Welcome to the Banquet:
A Philosophy of Adult Education in the Supervision of Spiritual Care and Therapy

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The last week of the intensive eleven-week supervised pastoral education (SPE) program began.[1] This was a basic unit in a hospital setting and the evaluation process was coming to completion. The supervisor had used an adult education philosophy in supervision. As part of this approach, each of the six students had developed personal learning goals at the beginning of the unit that became part of the learning covenant. These goals had been shared in the peer group, were part of the half-time evaluation, and monitored throughout the unit. Some students had changed their goals as the unit progressed. The supervisor had urged the students to include their goals in the final evaluation form. However, when the supervisor examined the written evaluations only two of the six students mentioned their own

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goals, noting progress with them; the other four had no mention of their goals. The supervisor had included in his student evaluations a detailed commentary on each of the students' goals. What had happened to the students' goals?

This scenario is far too common in my praxis of supervision. Over the last eighteen years, I have supervised nearly 200 students at the basic, advanced, and provisional supervisory levels in both clinical pastoral education (CPE) and pastoral counseling education (PCE) in the Canadian Association for Pastoral Practice and Education. From the beginning, I have used an adult educational approach to supervision. This has been modified and reformed over the years by the many student experiences that have taught me. I have also moved from calling my praxis *pastoral supervision* to the *supervision of spiritual care and therapy*. This change has resulted from the effort to be more inclusive and challenged by the work of Peter VanKatwyk and editorials in *The Journal of Pastoral Care and Counseling*.[2]

Does applying the philosophy of adult education to the supervision of spiritual care and therapy work? To answer that question, I will present theories and practices of adult education and review literature on pastoral and clinical supervision. I will present a theological reflection based on the banquet image from Isaiah to guide this educational philosophy. Strengths and weaknesses of the philosophy are also outlined. Finally, the overall goal and vision of the philosophy are captured in John Newman's views on liberal education.

WHAT IS A PHILOSOPHY OF ADULT EDUCATION IN THE SUPERVISION OF SPIRITUAL CARE AND THERAPY?

Supervision of spiritual care and therapy is an educational process; it involves a teaching relationship between a qualified supervisor and a group of students. Students learn skills, theory, and spirituality/theology and integrate these into their personal and professional identities.[3] The goal of this supervision is to transform the students and supervisor so that they may become more effective in the provision of spiritual care and therapy[4] The definition and goal involve theory and practice, evidence, skills, spiritual/ theological reflection, and personal and professional development. Crucial is the ongoing growth of spiritual/pastoral identity in the spiritual care-giver and therapist. This philosophy works within a developmental ap-

proach that includes three phases: basic, advanced, and final (specialist).[5] Student learning is adjusted to each phase.

The research on a philosophy of adult education in the supervision of spiritual care and therapy is nonexistent. There is an ethnographic study of pastoral supervision at a pastoral counseling center.[6] This study found that the center as a whole used an adult education approach and that it proved to be effective in student learning of pastoral counseling and family therapy. A composite case study of pastoral supervision using an adult education approach indicates that the adult education approach in supervision greatly enhanced student learning.[7] This was a composite case, however, not an actual case. In related research examining the supervisory relationship in clinical pastoral education, a grounded theory study found that there were both positive and negative experiences by students in the relationship.[8] This study did not, however, specify what philosophies the various supervisors used in supervision. In the standards of practice for supervisors of marriage and family therapists, the American Association for Marriage and Family Therapy (AAMFT) requires an educational approach to clinical supervision in family therapy.[9] AAMFT makes a strong distinction between education and therapy and sees supervision as adult education and not therapy. Unfortunately, it is difficult to find the distinctive elements that separate therapy from education in the AAMFT document.

There is much literature on adult education and some is based in a theological context. Mary Hess and Stephen Brookfield edited *Teaching Reflectively in Theological Contexts: Promises and Contradictions*.[10] This series of essays outlines the experience of teaching in a theological context using the ideas and practices of adult education. The writers note that there are many challenges as well as possibilities. Christine Blair, a theologian within a seminary, summarizes the research on adult education including the various concepts of learning:

> Learning can be simple acquisition of new information, or…reinterpretation and reintegration of new understandings…teaching us new skills, or it can convert our minds and hearts to an entirely new way of making sense of reality. It may be helpful to think of learning as a spiral, in which layers of new data and information enhance perception, deepen understanding…lead to major shifts.[11]

Blair notes that adult educators distinguish between "different levels of learning by speaking of knowledge, understanding and wisdom, each

more complex and profound than the former."[12] Blair draws on her own experience of using an adult educational approach in a seminary. She notes that students in the seminary today want their learning to be practical, skill-orientated, useful, and rewarding: "They want tools."[13] Faculty, on the other hand, often desire education that is "intellectually and emotionally stimulating, a catalyst for personal growth and change."[14] Blair underlines that this difference in vision between students and faculty is problematic, and she has concerns about using adult education in a seminary. In SPE, however, skill development, practicality, and intellectual and emotional development that create personal growth are some of the goals of the education.

In the literature on adult education, John Elias and Sharan Merriam outline seven philosophies of adult education.[15] There is the liberal adult education philosophy. This approach was developed by the ancient Greeks and has been the core of Western education since that time. Liberal adult education emphasizes the development of reason and cognition and the growth in knowledge. The Great Books program is inspired by this philosophy. John Henry Newman's understanding of liberal education draws heavily on this classical approach. A second philosophy is progressive adult education. This philosophy stresses the relationship between education and society, the practical aspects of education that are experience-centered and endorse democratic ideals. John Dewey is a proponent of this approach. Behavioral adult education is a third philosophy. This approach emphasizes developing behavioral objectives for student learning that can be measured. Evidence and empirical studies are strong in this philosophy. A fourth is humanistic adult education that has been greatly influenced by humanistic psychology. Freedom and autonomy, self-directed learning and, personal and professional growth are key concepts here. This approach also emphasizes learning in a group. Radical adult education is a fifth philosophy. This approach, developed from Marxism, liberation theology, and feminism, seeks through education to transform both individual and society. Paulo Freire is a proponent of this approach. A sixth philosophy is analytic adult education. This approach utilizes a critical and rigorous approach to the concepts of adult education and is based on positivism and British analytic philosophy. Clear definitions and concepts are necessary here and the thinking is more linear than circular. Postmodern adult education seeks to deconstruct the notions of truth, knowledge, power, and scientific method that underlie modernist philosophies. This is a seventh philosophy and is difficult to categorize, but

it is critical of every other philosophy. Elias and Merriam note that these philosophies of adult education are not exclusive from one another. There are many overlaps, and, in fact, many adult educators integrate several philosophies in their theory and practice.

Key writers have developed guiding principles for the practice of a-dult education that have implications for the supervision of spiritual care and therapy. First, adult education draws on the experience of the learners and helps students to reflect on that experience.[16] Second, adult education underlines that there are a variety of learning styles among adults, and there needs to be a variety of learning experiences that include the various learning styles.[17] Third, adult education is goal centered, based on the learn-ing goals of students. In this regard, part of the process is facilitating adults in developing their own learning goals. Adult education is student cen-tered. However, student goals are within the focus of the particular pro-gram.[18] Fourth, adult education uses theory and practice, observation and reflection, and cognition and emotion, and facilitates the conversation between these various elements.[19] Fifth, learning needs to be practical and meaningful developing some concrete tools.[20] Sixth, adult education often involves personal needs and growth as well as professional growth.[21] In the area of spiritual care and therapy, this involves the development of emo-tional intelligence.[22] Seventh, dialogue and discussion are key elements and occur through a learning group.[23] Eighth, in a theological context, adult education involves formation, faith development, and integration as well as theological/spiritual reflection.[24]

The literature on pastoral supervision is plentiful.[25] Pastoral super-vision begins in the Hebrew and Christian scriptures. Throughout the his-tory of the Christian church, pastoral supervision has been an important way of educating and training persons for ordained ministry and service in the church.[26] John Patton has written extensively on the theological aspects of supervision noting four images of supervision that arise from the Chris-tian scriptures.[27] Other authors in the non-theological disciplines of clinical supervision have made significant contributions to the field.[28]

The writings on pastoral and clinical supervision emphasize the fol-lowing points. First, the supervisory relationship is key to the professional and personal growth of the student.[29] This supervisory relationship must involve respect, fairness, and trust while recognizing that there is a power differential.[30] The supervisor has more power than the student.[31] Second, su-

pervision seeks to help students develop their own goals as well as meeting the broad objectives of the association or faith group.[32] Third, skill development in the student is crucial along with reflecting on the learning experience.[33] Fourth, personal integration of skills, theory, and human characteristics, especially cognition and emotion, is crucial and leads to professional competence.[34] Fifth, students need to learn ethical practices and thinking based on the Code of Ethics of the particular professional association.[35] Sixth, students need to learn how to read and integrate the recent research evidence into their clinical practice.[36] Seventh, learning in a peer group under the direction of a supervisor is very helpful and learning how and when to consult is also important.[37] Eighth, ongoing feedback and evaluation is part of supervision. These should not happen just at the end.[38] Ninth, the awareness by both supervisors and students of the context, which includes the institutions as well as issues around gender, ethnicity, culture, religion and economics, are important.[39] Tenth, in the context of spiritual/theological education, theological reflection is essential.[40]

Integrated Philosophy and Practice

My philosophy of the supervision of spiritual care and therapy integrates beliefs, practices, and assumptions that arise from aspects of liberal, progressive, humanistic, behavioral, and postmodern philosophies of adult education. My praxis begins with joining with the students wherever they are in their educational journey. This means listening to their educational and personal stories as they share them in the opening weeks, giving them feedback on what I hear, encouraging peers to give feedback, and building trust in the group. Joining also means articulating my vision of theological education and seeking the students' visions as well. This includes helping each student to articulate their individual goals. One lesson learned is helping beginning students in the formulation of goals. I usually suggest three to five goals that include the following areas: theory, skill, personal development, and theological/spiritual growth. These goals are formulated and shared in the group and hopefully solidified in the first two weeks. Students are also invited to change their goals as the unit develops. There are lots of surprises in SPE that require a change in goals.

I also seek to place the students in their clinical placements quickly. Experience has taught me that some of the best learning happens on the

clinical units. Patients and clients are great teachers. Theory is an important part of my adult educational model and students are required to take a graduate course that will help them with the theory and research evidence needed for their clinical work. For students in spiritual care, the course is "Spirituality in a Healthcare Setting." For students in therapy, the course is "Postmodern Family Therapy." For students at the advanced level, a graduate course in research—either qualitative or quantitative or preferably both—is required. Advanced students are expected to do a review of the literature and research on a population that they serve and produce a poster based on that review. These students present their review to the peer group and staff with whom they work and explain how the evidence has informed their practice of spiritual care and therapy. Many of these students also present these posters at the annual CAPPE Conference and the Society for Pastoral Counseling Research Conference.

At the beginning of the SPE unit, the students begin a journal. In the journal, the students write about their learning, their personal growth, clinical experiences, spiritual/theological reflections, and progress or lack of progress on their goals. The personal area is the student's self-awareness and awareness of their impact on others (CAPPE objective 1). Self-awareness also includes the student's awareness of his attitudes, values, and assumptions (CAPPE objective 2). These journals are submitted to me on a regular basis, and I provide written and oral feedback on all of the learning experiences. Students often respond to my written comments. From this journal, the student and I write the evaluation according to the CAPPE format. The evaluation also includes a commentary on the student's learning goals.

I make a distinction between therapy and supervision. I do not do therapy with students even though I am certified as a marriage and family therapist by AAMFT and a pastoral counselor by CAPPE. I seek to help students to be self-aware of the issues that impact their clinical work, but I do not proceed to change these issues in their lives. This is a fine line indeed, and every student is strongly recommended at the beginning of the unit to seek therapy from a professional for their personal issues. Because of this aspect of personal growth, I have had students who come to the unit actually looking for therapy. However, the focus is not therapy but education in spiritual care and therapy. Half of the unit is spent in clinical work. At the same time, I also find many beginning students trying to avoid the personal growth aspects of SPE. The awareness of feelings and

interpersonal dynamics with clients/patients, peers, supervisors, and other staff is the most challenging part of the unit. Daniel Goleman's *Emotional Intelligence* and his list of feelings are introduced at the beginning of the SPE.[41] His text becomes almost a sacred text as students develop their emotional intelligence.

My reflection on this adult education philosophy is that beginning students struggle with forming goals. The system that most students are educated in does not encourage the formulation of student's goals. Teachers design the goals and objectives. This makes it difficult for students to design their own goals and pursue them. Yet, goals are very important for an evidence-based approach to spiritual care and therapy.[42] I see the struggle and growth in this area as an important one. Students do learn how to form goals over time. This usually takes at least one SPE unit.

I have also found this philosophy doesn't work as well with students who are forced by their faith group to do the unit. Sometimes, these students prefer to sit back and get through the unit without much change. Self-directed learning doesn't usually work well here. Sometimes, there are exceptions to this. Some students who are forced to take the unit jump in and allow the learning to transform them. The ideal student for this philosophy is a self-motivated student who can articulate her learning needs and is open to feedback and transformation.

In terms of theory, most students love the graduate courses except the research one. The research course and project raise anxiety. Students feel out of place even though most work in scientific environments that prize and speak the language of research and evidence. Students love developing skills and understanding and applying the theory. They feel very satisfied and excited with clinical contacts that go well, especially when they can use their skills. Deep clinical contacts that are fruitful are moments of sharing and celebration in the peer group. On the other hand, they feel frustrated by superficial conversation with clients and patients especially when the skills don't seem to help.

Students struggle with emotional intelligence, especially their own. The immersion in the dynamics of emotional intelligence is tiring and often rewarding. Given the amount of learning that takes place in the cognitive, emotional, relational, and spiritual domains, beginning students at the end of the first unit are exhausted. As we begin the unit, I warn them that this

will be demanding and that part of their work is developing self-care. At the end, most are thankful for the warning.

<div align="center">SPIRITUAL/THEOLOGICAL REFLECTION</div>

Parker Palmer in *Courage to Teach* urges adult educators to develop an image of their teaching.[43] A sacred image that informs my theological/spiritual reflection to the supervision of spiritual care and therapy is the messianic banquet in Isaiah Chapter 25 from the Hebrew scriptures:

> On this mountain Yahweh Sabaoth will prepare for all peoples a banquet of rich food, a banquet of fine wines, of food rich and juicy, of fine strained wines. On this mountain, he will remove the mourning veil covering all peoples, and the shroud enwrapping all nations, he will destroy Death forever.
>
> The Lord Yahweh will wipe away the tears from every cheek; he will take away his people's shame everywhere on earth, for Yahweh has said so.[44]

The image of the banquet where all are welcome and fed is one that guides this philosophy of adult education. The supervisor provides the table or context for learning and outlines some of the parameters and boundaries of the table. The supervisor also brings some of the food for the banquet but not all of it. Students also bring their contributions and set them on the table. These include their experiences in spiritual care and therapy, the life journey including the faith journey, their spiritual/theological education, ideas and books, and a willingness to eat (learn) both their own food and the food of others. Here, there is a divergence from this text in Isaiah. In the text, God provides everything. In an adult education philosophy to supervision, students are also required to bring something to the table. The supervisor, who is not God, brings an expertise in clinical work and supervision to the table. The context brings a wealth of food, the living human documents of the patients, the wisdom of the staff and administration, evidence from research, boundary issues, and so forth.

<div align="center">DOES APPLYING ADULT EDUCATION PHILOSOPHY TO
SUPERVISION OF SPIRITUAL CARE AND THERAPY WORK?</div>

The answer is somewhat. This philosophy is a process not an end. Encouraging students who are raised in our traditional educational systems to be self-directed learners who learn from experience and evidence is chal-

lenging. As Christine Blair points out, many love to learn knowledge and skill without major transformation in the personal area. Students enjoy the reflections on clinical experience and learning new skills. John Henri Newman's vision of the goal of liberal education captures my vision of what adult education philosophy to supervision should ultimately create. This vision is found in *The Idea of the University*. Newman was asked by the Irish Roman Catholic Bishops to develop a new university in Dublin in 1850. He gave a series of lectures on his understanding of the role of the university within society. What should a university produce in its students? Newman's answer to this query includes knowledge, skills, and most important transformation of character that creates gentle humble souls who serve God and others. I have adapted Newman's poetic vision of liberal education in nineteenth century society to the education of students in spiritual care and therapy in the twenty-first century:

- Education in spiritual care and therapy gives the student a clear, conscious view of various theories and skills of spiritual care and counseling and is based in a theological/spiritual context.

- It helps the student to be aware of his own opinions and judgments, a truth and spirituality in developing them, an eloquence in expressing them, an ability to use theory, skill, and self for the good of others.

- This education teaches the student to see things as they are, to go right to the point, to disentangle the complexity of discourse, to detect what is rhetorical and to disregard what is irrelevant.

- Education in spiritual care and therapy prepares the student to work with a variety of patients/clients and to learn from both research and the experience of patients/clients, the living human documents.

- The student learns how to accommodate herself to others, how to throw herself into the client's state of mind, how to bring to clients her own thoughts, how to influence clients, how to come to an understanding with them, how to bear with them.

- A spiritual care provider and therapist is at home with a variety of persons and families, can develop a common ground with every person and engage in spiritual conversations when appropriate, knows when to speak, when to be silent, when to refer, is able to converse, to listen, to ask pertinent questions, and continues to learn always.

- The student is ever ready to be present to the experience of the patient, doesn't get in the way, is a pleasant companion, dependable,

and knows when to be serious and when to trifle, and can trifle with gracefulness and be serious with affect.

- A person educated in spiritual care and therapy seeks to serve the public and is at home both with failure and disappointment as well as success and accepts all of them with charm.

- Spiritual care and therapy is an art and a science which draws on theory, research, and the living human document and utilizes tentative language in pursuing truth that is less tangible, less certain, and less complete in its results.[45]

Certainly, I have not yet reached Newman's lofty goals in my praxis of spiritual care and therapy or in my supervision of students. Yet Newman, in the tradition of Isaiah, sets before us a beautiful banquet of 'rich food and fine wine.' Newman's vision of education offers teachers and students a foretaste of what is possible in the supervision of spiritual care and therapy.

NOTES

1.   Supervised pastoral education is the generic term for clinical pastoral education and pastoral counseling education in the Canadian Association for Pastoral Practice and Education (CAPPE).

2.   Peter VanKatwyk, "Pastoral Counseling as a Spiritual Practice," *Journal of Pastoral Care and Counseling* 56, no. 2 (Summer 2002): 109–120; Peter VanKatwyk, *Spiritual Care and Therapy: Integrative Perspectives* (Waterloo, Ont.: Wilfrid Laurier University Press, 2003). Herbert Anderson, "Spiritual Care: The Power of an Adjective," *Journal of Pastoral Care* 55, no. 3 (Fall 2001): 233–237. Anderson notes the change in the Association for Clinical Pastoral Education from pastoral care to spiritual care and discusses the implications of such a change. He prefers soul care. As a supervisor who has educated Muslim, Unitarian, Buddhist, and non-religious students, I have found that these students prefer spiritual care. Pastoral care is identified with the Judeo-Christian traditions. I too prefer spiritual care.

3.   Thomas St. James O'Connor, *Clinical Pastoral Supervision and the Theology of Charles Gerkin* (Waterloo, Ont.: Wilfrid Laurier University press, 1998), 7.

4.   Ibid.

5.   CAPPE, *CAPPE Handbook: Standards, Procedures, and Guidelines of the Canadian Association for Pastoral Practice and Education*, Section I, II, and III, available at http://cappe.org/handbook/index.html.

6.   Thomas St. James O'Connor, "Take What You Can and Dance: Adult Education Theory and the Practice of Pastoral Supervision," *Journal of Supervision and Training in Ministry* 15 (1994): 50–62.

7.   O'Connor, *Clinical Pastoral Supervision*, 88–96. The chapter is titled, "An Adequate Transformed Praxis."

8.   Marsha Cutting and Myrna Freidlander, "Supervisees Positive and Negative Experiences in Clinical Pastoral Education," in Thomas O'Connor, Colleen Lashmar, and Elizabeth Meakes, eds., *The Spiritual Care Givers Guide to Identity, Practice and Relationships: Transforming the Honeymoon in Spiritual Care and Therapy* (Waterloo, Ont: CAPPES-WONT/WLS, 2008), 169–192.

9.   AAMFT, "Approved Supervisor Designation Standards and Responsibilities Handbook," (Alexandria, Va..: AAMFT, October 2007), available at http://www.aamft .org/membership/Approved%20Supervisor/AS_Main.asp. From page 11: supervision "is a process clearly distinguishable from personal psychotherapy."

10.   Mary Hess and Stephen Brookfield, eds., *Teaching Reflectively in Theological Contexts: Promises and Contradictions* (Malabar, Fla.: Krieger, 2008).

11.   Christine Blair, "Understanding Adult Learners: Challenges for Theological Education," *Theological Education* 34, no. 1 (1997): 12.

12.   Ibid.

13.   Ibid, 21.

14.   Ibid.

15.   John Elias and Sharan Merriam, *Philosophical Foundations of Adult Education*, 3rd ed. (Malabar, Fla.: Krieger, 2005).

16.   David Kolb, *Experiential Learning: Experience as the Source of Learning and Development* (Englewoods Cliff, N.J.: Prentice-Hall, 1984). Don Brundage and Dorothy Mackerarcher, *Adult Learning Principles and Their Application to Program Planning* (Toronto, Ont.: Ministry of Education, Ontario, 1980). Malcolm Knowles, *The Modern Practice of Adult Education: From Pedagogy to Andragogy*, Revised and Updated (New York: Cambridge, 1980). Blair, "Understanding Adult Learners."

17.   Kolb, *Experiential Learning*. Elias and Merriam, *Philosophical Foundations of Adult Education*. Hess and Brookfield, *Teaching Reflectively in Theological Contexts*; also see Stephen Brookfield, *Becoming a Critically Reflective Teacher* (San Francisco: Jossey-Bass, 1995).

18.   Knowles, *Modern Practice of Adult Education*. Brundage and Mackerarcher, *Adult Learning Principles*.

19.   Kolb, *Experiential Learning*. Knowles, *Modern Practice of Adult Education*. Blair, "Understanding Adult Learners." Leona English, Tara Fenwick, and Jim Parson, *Spirituality of Adult Education and Training* (Malabar Fla.: Krieger, 2003). Elias and Merriam, *Philosophical Foundations of Adult Education*.

20.   Blair, "Understanding Adult Learners." Knowles, *Modern Practice of Adult Education*. Kolb, *Experiential Learning*.

21.   Elias and Merriam, *Philosophical Foundations of Adult Education*. Brundage and Mackerarcher, *Adult Learning Principles*. English, Fenwick, and Parsons, *Spirituality of Adult Education*.

22.   Daniel Goleman, *Emotional Intelligence* (New York: Bantam, 1995). Goleman outlines five domains that are crucial for emotional intelligence: being aware of one's feelings, managing feelings, using emotion to motivate oneself, being aware of the feelings of others especially being empathetic, and learning how to develop the art of relationships. (p. 43). I see these domains as crucial personal and professional development and for spiritual care and therapy.

23.   Hess and Brookfield, *Teaching Reflectively in Theological Contexts*. Knowles, *Modern Practice of Adult Education*. Elias and Merriam, *Philosophical Foundations of Adult Education.*

24.   Hess and Brookfield, *Teaching Reflectively in Theological Contexts*. English, Fenwick, and Parsons, *Spirituality of Adult Education*.

25.   Kenneth Pohly, *Transforming the Rough Places: The Ministry of Supervision* (Dayton, Ohio: Whaleprints, 1993). David Steere, ed., *The Supervision of Pastoral Care* (Louisville, Ky.: Westminster/John Knox, 1989). Barry Estadt, John Compton, and Melvin Blanchette, eds., *The Art of Clinical Supervision: A Pastoral Counseling Perspective* (New York: Paulist Press, 1987). O'Connor, "Take What You Can and Dance" and *Clinical Pastoral Supervision*. VanKatwyk, *Spiritual Care and Therapy*, 127–140. Joan Hemenway, *Inside the Circle* (Decatur, Ga.: Journal of Pastoral Care Publications, 1996).

26.   O'Connor, *Clinical Pastoral Supervision*, 13–16.

27.   John Patton, "Pastoral Supervision and Theology," *Journal of Supervision and Training in Ministry* 8 (1986): 59–71.

28.   Rudolph Ekstein and Richard Wallerstein, *The Teaching and Learning of Psychotherapy* (New York: International Universities Press, 1972). Elizabeth Holloway, *Clinical Supervision: A Systems Approach* (Thousand Oaks, Calif.: SAGE, 1995). Jay Haley, *Learning and Teaching Therapy* (New York: Guilford Press, 1996). Thomas Todd and Cheryl Storm, eds., T*he Complete Systemic Supervisor: Context, Philosophy and Pragmatics* (New York: Allyn and Bacon, 1997). Antony Williams, *Visual and Active Supervision: Roles, Focus, Technique* (New York: Norton, 1995). Carol Falender and Edward Shafranske, *Clinical Supervision: A Competency-Based Approach* (Washington, D.C.: APA, 2004).

29.   Falender and Shafranske, *Clinical Supervision*. Estadt, Compton, and Blanchette, *Art of Clinical Supervision*. Todd and Storm, *Complete Systemic Supervisor*. VanKatywk, *Spiritual Care and Therapy*. Williams, *Visual and Active Supervision*. O'Connor, *Clinical Pastoral Supervision*.

30.   Steere, *Supervision of Pastoral Care*. Haley, *Learning and Teaching Therapy*. Holloway, *Clinical Supervision*. Falender and Shafranske, *Clinical Supervision*. O'Connor, *Clinical Pastoral Supervision*. VanKatwyk, "Pastoral Counseling as a Spiritual Practice" and *Spiritual Care and Therapy*.

31.   Marshal Fine and Jean Turner, "Collaborative Supervision: Minding the Power," in *The Complete Systemic Supervisor: Context, Philosophy and Pragmatics*, ed. T. Todd and C. Storm (New York: Allyn and Bacon, 1997), 229–240. In this book, also see chapters by Thomas Todd, "Problems in Supervision: Minding the Power," 241–252, and Cheryl Storm, Marlyin Peterson, and Karl Tomm, "Multiples Relationships in Supervision: Stepping Up to Complexity," 253–270.

32. O'Connor, "Take What You Can and Dance" and *Clinical Pastoral Supervision*. Todd and Storm, *Complete Systemic Supervisor*. Estadt, Compton, and Blanchette, *Art of Clinical Supervision*.

33. Pohly, *Transforming the Rough Places*. Williams, *Visual and Active Supervision*. Haley, *Learning and Teaching Therapy*. Steere, *Supervision of Pastoral Care*.

34. Falender and Shafranske, *Clinical Supervision*. Williams, *Visual and Active Supervision*. Haley, *Learning and Teaching Therapy*. Holloway, *Clinical Supervision*. O'Connor, *Clinical Pastoral Supervision*. Estadt, Compton, and Blanchette, *Art of Clinical Supervision*.

35. VanKatwyk, *Spiritual Care and Therapy*. Todd and Storm, *Complete Systemic Supervisor*. Falender and Shafranske, *Clinical Supervision*.

36. O'Connor, *Clinical Pastoral Supervision*. Falender and Shafranske, *Clinical Supervision*.

37. Hemenway, *Inside the Circle*. Todd and Storm, *Complete Systemic Supervisor*. Williams, *Visual and Active Supervision*. Holloway, *Clinical Supervision*.

38. Steere, *Supervision of Pastoral Care*. VanKatwyk, *Spiritual Care and Therapy*. Holloway, *Clinical Supervision*. Williams, *Visual and Active Supervision*. Todd and Storm, *Complete Systemic Supervisor*.

39. Jay Lappin and Kenneth Hardy, "Keeping Context in View: The Heart of Supervision" in *The Complete Systemic Supervisor: Context, Philosophy and Pragmatics*, ed. Thomas Todd and Cheryl Storm (New York: Allyn and Bacon, 1997), 41–58.

40. Pohly, *Transforming the Rough Places*. Estadt, Compton, and Blanchette, *Art of Clinical Supervision*. O'Connor, *Clinical Pastoral Supervision*. Hemenway, *Inside the Circle*. VanKatwyk, "Pastoral Counseling as a Spiritual Practice" and *Spiritual Care and Therapy*.

41. Daniel Goleman, *Emotional Intelligence* (New York: Bantam, 1995).

42. I strongly endorse the evidence-based approach and teach it to my students. See Thomas St. James O'Connor and Elizabeth Meakes, "Hope in the Midst of Challenge: Evidence-Based Pastoral Care," *Journal of Pastoral Care* 52, no. 4 (Winter 1998): 359–368. Thomas St. James O'Connor, "The Search for Truth: The Case for Evidence Based Chaplaincy," *Journal of Health Care Chaplaincy* 13, no. 1 (2002): 185–194; Thomas St. James O'Connor, "Is Evidence Based Spiritual Care an Oxymoron," *Journal of Religion and Health* 41, no. 3 (Fall 2002): 253–261.

43. Parker Palmer, *Courage to Teach* (San Francisco, Calif.: Jossey-Bass, 1998).

44. Isa. 25: 6–8 Jerusalem Bible.

45. Adapted from John Henri Newman, *The Idea of a University* (New York: Holt, Rinehart and Winston, 1962), 133–134. I have substituted Newman's notion of a liberal education with education in spiritual care and therapy and adapted his qualities of a person with a liberal education to a spiritual caregiver and therapist.

Theme for Volume 30 of *Reflective Practice*:
RESPONSIBILIY AND ACCOUNTABILITY IN FORMATION AND SUPERVISION

Responsibility and accountability have long been critical issues in supervision and formation in ministry and are especially important today. We are accountable both to those with whom and to whom we minister as well as the religious communities and institutions that certify our qualifications and work. We are also accountable to unseen and even unknown communities not present in a supervisory relationship. The horizons of the postmodern and postcolonial worlds have made us aware that our assumptions about the communities we serve and the regulations that have guided practices must be explored with new eyes. Supervision is a relational system that depends on mutual responsibility and accountability, including the capacity to assess the effectiveness of the supervisory process. What internalized criteria do I have against which to measure the effectiveness of what I do? How well did I meet the needs of the supervisory situation and the people affected by it? Do new assessment requirements clarify the patterns of accountability? How does authority relate to accountability and responsibility? What are the impediments to developing patterns of enduring responsibility and accountability in formation and supervision? What is the relationship between trust and accountability? These are only a few of the questions we hope will shape this issue. Send essays to Herbert Anderson, editor,at handerson@ plts.edu by December 1, 2009.