

SECTION III

SPIRITUALITY AND PASTORAL COUNSELING SUPERVISION



There are three words, all of which certainly transcend religious particularity, that are central to the essays in this section: **integrity**, **wholeness**, and **pilgrimage**. Although all these words could be linked to the *telos* or end of pastoral work, they are about process for the authors. For Monika-Maria Grace, *wholeness* is not about the product but the process of becoming that involves the human organism as a whole. In supervision, *wholeness* is the “transformational process of integrating into awareness all unintegrated, seemingly opposite, or paradoxical aspects of personal and collective experience.”

Soul awareness is the phrase that Felicity Kelcourse uses to describe the growth toward wholeness through counseling. Attention to the soul dimension of persons requires a spirituality of integrity that sees beyond appearance and circumstances and invites movement toward completeness or wholeness. Some years ago, Stephen L. Carter wrote this: “The word integrity comes from the same Latin root as integer and historically has been understood to carry much the same sense, the sense of wholeness: a person of integrity, like a whole number, is a whole person, a person somehow undivided.”¹ The person of integrity, suggest both Carter and Kelcourse, lurks inside everyone waiting to hear words from beyond that will enable it to discover a deeper knowing that will in turn offer freedom in place of anxiety and fear.

What is striking about David Alexander’s essay is his use of the pilgrimage metaphor to describe a relationship of mutuality between supervisor and supervisee. Being co-pilgrims in both counseling and supervision requires mutual vulnerability which in turn “leads to openness to oneself and allows for new birth” for everyone in a supervisory relationship. But for Alexander, the supervisory relationship is a dialogue in which the awareness of God’s presence causes the relationship to become a place of transformation and healing. The combination of these three essays provides a rich framework for thinking about counseling that might be simultaneously spiritual **and** religious as well as professionally competent.

NOTE

1. Stephen L. Carter, “Becoming People of Integrity,” *Christian Century* 113, no. 9 (March 13, 1996): 297.

Herbert Anderson
Editor