

## SECTION III

### VIRTUES IN SUPERVISION AND EDUCATION



Implicit in this issue of *Reflective Practice* is the conviction that the development of virtues may be a more fruitful and clarifying way of addressing the “qualities,” “human maturity,” and “personality” traits that have heretofore dominated our thinking about preparation for religious leadership. Stephen S. Hall has observed that the formation of wisdom—and I would suggest any virtue—requires “mediating, refereeing, between the frequently conflicting inputs of emotion and reason, of narrow self-interest and broader social interest, of instant rewards or future gains.”<sup>1</sup> The four essays in this section address different aspects of praxis-oriented education that enhance the possibility of incorporating virtues at the center of formation for ministry.

Selecting appropriate candidates for training to become pastoral supervisors in any context is a complicated process. Judith Ragsdale and Marla Coulter-McDonald have written from their experience of a unit of Clinical Pastoral Education dedicated to help individuals discern whether they have the gifts and passions needed to be a pastoral supervisor. Being intentional about discernment seems to be the key. You will find the essay by Logan Jones to be a very useful, concrete examination of a dimension of supervision frequently overlooked: selecting the curriculum. Barbara Fleischer’s description of the practice-oriented education at Loyola New Orleans provides an educational model for the formation of religious leaders emphasizing the virtue of wisdom. The pilot study by Gordon Hilsman measured growth in CPE based on self-assessment and spiritual change using a pragmatic understanding of spirituality.

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Editor

#### NOTE

1. Stephen S. Hall, *Wisdom: From Philosophy to Neuroscience* (New York: Alfred A. Knopf, 2010), 18.