

SECTION IV

CHANGING TEXTURES IN MINISTRY FORMATION AND SUPERVISION



Those who have enjoyed reading the careful scholarship and challenging wisdom of Rod Hunter over the years will not be disappointed by his essay on the changing population of theological students over three decades and what that meant for clinical pastoral education. Although clinical pastoral education is the primary context for this discussion, *his reflections are relevant for all instances of formation and supervision for ministry*. His personal observations on ACPE in the late 60s are particularly poignant and revelatory of the history of clinical pastoral supervision in the last half of the twentieth century. Rod Hunter puts this challenge before us: Can we develop a new kind of authority in place of the older hierarchical model, one that is more collegial, self-critical, pluralistic, and open to its own transformation? Will we have the courage, humility, and faith to forge a new and improved vision of pastoral supervision for this generation?

Thomas St. James O'Connor offers one response to Hunter's challenge by proposing a philosophy of adult education developed *from* John Henri Newman *for* spiritual care and therapy. In addition to offering an interesting perspective, O'Connor provides a rich survey of resources on supervision. The use of "mentoring" as another descriptive metaphor for pastoral supervision for ministry has gained widespread currency. The study by George M. Hillman Jr. and others of "on-site field education mentoring" provides another response to Hunter's challenge. Spiritual formation and personal growth, they propose, happen best in the context of interpersonal partnerships in which the on-site field education mentor "cooperates" with the student in the pursuit of ministerial skills. Finally, Sarah Drummond and Henrietta Aiello report on their study of several theological schools regarding the integration of theory and practice in field education.

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