What is "pastoral" about supervision? A Christological proposal

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> The shift from pastoral supervision understood as the supervision of pastoral workers who do pastoral things to an attitudinal commitment to seeing things holistically and working for the wellbeing of all dimensions of the system (individual, team and organizational wellbeing) marks the biggest shift in understanding the emerging discipline of pastoral supervision.[1]

Good supervision is always pastoral, in the richest and best sense of that word. This is true for people of differing faith traditions and people of no faith. I suspect most people reading this article will identify with the former, but I hope those who have little or no time for God, faith, or the church will find that pastoral supervision resonates. In a recent interview for *Christian Century* journal, academic theologian and Anglican priest Katherine Sonderegger,

> told of an experience as an intern that has shaped her since. Her pastoral supervisor criticized her for making herself vulnerable to a homeless person by giving the man a ride in her car. Sonderegger appreciated the supervisor's concern but disagreed, asking, "Aren't there more important things to a Christian imagination than staying alive? Like, say, being faithful?"[2]

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I have been teaching professional supervision to people engaged in pastoral ministry for nearly a decade. In the early days, professional supervision bodies comprised clinicians and social workers, rendering those like me—coming from a pastoral background in supervision—something of a curiosity. The uncommon vocational combination of Anglican priest and academic only made me more curious to some and caused others to be more cautious. I benefit from the contributions of pioneers in pastoral supervision: Pohly's *Transforming the Rough Places*; Leach and Paterson's *Pastoral Supervision* and then *Enriching Ministry*; and most recently Cameron's *Living Under the Gaze of God.*[3] As an emerging discipline with its own field of theory and practice, the theological reasoning in and for pastoral supervision remains lacking. What I propose here is the Christological framework for making supervision pastoral, where faith (and faithfulness) tops compliance, hope triumphs over goals, and love transcends empathy.

What is meant by pastoral supervision? Many of the standard working definitions reflect some aspects of what pastoral supervision means, but each lack something essential. I will survey some of the history of professional and pastoral supervision, then offer a brief theological assessment of the theory and practice in 2020. The main burden of this article is to argue that supervision becomes pastoral by employing the Christian triad of faith, hope, and love. I will sketch the kind of theological, particularly Christological, resources available to supervision as it evolves, pastorally. The Christology of three theologians—German reformer Martin Luther, Swiss twentieth-century theologian Emil Brunner, and radical Baptist James William McClendon—are suggestive of the deep and extensive Christian thinking that will enable supervision to be more pastoral. Luther's Christological insight was that Christ's death on the cross revealed and demonstrated the faithfulness of God. True *faith* is placed in Jesus' cross (justification by faith alone). Brunner's Christological insight, following Luther, was Christ as mediator, remembering and redeeming by the mercy of God. True *hope* is found in encountering God-in-Christ (even amid a world in crisis). McClendon's Christological insight, following both Luther and Brunner, was Christ, as the risen and restoring Jesus, being the reconciliation of God. True *love* is located in the true story of Jesus (as our stories embraced by God's story).

Professional supervision: a brief history of the discipline

The careful definition of *professional supervision* as a practice emerging from the clinical helping professions clarifies false premises and presumptions. In the opening chapter of his most recent book, Michael Paterson observes:

> few words carry as much baggage or press as many buttons from practitioners across the professions as the word "supervision". The negative connotations which link it with institutional surveillance and big brother watching over your shoulder has led some to call it snooper-vision. Yet the etymology of the word suggests something much more dynamic and rewarding.[4]

Michael Carroll's apposite "One More Time: What is Supervision?" (one can almost hear the frustration in the title) is a reliable and brief history of the theory and practice of supervision.[5] In an earlier iteration of that article, Carroll describes how supervision is "based on a number of anchors/principles."[6] This insight is helpful because it avoids the dead-end of concise definitions, by invoking a more complex dynamism that exists in good supervision. For this reason, our first day of training new students in professional supervision introduces five images of supervision: hovering, pit-head time, three-legged stool, the Möbius strip, and kitchen.[7] In the closing moments of the day, each student is invited to notice the image of supervision that most resonates (challenges, provokes) with them. These images enable students to grasp the essence of what supervision *is* more precisely than the best definitions.

The best practice of professional supervision is described by Carroll and developed by Hawkins and Shohet.[8] Professional supervision is a collaborative relationship ("the working alliance") in which the supervisee attends to their practice through intentional, focussed, and reflective conversation with the supervisor. Carroll summarises this as:

1. The focus of supervision is practice.
2. The end result of supervision is learning (the deepest form of which is transformational learning).
3. The method used in supervision is reflection (reflection, reflexivity, critical reflection and critical self-reflection).
4. Supervisors facilitate that process by creating an environment and relationship that mediate learning.

> 5. The supervisory relationship is the engine room of supervision . . . a relationship of trust, fidelity and emotional connection.[9]

The benefits of professional supervision are variously described as improved practice, better organisational culture (particular co-worker relationships), professional development, and continuous development for the wider profession.[10]

Pastoral supervision: a brief survey of definitions

The term *supervision* continues to be problematic for the pastoral context. Many clergy, ministry workers, and students of supervision training desire to simply "abandon the term and substitute it with something more palatable," first noted by Pohly, then many others.[11] In related fields such as education, the terminology already has specific meanings that differ from my usage here. For example, a team creating a pilot training program for New South Wales school leaders (principals and senior executive leaders) concluded that, in the primary and secondary school context, supervision would always be associated with teachers being assigned to "playground duty." Noting Carroll's image of supervision as a playpen, I wondered about experimenting with the imagery for the school leaders' professional supervision. The experience and expertise of senior educators prevailed, however, and the term was abandoned to preserve the theory and practice of supervision.

Is it now time for the pastoral context to do the same? Or can supervision be pastoral? Before turning to answer this question with a resounding yes, I will observe some of the usual ways the pastoral world has retained the language of supervision, with a pastoral gloss. Beginning again with Pohly, pastoral supervision is defined as:

> a broad space to talk about whatever is happening in ministry, sensitive to God's voice and the spiritual that effects transition and transformation, resulting in the minister having . . . enhanced self-awareness, ministering competence, theological understanding and Christian commitment.[12]

In the UK, which is further along in developing pastoral supervision than Australia, the Association for Pastoral Supervision and Education (APSE) offers the following definition:

> Pastoral supervision is a *regular*, *planned*, *intentional* and *boundaried space* in which a practitioner skilled in supervision (the supervisor) meets with one or more other practitioners (the supervisees) to look together at the supervisees' practice . . . . Pastoral supervision is not spiritual accompaniment, counselling or line management.[13]

In the United States, where pastoral supervision emerged from pastoral psychology, DeLong defines it as:

> an extended relationship in which experienced clinicians help trainees to reflect upon the concrete processes of their care of others in order to increase their competence in a pastoral role . . . A supervisor's attention needs to be balanced between care for the clients, care and monitoring of supervisees, and the care and monitoring of oneself, since the self of the supervisor plays a critical role in the intersubjective space of exploration formed between the supervisee and the supervisor.[14]

I address the development and definition of pastoral supervision in Australia in another article, focusing particularly on the recent developments in the national Anglican church in light of the recommendations made by the Final Report of the *Royal Commission into Institutional Responses to Child Sexual Abuse* (Royal Commission).[15]

Pastoral supervision in 2020: a preliminary theological assessment

In the UK, the deep heritage of pastoral care and chaplaincy is evident in the development of pastoral supervision. Pastoral supervision is now embedded in several major Christian denominations (e.g., Anglican and Methodist) but is, at the time of writing, not widespread in the free church tradition of Christianity. Academically, pastoral supervision is finding its home in Practical Theology, instead of Pastoral Psychology, especially in the United States. There is growing concern, however, that pastoral supervision in the UK has become too formal, overly cautious, and compliance-focused. These emphases have the capacity to limit pastoral supervision to the functions of professional supervision. Jessica Rose rightly notes the volatile marriage that characterises the relationship between theology and psychology for pastoral supervision in her chapter, "Rooted and Grounded in Love: A Theological Framework for Pastoral Supervision."[16] Rose

suggests an excellent threefold theological scaffold: relationship, incarnation, and movement of the Spirit.[17] Like many others writing in the pastoral supervision field, Rose exhibits fine theological instincts here because relationship, incarnation, and movement of the Spirit provide deep yet practical resources for pastoral supervision. After a somewhat dated detour through a spiritual, rather than religious framework (via Michael Carrol), Rose gets to the heart of her theological framework for relationality.[18] At this point her framework defaults to Jungian analysis via intuition, sensation, feeling, and thinking.[19] A theological framework for relationality must be Christological—because the Christian's humanity is now "in Christ" (Gal. 3:28; Col. 3:3)—to be properly theological. Jung offers important insights for pastoral supervision but not a theological framework. My point here is not to single out Rose in what is otherwise a very useful chapter, but simply to highlight the lack of deeper, theological thinking that characterises too much of the pastoral supervision world. Intuition, transformed and transcended by "in Christ," is the theological framework for relationality in pastoral supervision. My aim is to provide such a practical Christology. Similar theological *cul-de-sacs* appear in Rose's other two frameworks of incarnation and movement of the Spirit, but my point is merely illustrative of a recurring issue and not intended to be critical of Rose, *per se*.

What is pastoral about supervision?

Recently, the literature in clinical supervision, through a new handbook by Terri S. Watson, turned to character formation through the lens of courage, drawing on the theology of Thomas Aquinas and his writing on "magnificence" (defined as the courage to take on great tasks for God).[20] The hallmarks of magnificence, Aquinas argues, are qualities like "great mindedness" and "initiative" which more formally are described as agency. Watson's is an excellent work for clinical supervision, with much to admire and incorporate into pastoral supervision practice, but it still does not answer the question posed by this article: what is pastoral about supervision? Magnificence, understood Christologically, is human agency for the benefit of others.

From competence (or compliance) to faith

Professional competence has been one of the defining features of professional supervision. For supervision to become pastoral, it can extend competence (or compliance) to become faith (specifically, faithful practice). An explicit focus on practice, comprising three primary functions of supervision as restorative

(to support), formative (to educate), and normative (to ethically frame) the supervisee's work.[21]

In the Australian context, following the unlawful, unethical, and unfaithful practice of many clergy and church workers, church denominations and organisations have a renewed interest and investment in compliance. Compliance and competence are often hard to distinguish in actual practice. The Royal Commission's findings forced religious institutions to reckon with highly competent, yet non-complying, practitioners at the most senior levels. A subsequent Royal Commission in Australia into the banking sector replicated these findings. Strengthening the regulatory frameworks is a common response to non-compliance. Baptist theologian James McClendon re-orientates the reconciling love of the cross away from judicial-compliance and towards justice-compassion with the following statement, "the constitutive story, what Jesus does in our place is not merely what God requires but what God does, what God suffers."[22] McClendon helps guard against the subtle—but seditious—shift from reflecting on practice, to reporting on practice. Paterson identifies this as the managerial emphasis in professional supervision. Recently he posed a series of critical questions for training in pastoral supervision, with its emphasis on competence:

> Are we preparing people for a lifetime of serial intimacy or are we simply preparing them for a lifetime of serial competence? If we are only training people to practice from competence, what will they do when their theories no longer support them, or help them understand the issues that practice presents? And what will they do when their skill sets no longer plummet the depths to which supervisees require them to go?[23]

Instead of defining practice as "best" (the highest level of competence) students of supervision must think in terms of Christian faith. Here, practice (discipleship, Christian living) is defined by faithfulness. Robert J. Banks, a friend, mentor, then supervisor, first alerted me to the journey from faith to faithfulness in the Christian's work.[24] Swiss theologian Emil Brunner, having understood the implications of Buber's "I-Thou" relationship for Christian theology, consistently emphasised the faith and faithfulness of the Christian life because "we can never separate the abstract framework from the personal Presence contained in it."[25] The classic theological understanding of faith is that it is more a gift from God than a human capacity. Genuine divine encounter is central to Brunner's theology, focussing on the remembering Jesus (the Mediator): "In the

New Testament faith is the relation between person and person, the obedient trust of man in the God who graciously stoops to meet him." Here, revelation is "truth as encounter", and faith is "knowledge as encounter."[26]

Brunner develops his theology of divine encounter as God's remembering. Here, the movement beyond competence to faithfulness can be observed in the contours of Scripture, where faithfulness is always expressed relationally. In popular discourse, faithfulness is often extended to an idea or a cause. Elsewhere, I have noted the polarised tribalism and prevailing toxicity of so much social media debate.[27] In the biblical writings, faithfulness is always tested in action, not reduced to an attitude or a feeling.[28] Supervision becomes pastoral when competence (or compliance) is transformed into faithful relationship and faithful actions. Moving beyond mere competence is the first step in ensuring the practice of supervision is pastoral. If Paterson's statement about students is broadened to include all supervisees, this is quite evident: "if supervision . . . accords competence value it does not deserve, are we not making it even harder for our *supervisees* to bring their less than fully competent selves to the table and implicitly encouraging them to hide themselves from being truly seen?"[29]

From goals to hope

The practice of coaching, in its various forms, relies on goal-setting. Sporting coaches, business coaches, life coaches, and ministry coaches adopt approaches that overlap considerably when it comes to setting and achieving goals.[30] Within the formative leg of the three-legged stool model, there are opportunities for teaching, guidance on how to handle situations, and providing new insights or resources. In a similar way, mentoring is a learning relationship, generally focused on long term career and character development.

Another way for supervision to become pastoral is by extending goals to become hope. Setting goals—both short and long-term—is highly recommended when the supervisor and supervisee first meet and establish the working alliance, formalised in an agreement (covenant). As we read in Romans 5:5, "hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us."

A theology of hope is often associated with the writing of German theologian Jürgen Moltmann, who wrote a book with that title. Moltmann understood that "hope finds in Christ not only a consolation in suffering, but also the protest of the divine promise against suffering."[31] Moltmann was a scholar of Luther ("for when God is lost, all is lost, and one cannot hope for another god or

saviour") who himself was a careful student of the apostle Paul.[32] Paul testified that, despite his personal imperfections and political imprisonments, his faith was in the God of all hope: "for in hope we were saved. Now hope that is seen is not hope. For who hopes for what is seen?" (Rom. 8:24). Each of these great ones grounded their convictions about hope in the character and purposes of God, who is light and life. In Christian theology, darkness and despair are not overcome through mere grit and determination: "but if we hope for what we do not see, we wait for it with patience" (Rom. 8:25). Goal-setting will only get us so far, no matter how smart, measurable, achievable, realistic, and time-bound our goals may be. The Christian hope is centred on the life, death, and resurrection of Jesus Christ, the light that has come into the world, that the darkness has not overcome (John 1:14). Supervision becomes pastoral when the revealing Jesus, the light and life of God, shines in the disorientation and disillusionment that the supervisee brings into the room, because revelation precedes inspiration. Luther's revealing Jesus is the proper and perfect source of hope:

> Now it is dark night; soon it is day again. Therefore the lamenting does not have to last forever, even though it seems and feels that way when we are in it. But even though we cannot see or determine the end, Christ has already done so. He points out to us in advance that we must bear this suffering, no matter how bad and unpleasant the devil makes it. Even though we do not see the end, we must wait for Him who says: "I will put an end to it and will again comfort you and give your joy."[33]

Where human achievement and goals falter and fail due to suffering and evil, Luther's Christ is the source of true hope: I will put an end to it and will again comfort you and give you joy.

From empathic understanding to reconciling love

A third way for supervision to become pastoral is when empathy (or understanding) becomes reconciling love. At their first training workshop, new supervision students are invited to reflect on the qualities they desire in a supervisor. For many of the students who have not previously engaged a professional supervisor, this is not an abstract exercise. Creative techniques are used to enable students to focus on their particular needs and context, yet responses consistently identify that an ideal supervisor should exhibit high levels of empathy and understanding.

Empathy has become the focus across a wider range of professions and publications than the clinical world from where it emerged. Empathy is so ubiquitous in the twenty-first century that to question its value or validity is to precipitate suspicion that you, yourself, lack empathy (or its twin sibling, emotional intelligence). Nonetheless, Rowan Williams raised eyebrows in the Tanner Lectures on Human Values at Harvard in 2014 when he first noted the paradoxes of empathy.[34] Quoting the work of philosopher Edith Stein, Williams provocatively suggested, "the empathic position is one in which we know that we are not the other."[35] This is a significant critique of some common assumptions that empathy is to feel *with* another, because "if we were here to speak of an erosion of empathy, it . . . could just as easily be the overeager appropriation of another's experience and the denial of its difference and its contingency."[36] In Christian theology, this other-person centredness emerges from God-in-Christ's enemy-love, not human empathy. Williams, as a leading theologian in the English-speaking world, cautions against a "colonising mindset that too readily collapses the distance between one's self and another."[37] Williams suggests instead, in probably the most provocative statement in the entire lecture, that "the ethically significant expression of this sort of empathy would be in saying not, "I know how you feel," but "I have no idea how you feel."[38] Subsequently, Williams tried to interpret what he meant:

> I tried to paraphrase it in Ethics and Doctrine. In the Great Story, God creates in love, and God's loved ones rebel, but that doesn't end the story for God. In a way it only begins it, because God loves the sinner, which leads to all of these God-initiated overtures, which in turn climax (for Christians) in Jesus and his cross. That's a kind of a plot . . . and the cosmic outcome is in the rest of the New Testament and the rest of our lives.[39]

"God-initiated overtures" is the Christian realism that accepts that human relationships begin in misunderstanding and eroded empathy, and even in an entire lack of empathy, and all too often in enmity. Brunner rightly emphasised the self-movement of God in love for the enemy of God.[40]

> The coming God is the loving God, and only the coming God
> Is the One who truly loves. For He only is One who Himself goes forth to seek; the One who Himself moves in search of the beloved; the One who cares about the beloved with tender

> solicitude . . . It is the Love which gives its very self, the Love which pours itself out for the sake of the beloved. It is the Love which is all the greater less claim the beloved has upon It, the less it is worthy of such love.[41]

Human relationships need reconciling love—the Love that gives its very self—more deeply than mere empathy and understanding, because relationships begin in misunderstanding and enmity.[42]

Conclusion

The Christological focus of the Anglican ordinal reflects the view that the church is largely understood in Christological terms and, so too, are the manifold ministries of Christ—both lay and ordained. There is a very limited extent to which pastoral supervision has been understood in Christological terms. Bishop Stephen Pickard has noted a worrying trend in the Anglican Communion where the management or therapeutic paradigm of the episcopate too easily eclipses theological and scholarly expertise in the office and functions of the overseer.[43] A Christological understanding of supervision calls supervisees "to maturity, to the measure of the full stature of Christ . . . the truth as it is in Jesus" (Eph. 4:13b, 21). This is the faithful practice that lies at the heart of the ministry vocation. The supervisor is equally a leading disciple of Jesus. The Christ-shaped and Christ-honouring supervisor is what makes supervision more pastoral.

Endnotes

1 Michael Paterson, *Between a Rock and a Hard Place: Pastoral Supervision Revisited and Revisioned* (Edinburgh: IPSRP Publications, 2020).

2 Jason Byasses, "How Katherine Sonderegger Finds Delight in a Humble God: Theology as a Love Letter to God," *Christian Century* 137, no. 2 (2020), https://www.christiancentury.org/article/critical-essay/how-katherine-sonderegger-finds-delight-humble-god.

3 Kenneth Pohly, *Transforming the Rough Places: The Ministry of Supervision* (Eugene, Oregon: Wipf & Stock, 2016); Jane Leach and Michael Paterson, *Pastoral Supervision: A Handbook*, 2nd ed. (London: SCM, 2015); Michael Patterson and Jessica Rose, eds., *Enriching Ministry: Pastoral Supervision*

in Practice (London: SCM, 2014) and Helen Dixon Cameron, *Living in the Gaze of God: Supervision and Ministerial Flourishing* (London: SCM, 2018).

4 Paterson, *Between a Rock and a Hard Place: Pastoral Supervision Revisited and Revisioned*.

5 Michael Carroll, "One More Time: What is Supervision?," *Psychotherapy in Australia* 13, no. 3 (2007).

6 Michael Carroll, *Effective Supervision for the Helping Professions*, 2nd ed., (London: Sage Publications, 2014), 18–20.

7 Carroll, *Effective Supervision for the Helping Professions*, 14–15, employs different metaphors/images including wisdom's garden, torch, container, mirror, playpen, dance lesson, classroom, courtroom, journey, thermometer, and a sculpture.

8 Peter Hawkins et al., *Supervision In the Helping Professions*, 4th ed. (Maidenhead: McGraw-Hill/Open University Press, 2012) with contributions from editors Judy Ryde and Joan Wilmot.

9 See Carroll, *Effective Supervision for the Helping Professions*, 18, where he reflects that "supervision, in my experience, rises or falls on the quality of that relationship . . . the kind of relationship that is initiated by supervisors and co-created by all parties."

10 Hawkins et al., *Supervision In the Helping Professions*, 15–31, is headed by an evocative title, "Continuing to Learn and Flourish at Work".

11 Kenneth Pohly, *Transforming the Rough Places: The Ministry of Supervision*, 2.

12 Ibid.

13 *The Association for Pastoral Supervision and Education*, https://www.pastoralsupervision.org.uk/about-pastoral-supervision, accessed June 30, 2016. The expanded definition includes that pastoral supervision is "a relationship characterised by trust, confidentiality, support and openness that gives the supervisee freedom and safety to explore the issues arising in their work. Spiritually/theologically rich—works within a framework of spiritual/theological understanding in dialogue with the supervisee's world view and work. Psychologically informed—draws on relevant psychological theory and insight to illuminate intra-personal and inter-personal dynamics. Contextually sensitive—pays attention to the particularities of setting, culture and world-view. Praxis based—focuses on a report of work and /or issues that arise in and from the supervisee's pastoral practice. A way of growing in vocational identity, pastoral competence, self-awareness,

spiritual/theological reflection, pastoral interpretation, quality of presence, accountability, response to challenge, mutual learning. Attentive to issues of fitness to practice, skill development, management of boundaries, professional identity and the impact of the work upon all concerned parties."

14 William R. DeLong, *Courageous Conversations: the Teaching and Learning of Pastoral Supervision* (Lanham: University Press of America, 2010), 244.

15 Geoff Broughton, "Pastoral Supervision for Safe Churches," *Journal of Anglican Studies* 18, no. 2 (2020).

16 Jessica Rose, "Rooted and Grounded in Love: A Theological Framework for Pastoral Supervision," in Michael Paterson and Jessica Rose, eds., *Enriching Ministry: Pastoral Supervision in Practice* (London: SCM, 2014), 21.

17 Ibid., 24.

18 Ibid., 29–30.

19 Ibid., 31–32.

20 Terri S. Watson, *Developing Clinicians of Character: a Christian Integrative Approach to Clinical Supervision* (Downers Grove, Illinois: IVP Academic, 2018).

21 Hawkins et al., *Supervision in the Helping Professions*.

22 Watson, *Developing Clinicians of Character: a Christian Integrative Approach to Clinical Supervision*, 237.

23 Paterson, *Between a Rock and a Hard Place: Pastoral Supervision Revisited and Revisioned*.

24 Robert J. Banks and Kimberly Powell, *Faith in Leadership: How Leaders Live out their Faith in their Work—and Why it Matters* (San Francisco: Jossey-Bass, 2000), 3. The authors "explore the meaning of the word faith and its connection with its cognate term faithfulness, focusing especially on why a gap has developed between these two and how the gap can be closed."

25 Emil Brunner, *The Divine-Human Encounter*, trans. Amandus William Loos (London: SCM, 1944), 79. The German title, *Wahrheit als Begegnung*, can also be translated as *Truth as Encounter*. The theme of the text is one many commentators would suggest encapsulates Brunner's theology: we know God in personal encounter.

26 Brunner, *The Divine-Human Encounter*, 9.

27 Geoff Broughton, "The Changing Face[book] of Friendship, Fellowship, and Formation," *St Mark's Review* no. 233 (October 2015): 74–86.

28 Banks and Powell, *Faith in Leadership: How Leaders Live out their Faith in their Work—and Why it Matters*, 9.

29 Paterson, *Between a Rock and a Hard Place: Pastoral Supervision Revisited and Revisioned*.

30 From the established coaching literature, such as Max Landsberg, *The Tao of Coaching: Boost Your Effectiveness at Work by Inspiring and Developing Those Around You*, Rev. ed. (2015) and to more recent adaptations such as Paul Lawrence and Allen Moore, *Coaching in Three Dimensions: Meeting the Challenges of a Complex World*, 1st ed., the key place of goals as coaching is apparent.

31 Jürgen Moltmann, *Theology of Hope: on the Ground and the Implications of a Christian Eschatology* (London: SCM Press, 1967) 17, 21. Moltmann insists on the Christological basis for Christian hope, arguing that "Christian eschatology speaks of Jesus Christ and his future. It recognizes the reality of the raising of Jesus and proclaims the future of the risen Lord."

32 Martin Luther, *Luther's Works*, LW 24.381 (WA XLVI.74).

33 Martin Luther, *Luther's Works*, LW 24.381 (WA XLVI.75), 662.

34 Rowan Williams, "The Paradoxes of Empathy," *Tanner Lectures on Human Values* (Cambridge, Massachusets: Harvard University Press, 2014). I heard the lecture repeated as a public lecture in Stellenbosch in October 2016.

35 Ibid.

36 Ibid.

37 Ibid.

38 Ibid.

39 James William McClendon, *The Collected Works of James Wm. McClendon, Jr.* (Waco, Texas: Baylor University Press, 2014), 312.

40 Ibid., 285: "the revelation contained in the Bible is the proclamation of the self-movement of the absolute unchangeable God, the proclamation of the personal, living God, the One who reveals Himself."

41 Emil Brunner, *The Mediator: a Study of the Central Doctrine of the Christian Faith*, trans. Olive Wyon (New York: Macmillan, 1934; repr., 2002), 287.

42 Miroslav Volf, *Exclusion and Embrace:a Theological Exploration of Identity, Otherness, and Reconciliation* (Nashville, Tennessee: Abingdon Press, 1996).

43 S. Pickard, *Theological Foundations for Collaborative Ministry* (Surrey: Ashgate, 2009), 169–80.