

**Michael Paterson and Jessica Rose, eds., *Enriching Ministry: Pastoral Supervision in Practice* (London: SCM Press, 2014), 234 pp.**

Pastoral ministry in the United Kingdom, quite unlike the practice of psychotherapy there, is by and large offered by practitioners who operate without supervision or accountability for the care that is provided. According to the authors of this survey, the lack of support and encouragement to the caregivers that can be afforded through regular supervision has led not only to a disturbingly wide range in the quality of care given but also to isolation and weariness for the caregivers themselves. Only through regular and ongoing supervision will pastoral ministers be able to offer better care that leads to transformation of themselves and those with whom they work. The authors reach this conclusion by putting the fields of practical theology in conversation with those of the social sciences, thereby drawing upon the understandings of supervision that are embraced in the wider fields of the caring professions, which have historically had well-defined modes of accountability and professional support.

This work is presented in four parts. It begins with theological and philosophical underpinnings for the argument that supervision is necessary in pastoral ministry. Then it offers three different essays that reflect

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on the practice of supervision itself—two from the supervisor's perspective and one from the supervisee's. From there it moves into exploring the shape of supervision in different contexts, including the parish, clinical settings, and spiritual direction. All of this culminates in an essay that offers a generic model for supervision that can be used in any of these contexts, with an outline of nine basic components that are necessary to give it meaningful structure and content, thereby offering the greatest chance for transformative work with those engaged in the practice. The collection ends with several appendices that include useful information for further reading and development in the area of pastoral supervision.

Although the focus is squarely put upon the United Kingdom and the need for supervision in pastoral ministries there, this book has much to offer the wider field of supervised ministry around the globe. The theological and philosophical insights offered in the opening chapters give all practitioners of pastoral care much to think about and to grow in as they go about their work and ministry. The use of psychology as a conversation partner for this exploration provides a wealth of insights upon which to draw as one seeks to deepen and strengthen the role of supervision in pastoral ministry. The first-person accounts and the exploration of the differences that arise depending on the context in which the ministry occurs elucidate many aspects of pastoral ministry for which regular supervisory sessions would be enriching and useful for sustaining good quality of care and potentially allowing

transformation to occur both for the care giver and the care receiver.

The authors bring a nice mix of geographical and professional diversity. They hail from many areas within the United Kingdom and Ireland and include ordained ministers, priests, pastoral counselors, and trainers as well as psychotherapists and lecturers. All have extensive experience with supervision—both in the supervisee as well as the supervisor roles. The overall tone of the book is shaped largely by Michael Paterson, one of the two editors, who contributes to the introduction as well as offers the first chapter laying out the argument for pastoral supervision as well as the final chapter, which offers a generic model for such supervision in various pastoral ministries.

This work is a welcome addition to the resources that I use as a director of contextual education in the United States. I look forward to incorporating many of the ideas and concepts presented here into my own work with students as well as to sharing insights that I have gleaned from my reading with the pastoral ministry supervisors who work with my students throughout their studies and training in the master of divinity program as they seek ordination.

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