

Barry K. Estadt, John R. Compton, and Melvin C. Blanchette, eds.,
The Art of Clinical Supervision: Pastoral Counseling (New York and
Mahwah, NJ: Paulist Press, 1987. Reprint: Eugene, OR: Wipf and Stock
Publishers, 2005), 309 pp.

This anthology was first published twenty-five years ago and was reviewed in 1989 by Chris Schlauch in the precursor to this journal. Yet because it is frequently cited as a resource for the theory papers of both CPE supervisors and AAPC Diplomates, as well as its recent reissue, this text merits another look.

Fourteen contributors, all of whom were affiliated with what is now known as the Department of Pastoral Counseling and Spiritual Care at Loyola University Maryland, provide nineteen chapters and an epilogue, which are organized around four themes: Overview of the Supervisory Alliance; The Supervisory Process; Supervision and the Variety of Helping Modalities; and Special Issues in Supervision. Of those essays, I recommend six for closer reading: Estadt's discussion of the core process of supervision; Blanchette's explorations of interpretation, resistance, transference, and countertransference; Rachel Callahan and Robert Davenport's report on cofacilitating a group psychotherapeutic seminar; Callahan's chapter on religious dynamics; and the late Lowell Glendon's venture into theological and pastoral integration. Further, Richard Voss's chapter on supervising crisis intervention counselors is not only insightful, but also seems eerily timely. His lament about the financial and governmental pressures that affected human service agencies in the 1980's resonates with the challenges that many of our interdisciplinary colleagues face given our current economic straits.

I concur with Schlauch's assessments that "the authors have taken considerable care to present sound, concise views of the various perspectives as a basis for subsequent discussions of supervision" and that they deserve praise for "dramatically communicating how deeply the supervisor's personal and professional style and orientation influence the process and relationship of supervision" (*JSTM* 11 [1989]: p. 261). In addition, I agree with his critique that the volume would have been enhanced if the contributors had more explicitly described "*what actually happens* in a supervisory relationship that makes a difference and brings about growth and change" (*Ibid.*, emphasis in original). However, I diverge from Schlauch's contention that the authors have said little about the pastoral nature of their supervisory practice. While some of the writers emphasize this aspect more than others, the editors clearly devote the last section of the book to explore that dimension in detail, resulting in some useful guidance.

Since Estadt, et al, overtly orient their book toward those who supervise pastoral counselors and psychotherapists, it is that constituency that will find this text most immediately applicable. For other practitioners who offer spiritual formation and pastoral supervision, the book requires some "translation" to fit those professional contexts and functions. Nevertheless, it deserves its reputation as a wellspring of thoughtful help and a worthy companion to other anthologies in the same genre, such as David A. Steere's, *The Supervision of Pastoral Care* (Louisville, KY: Westminster/John Knox Press, 1989; reprint: Eu-

gene, OR : Wipf and Stock, 2002), and William R. DeLong's more recent, *Courageous Conversations: The Teaching and Learning of Pastoral Supervision* (Lanham, MD: University Press of America, 2009), which was reviewed in volume 30 of this journal. I am very glad that Estadt's book is still available to us.

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