from their membership of social groups. Meeting the culturally and religiously other involves a reflection on psychological factors, such as stereotype, prejudice, and fear. Intergroup contact theory can be applied to group supervision in clinical pastoral education and can inform supervisors about leadership tools assisting them to work through religious conflict. The chapters on stereotype and prejudice can be used as reading materials in level II and supervisory CPE,

¹ Donald M. Taylor and Fathali M. Moghaddam. Theories of Intergroup Relations: International Social Psychological Perspectives, 2nd ed. (Westport, CT: Praeger 1994), 6.

contributing to the development of cultural competency for chaplains and clinical pastoral educators.

Irish, Donald P., Kathleen F. Lundquist, and Vivian Jenkins Nelsen, eds. Ethnic Variations in Dying, Death, and Grief: Diversity in Universality. Philadelphia: Taylor & Francis, 1993.

Summary

The book's intended audience consists of health care professionals, such as doctors, nurses, social workers, chaplains, whose personal reflections are included in one chapter. This essay collection discusses beliefs and customs of dying and bereavement in ethnic groups about which health care professionals in the majority Caucasian Christian North American culture are less informed. The authors encourage readers to reflect on their own beliefs about death as well as their cultural assumptions. The different essays provide extended information about different, at times contrasting, ethnic patterns of dealing with death. Attention is given to beliefs and practices just prior to death, following death and later on during bereavement. The book includes numerous clinical examples of the handling of ethnic diversity by health care professionals. Several essays describe traditions in the African American, Mexican American, Hmong, Native American, Jewish, Muslim, Buddhist, and Quaker/Unitarian communities and are authored by representatives of those minority cultures. Closing, the editors draw conclusions about policies, practices, and education regarding death and culture in health care institutions.

Comment

This essay collection has a number of strengths. The authors "practice what they preach:" the book includes a multitude of voices and perspectives. It is not only *about* ethnic variations in health care but also authored *by* diverse ethnic representatives and healthcare professionals. Readers get to know reflections of nurses, social workers, and chaplains. Authors from diverse ethnic communities describe the beliefs and customs of their group on their own terms. Applications to health care chaplaincy are at hand: The book is helpful to chaplains as they accompany patients and families from different traditions in the dying and grieving process. Chaplains increasingly take on active roles in education about death and cultural diversity in health care institutions. The book provides helpful data to advocate for and initiate more appropriate

policies in institutions, such as creating grieving spaces that accommodate the practice of death rituals or organizing outreach to representatives from the ethnic groups within the local community that can be contacted for consultation and support. Understandably, the ethnic traditions addressed in the book are not assumed to be all encompassing and readers need to be aware of variations of practices and beliefs within ethnic groups. This book is helpful resource in any spiritual care department.

Lartey, Emmanuel Y. In Living Color: An Intercultural Approach to Pastoral Care and Counseling. 2nd ed. London: Jessica Kingsley Publishers, 2003.

Summary

Lartey offers a holistic approach to pastoral care and counseling in the global context. He distinguishes his concept from a cross-cultural perspective that tends to essentialize difference, and a multicultural perspective that emphasizes information *about* culture and is prone to oversimplification. His *intercultural* approach envisions the whole web of relations between people who are interconnected to their ethnicity, geography, social, and cultural location. The first part reviews the history and core concepts of pastoral care and counseling. The second edition includes a discussion of postmodernism and postcolonialism as the context for intercultural spiritual care. It addresses pastoral care concepts and practices from different parts of the world and through the lens of marginalized people. Lartey's examination of the understanding of spirituality takes into account a few insights from different religious traditions. He develops his intercultural concept of spiritual care by reliance on liberation theology. Moving beyond a Western primarily psychodynamic and individualistic orientation, liberation theology contributes to pastoral care the attention to social context and expands its 'toolbox' to incorporate social analysis. Lartey's broadened intercultural concept of pastoral care includes the empowerment of persons to define their experiences on their own terms for empowerment and liberation.

Comment

Lartey is a Ghanaian theologian teaching in the United States. His clinical and teaching practice integrates both contexts. His holistic perspective with attention to social context, intercultural relations, and their power dynamics is essential for the practice of pastoral care in a global and intercultural context. Some case examples from the pastoral care context in Ghana help readers understand the worldview of persons who are deeply influenced by different cultural systems, by

traditionalist and modernist worldviews at the same time. Health care chaplains and clinical pastoral educators who work with immigrants and persons from diverse cultures will find impulses for reflection as well as concrete tools for their clinical practice work in this book. Lartey's definition of spirituality is one of the few in the Christian context that leaves room for different religious traditions and cultural systems. The reader is introduced to African Traditional Religions (ATR), and Lartey demonstrates how a Christian counselor might integrate rituals of ATR into spiritual care when appropriate. While interreligious encounters do not take center stage in this book and are brought up rather sporadically, Lartey's intercultural approach is a fruitful ground on which a theology of interreligious spiritual care may emerge.

III. Other Books and Articles

Books and articles in the following section add to and deepen the three fields addressed by books listed in the first section: The first book provides another theological perspective on religious pluralism. The following four publications address interreligious spiritual care. The last four articles discuss issues of clinical pastoral supervision with students from diverse backgrounds. Two of them introduce intergroup contact dialogue as a tool with potential for application in Clinical Pastoral Education.

Griffin, David Ray, ed. Deep Religious Pluralism. Louisville, KY: Westminster John Knox Press, 2005.

Summary

This book uses a Whiteheadian process lens to understand religious pluralism. The frame, the first two and the last chapters, discuss John Cobb's 'deep, complementary pluralism' acknowledging real differences in religious ways, which will undergo mutual transformation in the encounter with each other. The center of the book contains nine essays of authors from diverse religious ways presenting approaches to religious pluralism in their traditions. Contributions include Buddhist, Jewish, Muslim, Hindu, and Chinese philosophical perspectives.

Comment

Readers who primarily are looking for practical applications will be disappointed. This publication is clearly of philosophical and theoretical nature. It has been incorporated in this bibliography for two reasons. First, the encounter with other religious ways is primarily seen through the lens of process philosophy, which engages religious pluralism differently than Knitter. Second, it provides insights into approaches to religious pluralism in other traditions. The essays can be helpful for chaplains and those who educate them to gain an understanding of how the diversity of faiths can be understood in non-Christian traditions.

Toback, Phyllis Brooks, "A Theological Reflection on Baptism by a Jewish Chaplain." Journal of Pastoral Care 47, no. 3 (1993): 315-317.

Summary

Toback is a Jewish chaplain and CPE supervisor who works in a predominantly Christian setting. She offers a reflection on the possibility of facilitating a baptism, a distinctly Christian ritual, by a non-Christian chaplain. The article represents a case example of interreligious care across religious boundaries and addresses the question how far to move into the terrain of a different faith in order to support a patient or family while maintaining one's own integrity.

Comment

This short and personal article has become a standard reading in my ACPE center. It assists Jewish students to find clarity about how they will handle requests for emergency baptisms. By addressing how the history of the persecution of Jews by Christians may surface for a Jewish chaplain, it teaches chaplains of all faiths about the role of social and historical issues in interreligious encounters.

Friedman, Dayle A., ed. Jewish Pastoral Care: A Practical Handbook from Traditional and Contemporary Sources. 2nd ed. Woodstock, VT: Jewish Lights Publishing, 2005.

Summary

The book provides a Jewish spiritual perspective on the theory of spiritual care as well as its practical applications. It describes the needs of Jewish persons in crisis and transition and represents voices from the Orthodox, Renewal, Conservative, Reform, and Reconstructionist

Jewish movements. It consists of three parts, which discuss foundational concepts, specific skills and Jewish resources, and tools for Jewish spiritual care in specific settings.

Comment

The intended audience for this handbook consists of rabbis, cantors, trained volunteers as well as non-Jewish chaplains who seek to understand the specific needs of Jewish patients. It is an excellent resource for non-Jewish clinical pastoral educators in their teaching of pastoral care as it provides information about needs regarding religious observance and central elements of pastoral care with Jewish patients in the health care setting. For example, the practice of custom-made prayers, the healing prayer, the viddui, and the use of psalms are discussed. The handbook can be consulted when working in particular care situations and can serve as a helpful resource in the library of every Clinical Pastoral Education center.

Monnett, Mike, "Developing a Buddhist Approach to Pastoral Care: A Peacemaker's View."
Journal of Pastoral Care and Counseling 59, nos. 1-2 (2005): 57-62.

Summary

Monnett describes a Buddhist concept of pastoral care and how it shapes his practice as a hospital chaplain. His concept is rooted in Thich Nhat Hanh's "Engaged Buddhism" and the Three Tenets of the Peacemaker Order: not knowing, bearing witness, and healing action. Health care and hospice are suitable settings for Buddhism that aims at a practice engaging the suffering of sentient beings. The role of the chaplain is presence and accompaniment of patients in crisis where they are and to assist them to utilize *their* spiritual resources, which is consistent with the Three Tenets.

Comment

Monnett gives examples of his spiritual care as a Buddhist chaplain with persons from various religious traditions: supporting the patient through presence, empathic listening as well as crossing religious boundaries by using particular spiritual resources that are meaningful for the patient, such as prayer, or the reading of sacred texts. Besides describing his practice of interreligious spiritual

care, Monnett demonstrates in his brief introduction of engaged Buddhism how some Buddhist principles can contribute to the development of a theory of interreligious spiritual care.

Ariarajah, S. Wesley. Not Without My Neighbor: Issues in Interfaith Relations. Geneva: WCC Publications, 2006.

Summary

Ariarajah's book is full of examples from his rich experience growing up as a Christian in a predominantly Hindu neighborhood, as a local pastor in Sri Lanka and the director of the interfaith dialogue program of the World Council of Churches. He addresses a number of practical issues in interfaith relations: confronting religious extremism, the possibilities of shared interreligious spirituality, interreligious relations in social conflict, the role of women in interfaith dialogue, interfaith marriage, mission and dialogue.

Comment

Ariarajah's reflections on interfaith worship (chapter 3) and interreligious marriage (chapter 6) have direct practical implications for chaplains as they facilitate interfaith services in their health care settings or counsel with families uniting different faith traditions that guide their health care decisions. The book illustrates how issues of interfaith relations are interwoven with the struggles of daily life. The chapter on interfaith spirituality can serve as a text for level I and level II CPE assisting students to reflect on the facilitation of interfaith services in their institutions and in their peer groups.

Pettigrew, Thomas F., "Intergroup Contact Theory." Annual Review of Psychology 49 (1998): 65-84.

Summary

The author reviews Gordon Allport's Intergroup Contact Hypothesis because it has proven influential in policy and useful in applied settings, in other words, because it works. Allport established that prejudice in persons of different groups (groups of different ethnic, cultural

backgrounds, gender, sexual orientation) can be reduced when they encounter each other under certain facilitating conditions: they meet face-to-face with equal status cooperating toward common goals, with support of authorities, such as law or custom.

Comment

Allport's theory has been expanded by research that analyzes how intergroup contact can reduce prejudice not just for the participants but also for other members of the outgroup. Many of the conditions of intergroup contact hypothesis can be found in CPE group settings. Supervisors who familiarize themselves with this theory can utilize their diverse group settings to help students meet the religiously other peer in a safe environment, work beyond stereotype and learn about the other through personal contact.

Taylor, Bonita E., and David J. Zucker, "What We Wished Our Non-Jewish Supervisors Knew About Us As Jewish Supervisees." Journal of Pastoral Care and Counseling 56, no. 4 (2002): 317-27.

Summary

Since CPE originated in a Protestant context, Christianity heavily influences much of its underlying values. Thus, Jewish CPE students often feel like strangers in a strange land. The authors offer 12 Jewish values that explain some of the differences of Jewish and Christian identity. The article helps Jewish students to articulate their position in their relationship with non-Jewish supervisors and peers. It helps non-Jewish CPE supervisors to become more sensitive to the values and ways of thinking and communicating of their Jewish students.

Comment

This article is a must-read for Christian clinical pastoral educators. In a culture where Christianity is the majority, Christians are tempted to assume that everyone shares their ways of being and of thinking and - without knowing it - may impose their values onto others. Besides helping non-Jewish supervisors to become more sensitive to their Jewish students, this article in a broader sense raises the issue of the assumed normativity of the values of the majority and, thus, can be helpful as supervisors encounter students of other faiths, be it Jewish, Buddhist, Hindu, or Muslim.

Nagda, Biren (Ratnesh), and Amelia Seraphia Derr. "Intergroup Dialogue: Embracing Difference, Conflict, Engendering Community." In Education Programs for Improving Intergroup Relations: Theory, Research, and Practice, ed. Walter G. Stephan, and W. Paul Vogt, 133-51. Multicultural Education Series. New York: Teachers College Press, 2004.

Summary

Intergroup dialogues are facilitated face-to-face encounters between two or more persons of diverse social identity groups with a history or potential of conflict. The Intergroup Contact Theory has been applied in intergroup dialogue groups on college campuses. The authors portray the history, curriculum, and group development stages of such dialogue groups. They depict prominent issues of organization and leadership, give examples of exercises that enhance the facilitation, and make suggestions for further outcome studies regarding the effectiveness of such groups.

Comment

Chaplain interns in Clinical Pastoral Education groups come together representing social identity groups of diverse ethnicities, races, cultures, and religions. CPE group facilitation may benefit from impulses from the theory and practice of intergroup dialogue groups. Such dialogue groups connect individual and interpersonal with structural issues, and foster respect for differing views, listening, supporting, challenging, and questioning as well as the exploration of feelings and expansion of understanding. The congruence of these values with principles of CPE group supervision and standards of the Association of Clinical Pastoral Education, Inc. (ACPE) support the contention that the Intergroup Contact Theory can provide a constructive contribution to the clinical supervision of interreligious encounters of clergy and students from diverse religious traditions.

Cameron W. Byrd, "Inclusiveness in a Basic Unit of Clinical Pastoral Education: A Story of Struggle, Risk and Commitment." Journal of Supervision and Training in Ministry 14 (1992/1993): 201-11.

Summary

The author, a CPE supervisor and pastoral care department director, describes the development of and evaluation of an inclusiveness curriculum in his CPE program. Inclusiveness is defined as respect and appreciation for diversity. Racism, sexism and heterosexism are addressed in the curriculum because these “isms” impair excellence in ministry. The inclusiveness curriculum increasingly developed a collegial style and consists of didactic seminars, sharing of personal perspectives in order to own the issues, and sharing of family histories, and memories.

Comment

Although the inclusiveness program at Washington Hospital Center does not use the form of intergroup dialogue per se, it can serve as an example of how elements of it can be integrated into a CPE curriculum. Through seminars the curriculum brings to consciousness issues of prejudice and –isms, focusing on personal stories of participants who have experienced racism, sexism, and heterosexism or painfully have become aware of it. The article clearly describes program elements and the process of refining the curriculum. This type of program design shows potential of application to issues of prejudice in interreligious relationships.

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