

theories they describe. They conscientiously critique each model they present, highlighting its strengths and advantages. In that same spirit, I venture to say that the very comprehensiveness of this volume occasionally leads to redundancy—such as explaining a theory several times at different points in the text. Further, the logic of placing the fourth part (and especially the chapter on traditional learning orientations) so late in the book was puzzling, as was the authors' seeming unawareness of Parker Palmer's work, given their emphasis on spirituality in education. Yet even with these flaws, Merriam and her collaborators have created a very useful tool for all of us who first hear a call toward spiritual caregiving and then find ourselves teaching, supervising, and offering formation to others seeking to learn this unique art.

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David O. Jenkins and P. Alice Rogers, eds., *Equipping the Saints: Best Practices in Contextual Theological Education* (Cleveland, OH: Pilgrim Press, 2010), 192 pp.

This collection of reflections had its genesis in a self-study of the contextual education program at Atlanta's Candler School of Theology, where David Jenkins and Alice Rogers were the program's co-directors. As part of their research, Jenkins and Rogers visited numerous other schools to observe practices of theological field education. They were intrigued by the variety of practices encountered in their visits—practices deeply shaped by a school's values, contexts, and relationships. Curious about this diversity and supported with a grant from the Lilly Endowment, in 2007 they invited representatives from thirteen seminaries to come together to share "best practices" in contextual education. *Equipping the Saints* grew out of these conversations.

The book is organized into two parts. Part One consists of seven chapters, each written by a different author, focusing on "Institutional Values that Shape Best Practices." In the opening chapter, entitled "The Evolution of Theological Field Education," Emily Click provides an invaluable review of changes that have taken place over time in theological field education. She then defines three basic models used in teaching ministerial reflection.

tion—models that help us understand why schools vary so much in their approaches to teaching students to become reflective practitioners. The remaining chapters in this section are practical embodiments of Click’s models, with reflections on individualism, multicultural contexts, intercultural immersions, institutional ethos, mission-shaped congregations and supervisors, and the contextualizing of a theological curriculum. Part Two offers six more chapters describing “Best Practices of Supervision and Reflection”—a rich smorgasbord of specific practices that have enhanced contextual education in authors’ seminaries: mentoring, the role of supervision, problems with praising interns in supervision, feedback from congregational committees, texts for theological reflection, and collaborative discourse.

I only wish this book had been available when I began my career in theological field education, as it graciously invites us to listen in on the self-reflections of seasoned field educators as they describe and evaluate their own practices. Collectively, these discourses are a potential gold mine for those new to contextual education. Conversely, veteran educators may well receive from these chapters the “gift of new eyes,” fresh perspectives for better understanding their own institutions and contexts for ministry. In overhearing these reflections of colleagues, you may well find yourself identifying strengths and weaknesses in your own institution and educational practices, and probing theological assumptions in your own teaching.

As the editors acknowledge, one shortcoming of the book is that the schools represented are almost exclusively mainline Protestant, so the discussion lacks input from other ecclesial traditions. Also, there are inherent limitations whenever practitioners describe their own practices without benefit of third-party critique, as is the case here. However, Walter Brueggemann is right when he suggests in his “Foreword” that such limitations of the book primarily point to the need for additional reflections of this sort that go beyond describing “processes” for contextual education and help deepen our theological understandings of *why* we do what we do.

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