



SECTION 5 CHAPLAINCY EDUCATION

Editor's Introduction

In recent years, *Reflective Practice* has focused some attention in each issue on the subject of the education of professional chaplains. We have done so because I sense that the training and professional formation of chaplains, at least in the United States, is currently in flux. The traditional model, consisting of a master's of divinity degree and four units of CPE, is being questioned or challenged in various corners and from various perspectives. For example, some newer chaplaincy programs are preparing people to be chaplains without an MDiv degree, substituting a certificate instead of an academic degree. Indeed, some hospitals prefer lay chaplains as "a less expensive and just as good" way of meeting the spiritual needs of their patients. Other training programs are arguing that two units of CPE is adequate, while still others are arguing that professional chaplains actually need more education (not less), particularly more academic training in subjects such as medical ethics. All of this fluidity is paralleled by corresponding organizational fluidity in the Association of Clinical Pastoral Education as it tries to reposition itself to meet the needs of chaplains and chaplaincy education in the twenty-first century. Yet, the good news is that this upheaval is being fueled in part by an increased demand for chaplains by hospitals and other related health institutions and by an increased interest in chaplaincy as a career by younger seminarians.

In this issue of *Reflective Practice*, we continue this focus on chaplaincy education. However, in this issue we change the subject slightly from previous issues that have focused on the concrete details of chaplaincy education programs. In his essay "Transference and Countertransference in Pastoral Care, Counseling, and Supervision," David M. Franzen focuses on the

content of clinical training. He argues that chaplains need more training in the dynamics of transference and countertransference and that the current lack of full training in this area is limiting the effectiveness of professional chaplains. Franzen has traversed the worlds of both chaplaincy and pastoral counseling. He is a Diplomate with the American Association of Pastoral Counselors and a retired ACPE Supervisor (Educator). He is uniquely positioned to speak to this issue, and his essay is thorough, comprehensive, and compelling.

Knowing that the subject of transference and countertransference, and the wider psychoanalytical framework upon which it draws, might be controversial among chaplains, we invited two people to respond to Franzen's essay. So, following the main essay, Alexander Tartaglia, Associate Dean at the School of Allied Health Professionals of Virginia Commonwealth University, offers a response entitled "Linking the Past to the Future." Tartaglia's perspective is important because, under his leadership, Virginia Commonwealth University is offering a master of science degree concurrent with CPE residency, a unique and innovative way of expanding the scope and hours of education for professional chaplaincy.

Following Tartaglia's essay, Susan Freeman, a practicing chaplain and ACPE Supervisor (Educator) in San Diego, California offers her critique, titled "Broadening the Framework." Freeman writes both as a practicing chaplain and from the perspective of hospice in-home chaplaincy services, a growing professional context for chaplains.

Franzen then rounds out this section on the education of modern chaplains with his response, titled "A Response to My Interlocutors." As editor, I offer this series of essays to you, the readers of *Reflective Practice*, in the hope that these authors will spark a continuing dialogue about the future of chaplaincy education.

Scott Sullender
Editor