

this experience in turn has helped determine what qualities to emphasize in accepting students for the program. In the middle of the second half of this unit, one student seemed more stressed than seemed healthy, and I felt that I would have to arrange a meeting. Simultaneously, however, three other students noticed the same thing and, after consultation with me, commissioned one among them to seek him out. Although I did call on the student, I found that he was managing and felt the care of his peers. The evaluations were positive regarding group process at the end of the unit.

When students finally leave this center, I feel that my time was well spent if, in addition to knowing that I care about them and want them to care for others, they take away one other truth. I hope that they have learned the importance of peer support. I also hope they have begun to see the danger in remaining "hidden," and the futility of "going it alone." I hope they have experienced the blessing of a group and will always seek groups with whom to relate, even as they carry on the work of pastoral counseling, group formation and community building.

CONCLUSION

In both of these experiences, the learnings gleaned from the activity of the Spirit in our personal lives has had a remarkable effect upon our supervision. In the first story we see how the pursuit of deeper personal autonomy became a liberating challenge offered to others. In the second story we see how the gracious learning that can occur in a group offers an instructional challenge to other educators.

It is our felt belief that spirited gifts received in our own lives are resources for the students we serve. The task of writing this article was a creative, insightful theological reflection on the interconnection between spirituality and ministry, supervision and ministerial formation. We encourage others to explore and find the impact that their spirituality has upon their supervision.

NOTES

1. 1996 ACPE Objectives of the Association for Clinical Pastoral Education, Inc.
2. Quoted in Christina Baldwin, *Calling the Circle: The First and Future Culture* (Newberg, Oregon: Swan Raven and Co., 1994).

Supervision and Spiritual Development: The Conventional/Post-Conventional Divide

Janet K. Ruffing

Although it is likely that differences in spiritual development between supervisees and those to whom they minister may emerge as a significant issue in supervision, within a practicum of spiritual direction a post-conventional stage of spiritual and psychological development in the supervisees appears to me to be a pre-requisite for participation. The supervisory experience which stimulated these reflections on the conventional/post-conventional divide in spiritual development is my fourteen years supervising nearly 170 spiritual directors. Since a supervisor cannot always be entirely certain about such determinations prior to a practicum, it is likely that some intern directors may be attempting to offer spiritual direction to clients who are spiritually more developed than they; this difference will merit detailed attention in the supervisory process. While it is less problematic for spiritual directors or pastoral ministers to be at a more advanced stage of spiritual and/or psychological development than the persons with whom they are working, nonetheless, considerable frustration in the pastoral relationship or difficulties in the mentoring role may result from these differences. These, too, are fruitful topics for exploration within the supervisory process.

REQUISITE PSYCHOLOGICAL DEVELOPMENT

Current developmental psychological theories variously describe and name stages of development. All of these theorists acknowledge that the adult American

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