

**Jane Leach and Michael Paterson, *Pastoral Supervision: A Handbook* (London, UK: SCM Press, 2010), 226 pp.**

This is a very practical guidebook with clear theological principles undergirding each chapter. The book is organized by thematic chapters, each one ending with a set of practical exercises for the pastoral supervisor. Each chapter also explores relevant Christian theological themes and related biblical texts.

Jane Leach and Michael Paterson played key roles in the 2009 formation of the *Association of Pastoral Supervisors and Educators* (APSE), a British organization committed to quality standards in pastoral supervision and education. (For more information about APSE, visit [www.pastoralsupervision.org.uk](http://www.pastoralsupervision.org.uk)) In *Pastoral Supervision: A Handbook*, Leach and Paterson draw on well-known theorists in the fields of pastoral supervision and spiritual direction, integrating their own approach with clarity. Diagrams, definitions, case studies, and reflective questions for the practitioner make this book accessible and applicable to theory-junkies and practical theologians alike. Leach and Paterson integrate head and heart effectively. Exploring the “three legged stool of supervision” and a concise and useful description of the “Drama Triangle” (also known as the Karpman Triangle), the book addresses the basic competencies of pastoral supervision.

The authors articulate four developmental stages of the supervisee and how the pastoral supervisor engages effective use of self and a narrative approach to pastoral supervision. Exercises include creative techniques for group and individual supervisory sessions, such as bringing artifacts to supervision and inviting a biblical character into the dialogue. The chapter on group supervision provides a practical structure and methodology. The book ends, quite beautifully, with a chapter focused on ending supervisory relationships with intention and integrity.

The strength of this book lies in its simplicity. The authors provide helpful clinical examples, and I appreciate the book’s practical application. A well-written and easy-to-read text, it’s thoughtfully organized in that each chapter builds upon the one before. Though certainly not a weakness, the authors’ Christian viewpoint limits accessibility to practitioners from more diverse religious and spiritual traditions. I experience this as both a strength and limitation. Christian pastoral educators will resonate with much of the theological reflection in this book.

I strongly recommend this book as a resource for pastoral educators in a variety of disciplines: spiritual direction, field education, and clinical

pastoral education. The chapter on group supervision is especially relevant for students with an Association for Clinical Pastoral Education supervisory training background.

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**F. LeRon Shults and Steven J. Sandage, *Transforming Spirituality: Integrating Theology and Psychology* (Grand Rapids, MI: Baker Academic, 2006), 304 pp.**

In *Transforming Spirituality*, Father LeRon Shults, Professor of Theology at Agder University in Norway and Steven J. Sandage, a licensed psychologist and adjunct professor at Bethel Theological Seminary, offer the reader a rich and varied exploration of “spirituality” from their respective perspectives of systematic theology and psychology. Their goal is reflected in two ways that are both captured in the book’s title: (1) they are interested in transforming *spirituality* by contributing to contemporary understanding of scholarship in this area, and (2) they are interested in a *transforming* spirituality, which assists people’s spiritual growth.

The book is interdisciplinary, complex, and well documented; it is not an easy read, but engaging. This text is well worth the effort. The authors attempt to integrate insights from several disciplines and they do so responsibly. In laying out their model of spiritual transformation, for example, they draw on the “crucible” metaphor of therapist David Schnarch, the sociological models of “spirituality of dwelling” and “spirituality of seeking” associated with Robert Wuthnow, and the classical stages of spiritual growth (purgation, illumination, and union). Their overarching goal is to seek a deeper understanding of spiritual transformation through asking the question, “How do people change?” Both authors reflect the philosophical move from “substance” to “relation,” that is, the self as constituted in and through relationships.

The first half of the book, written by Shults, focuses on the need to reform pneumatology (our theology of the Holy Spirit) to develop an understanding of “Spirit” that is meaningful and transformative for persons in the 21st century. In doing so, he turns to the underlying longings of the human person