

*Theological Reflection and Education for Ministry: The Search for Integration in Theology.* John E. Paver. Explorations in Practical, Pastoral and Empirical Theology Series. Ashgate Publishing, 2007. ISBN: 075465754X; 180 pp.

The focus of this book is to catalyze the reform of the theological curriculum for ministry through the development of theological field education. Paver's main concern is for integration in theological education which he understands as "the harmony of personal, professional and faith elements of life." (Paver, xiv) He addresses this concern through an intelligent and compelling reflection on his previous experience in the Clinical Pastoral Education (CPE) movement, his many years of work in theological field education (TFE), and ministerial practice as well as his own personal life experiences, particularly his struggle to live with and beyond cancer.

The two main pillars of his proposal for reform are to strengthen our understanding and practice of theological reflection and pastoral supervision in field education. Paver distinguishes between these two components of field education in defining theological reflection as a method of integration and pastoral supervision as a vehicle for facilitating theological reflection. This book is extremely insightful in its way of capturing the main insights and theses of a wide base of theologians and practitioners. Chapter Two offers an excellent synthesis of three models of theological reflection; namely, the Whitehead ministry experience model, an adaptation of a praxis model, and a transcendental model which begins with oneself as the authentic subject of the experience. His use of the concept of self-deception (or theological dishonesty) in the transcendental model provides an important space to link it with power and vulnerability. Chapter Three offers an educational model of pastoral supervision as well as characteristics of supervision that facilitate theological reflection. The metaphor *intersections* captures supervision's most effective location for facilitating theological reflection, particularly in its concern for congruity between belief and practice. In Chapter Five, he reflects on the place of TFE within the main body of theological education. Challenging the pervasive use of the *bridge* metaphor for TFE, Paver calls for the structural integration of theological reflection and pastoral supervision into theological education for ministry. In my opinion, this book is an important contribution to our understanding and practice of TFE and a "must have" as a resource for both field education and faculty conversations.

~Lorraine Ste-Marie