



THREE MINUTE MINISTRY MENTOR

EPISODE 95: CARRIE DOEHRING | AUTHOR INTERVIEW

What questions do you live by?

How are my calming spiritual practices helping me trust the process of spiritual integration and the practice of spiritual care? How do these practices connect me to relational webs of compassionate accountability that help me practice socially just, interreligious, and evidence-based spiritual care that heals and seeks justice?

What question(s) do you wrestle within your practice of ministry?

What helps students in my online courses learn interreligious, socially just spiritual care? How can our online learning communities offer compassionate accountability as students explore intrinsically meaningful calming spiritual practices that help them trust the process of spiritual integration and learning spiritual care?

What did you hope *The Practice of Pastoral Care* would help people learn or do?

I hope that my writing helps faith community leaders and chaplains understand how spiritual care is different from mental health or other kinds of helping relationships. The more I learn and write about interreligious spiritual care, the more complex I realize it is.

Community faith leaders and chaplains integrate:

- Knowledge of the socially constructed nature of religious beliefs, values, and rituals,
- Attitudes of cultural humility toward cultural, religious, moral and spiritual differences, and the ineffable mystery of the other
- Competency in spiritual differentiation, enabling them to differentiate among particular religious, spiritual, and moral orientations of others
- Skills in spiritual self-care for coping with the anxieties/losses of letting go of absolute meaning/value systems that avoid, polarize, or minimize religious and spiritual differences.





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How has your practice of ministry changed over time?

Teaching spiritual care online since 2008 has helped me get to know each student in my courses through weekly forum discussions and assignments. We interact from one week to the next on how their calming spiritual practices help them keep track of stress-related emotions, beliefs, and values. I see how much their use of calming practices enhances self-compassion and helps them collaboratively search for life-giving values and beliefs about suffering. We watch their recorded spiritual care conversations with each other and see how they are more able to spiritually self-differentiate, experience spiritual empathy for each other, and use spiritual reflexivity to understanding intersecting social systems of privilege and oppression.

What is on your must-read list right now?

- Jennifer Baldwin. (2020). *Through Dangerous Terrain: A Guide for Trauma-Sensitive Pastoral Leadership in Times of Threat*. Cascade Books.
- Willie James Jennings. (2020). *After Whiteness: An Education in Belonging*. Eerdmans.
- Resmaa Menakem. (2017). *My Grandmother's Hands: Racialized Trauma and the Pathway to Mending our Hearts and Bodies*. Central Recovery Press.
- Chanequa Walker-Barnes. (2019). *I Bring the Voices of My People: A Womanist Vision for Racial Reconciliation*. Eerdmans.

Learn more about Dr. Doehring's work at 3mmm.us/Episode95

