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FOSTERING AN EVANGELICAL PRACTICE OF SUPERVISION FOR SPIRITUAL
DIRECTORS THROUGH STEPPING STONE MINISTRIES,
SOUTHERN ONTARIO, CANADA

A THESIS PRESENTED TO THE FACULTY
OF NORTHERN BAPTIST THEOLOGICAL SEMINARY
LOMBARD, ILLINOIS

IN PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE
DOCTOR OF MINISTRY

BY
CATHERINE E. McMULKIN

May 15, 2015

APPROVAL FORM

FOSTERING AN EVANGELICAL PRACTICE OF SUPERVISION
FOR SPIRITUAL DIRECTORS THROUGH STEPPING STONE MINISTRIES,
SOUTHERN ONTARIO, CANADA

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Approved by:

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Date

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DEDICATION

Two are better than one,
because they have a good return for their labor:
If either of them falls down,
one can help the other up.
But pity anyone who falls
and has no one to help them up.
Also, if two lie down together, they will keep warm.
But how can one keep warm alone?
Though one may be overpowered,
two can defend themselves.
A cord of three strands is not quickly broken
Eccles. 4:9-12 (NIV)

To my Lord and Savior, Jesus Christ:

May I one day hear, "Well done, thou good and faithful servant."

And to Brian,

My husband, soul mate, and friend.

These are the strands intertwined with my life.

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Also thanks to the members of my Ministry Support Team, who endured the years of study, who committed to pray and encourage me every day. They include: Michael Fox, Reverend William Freeman, Dr. Lesley Galicinski, Reverend Marilyn Gratz, Reverend Wendy Miller, Dr. Charles Nienchirchen and Doris Schuster.

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ABSTRACT

In the twentieth century, official supervision among Christian spiritual directors began primarily within the Roman Catholic tradition. Now, in the twenty-first century, spiritual directors in all faith traditions are encouraged to obtain the services of a trained supervisor and meet with them regularly. Spiritual direction among the evangelical Protestant tradition has grown, and seminaries and parachurch ministries are training those called to be spiritual directors. Yet there is a weak link, that of trained supervisors for supervision of spiritual directors.

This study addresses the lack of training available for evangelical supervisors of spiritual directors, proposes a hybrid model of supervisor training, and concludes by framing a supervision conference guided reflective form.

Research methodology included both qualitative and quantitative tools and grounded theory research. Grounded theory research interviews of current spiritual director supervisors, throughout North America, Oceania, and Great Britain, allowed theory to emerge during the initial steps of the research. The hybrid training step placed the theory into action.

Sacred is Your Calling

Sacred is your calling
awesome is the trust
to travel alongside
the pilgrim, the warrior, the lost.

Sometimes we traverse carefully
along rocky winding paths;
At other times we travel
peaceful pastures singing the songs of ascent.

Beside the highway to Jericho,
walking along the road to Emmaus,
into the garden of Gethsemane,
pausing at a place called Golgotha-

We travel in tandem
where the Holy Spirit guides-
a quiet, discerning companion
with open heart, hands, and eyes.

We give the gift of presence,
we listen with the heart-
We lean in straining forward for
the sound of that still small voice....

Sacred is your calling,
awesome is the trust
in service of The Holy
Living and Mysterious God.

—Melissa Auten
(Unpublished, used with permission)

CHAPTER 1

STATEMENT OF THE PROBLEM AND PURPOSE FOR STUDY

Introduction

Deep in thought, I entered a retreat setting (in northern Illinois), not knowing what the day would bring. I had been reflecting on Romans Chapter 8, verses 26-27¹ and was in awe at the thought of the Holy Spirit praying for me, even though I did not know what I should be praying. What was the Holy Spirit praying on my behalf, I wondered. Before long, in the midst of my reflection, one of the people from the retreat approached me and asked if I supervise spiritual directors. An acquaintance of this person, who lived in Ontario, was looking for a supervisor and could not find one from an evangelical denomination. I gave the person my contact information and thought nothing more of the encounter. After arriving home later that week, I received a telephone inquiry from the spiritual director, who indicated that he had been looking for a supervisor for several months and asked me if I would consider this. Upon praying over this consideration, and in a matter of a few hours, another telephone call came, with the caller asking the same question. “God,” I asked, “What are you doing? What is it that you desire of me?” Still another inquiry came: “Will you be my supervisor?” Each one reiterated the same

¹ “In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us through wordless groans. And he who searches our hearts knows the mind of the Spirit, because the Spirit intercedes for God’s people in accordance with the will of God.” (NIV) All Scripture references are from the New International Version unless otherwise indicated.

request. Each one had sought out an evangelical to journey with them as a supervisor, but they could find none. In the discipline of spiritual direction, supervision is a vital and significant component. It is an ancient process within the Christian tradition, wherein conversations and consultations occurred between spiritual leaders around issues relating to persons they accompanied.

Supervision is at the heart of learning to be a spiritual director ... It is the means to transform general aware-ness about spiritual direction and discernment into concrete knowledge. Indeed, supervision is the key to unlocking the treasures of experiential learnings that are necessary to be a spiritual director; it is, in short, an essential way to develop a contemplative and discerning heart for the ministry of spiritual direction.²

In the twentieth century, official supervision amongst spiritual directors began primarily within the Roman Catholic tradition. Now, in the twenty-first century, spiritual directors in all faith traditions are encouraged to obtain the services of a supervisor and meet with them regularly.³ Spiritual Directors International, Inc. (SDI), “a global learning community that serves and supports the ministry and service of spiritual direction, emerging from contemplative traditions of many faiths,”⁴ counsels spiritual directors to receive “regular supervision.”⁵ In Canada, a person may receive credentials as a Certified Spiritual Director (CSD) with the Canadian Council of Professional Certification upon meeting the Examining Board’s “Standard Criteria,” which includes 500 hours of face-to-

² Maureen Conroy, *Looking into the Well: Supervision for Spiritual Directors* (Chicago, IL: Loyola Press, 1995), xx.

³ Spiritual Directors International, *Guidelines for Ethical Conduct* (Bellevue, WA: Spiritual Directors International), 2000).

⁴ *Ibid.*, 1.

⁵ *Ibid.*, 3.

face direction with a directee, a minimum of 12 months of internship and receiving supervision in spiritual direction for 12 months.⁶ Similarly, a spiritual director may receive credentials from the same governing body for supervision of spiritual direction practicum students only. The critical question is: “What happens if there are no qualified supervisors?” As new spiritual directors encounter their directees, to whom do they turn for support?

At present, in the Province of Ontario, there are six Christian spiritual direction training programs which offer academic credit or certificates:

- Mount Carmel Spiritual Center, in association with The Haden Institute (Certificate)
- Regis College, University of Toronto (Academic Credit)
- Tyndale University, College & Seminary (Academic Credit)
- Loyola House (Certificate)
- The Ontario Jubilee Program (Certificate)
- Emmaus Formation Centre (Certificate)

Each of the training programs adheres to supervision of spiritual directors. Regis College, the Jesuit Faculty of Theology at the University of Toronto, is the only training body that is considering the implementation of a course in supervision of spiritual directors.⁷ There is a strong need for supervisors of spiritual directors.

Surveying the larger landscape of North America, Oceania and Great Britain, there are several evangelical seminaries and parachurch ministries offering spiritual

⁶ Canadian Council of Professional Certification, “*Certified Spiritual Directors Standard Manual*,” <http://www.ccpccprofessionals.com/files/CSD%20Manual%20with%20forms.pdf>. (accessed December 1, 2014).

⁷ Regis College, <http://www.regiscollege.ca/> (accessed June 10, 2014).

direction training. Each varies with its qualifications, substance and contemplative methodologies. Conducting a web search within the impetus of spiritual direction, a resounding 7 million results occurred, emphasizing the increasing popularity of spiritual direction.⁸ At the same time, a web search of Christian spiritual direction supervision programs was performed which lead to .5 million results. A further search of evangelical spiritual direction training programs resulted in 1.5% of the total 7 million and an approximately .7% evangelical spiritual direction supervision training programs being presented. There is a strong need for evangelical supervisors of spiritual directors.

Purpose and Goal

The purpose of this project was to foster an evangelical practice of supervision for spiritual directors through training, to compare present models of supervision and to explore the lack of evangelically trained supervisors of spiritual directors.

Ministry Issue

This thesis addresses the lack of training available for evangelical supervisors of spiritual directors. It then proposes an integrated model of supervisor training for spiritual directors.

This thesis also addresses the confusion concerning the terms “supervision” and “spiritual direction” and clarifies their definition within the evangelical context. In many contexts, the term supervision produces images of a hierarchy of authority with checks

⁸ “Spiritual Direction Training” numbers 7,410,000 search results, “Christian Spiritual Direction Supervision Programs” 416,000 results, “Evangelical Spiritual Direction Training Programs” 111,000 results, “Evangelical Spiritual Direction Supervision Training Programs” 54,500 results; numbers are based on an Internet web search, dated January 20, 2015.

and balances. Therefore the purpose and function of supervision as it relates to spiritual directors was considered.

Researcher's Professional Identity

I am the researcher and Founder and Director of Stepping Stone Ministries. Stepping Stone Ministries offers personal and group spiritual direction, supervision of spiritual directors, as well as personal growth and spiritual direction training retreats. I am a certified spiritual director within Canada, certified with the Canadian Council of Professional Certifications. I presently supervise a number of spiritual directors. Personnel consist of the Founder/Director and other spiritual directors are contracted and supervised on an as needed basis.

My academic background includes a Master of Divinity in Christian Education and a Graduate Diploma in Spiritual Formation from Tyndale College, University and Seminary (Toronto, Ontario), a Teaching and Training Adults Certificate from Georgian College (Barrie, Ontario) and a Certificate in Spiritual Transformation (Transforming Center, Chicago, IL). In 2014, I earned a Certificate in the Art of Supervision of Spiritual Direction from the Mercy Center in Burlingame, California.

Context

There are two ministry contexts. The first is Stepping Stone Ministries, a ministry of spiritual direction and supervision of spiritual directors. The second is evangelical spiritual directors. Stepping Stone Ministries grew out of the need, in Canadian churches, for specialized training in abuse protocol and it developed into a consulting practice for other ministries within the local Church. At that time, consulting was carried out throughout the Province of Ontario and in Barbados. It included assimilation processes,

space allocation, ministry protocol and training components for Christian education, prayer, and small groups.

In 2010, the ministry of spiritual direction became the primary role for Stepping Stone Ministries. Two additional ministry bases now exist, located within a radius of 100 kilometers (60 miles) from the central ministry, which is located in Barrie, Ontario. The additional bases are in Mississauga and Toronto. Invitations for Stepping Stone Ministries were also received from churches in Romania and the blessing of an international ministry began. Spiritual direction, while an ancient practice, is unfamiliar to the Canadian evangelical churches and many hours are spent visiting with pastors to help them comprehend this ancient ministry. The second context entails Canadian evangelicals who are already spiritual directors and who desire to be supervised with the ultimate intent of becoming supervisors of spiritual directors themselves. The spiritual directors are members of various denominations throughout Ontario and predominately hold membership in the Evangelical Center for Spiritual Wisdom, Spiritual Directors of Ontario, Spiritual Directors International, Inc. or the Tyndale Association of Spiritual Directors.

**Significance of the Thesis for Ministry;
Significance of the Issue for the Author**

Ruth Haley Barton makes a statement that is a central factor for me in addressing this ministry issue: “the best thing you bring to leadership is your own transforming self.”⁹ While attending the Transforming Center, through a two-year process of spiritual

⁹ Ruth Haley Barton, “*How the Spiritual Formation of the Pastor Affects Spiritual Formation in the Congregation*,” <http://www.transformingcenter.org/2010/05/it-begins->

formation, God revealed my own angst, hesitancies, times of personal bewilderment and brokenness. During this time, a spiritual pruning and shaping began and is continuing. To this ministry, I bring myself, having undergone a process of spiritual transformation which will continue until the day I find rest in my heavenly home. To Stepping Stone Ministries and the ministry of supervision of spiritual directors, I bring my “transforming self.”

I believe supervision is imperative for every spiritual director, whether in a practicum, at the commencement of ministry or in a long-established ministry. With supervision, there is companionship to uncover and explore any behaviors, mannerisms, character traits or issues that may interfere with direction. In my own experience, supervision has provided grace-filled moments, with the accompaniment of another, creating space in which I could explore the consolations and desolations of my ministry, and freeing me to bring to this leadership my “transforming self.”

There is a weak link in the ministry of spiritual direction—called supervision. I was surprised to discover only limited resources related to supervision of spiritual directors. In fact, I could find no resources written by persons within the evangelical church. Through the project process, my desire and longing was to bring supervision to the forefront of training venues and prepare those who are called, to “run with perseverance the race marked out for us, fixing our eyes on Jesus, the pioneer and perfecter of faith. For the joy set before him he endured the cross, scorning its shame, and sat down at the right hand of the throne of God. Consider Him who endured such opposition from sinners, so that you will not grow weary and lose heart” (Hebrews 12:1b-

with-you-how-the-spiritual-formation-of-the-pastor-affects-spiritual-formation-in-the-congregation/ (accessed May 3, 2013).

3). Upon further searches, I have found trained spiritual directors who are no longer in this ministry as they did not have anyone to walk alongside them. This distresses me greatly.

Jethro's counsel to Moses, in Exodus 18, serves as an example for a leadership delegation. Jethro advises Moses to pray and teach the Israelites, and give authority to chosen leaders to help with the work (19-22). Likewise, in a delegation process, the apostles in Acts 6:2-4 sought others to help serve so they could give their "attention to prayer and the ministry of the word." Looking at the ministry of supervision for spiritual directors, there is a need to pray for, train, and delegate those called by God into ministry. It is also my desire to raise up those called so that they will be qualified and then released into ministry, "*Coram Deo*" (in the presence of God, under the authority of God, for the glory of God).

My deepest longing of an abiding personal relationship with Jesus Christ and transformation into Christlikeness (Romans 8:29) would serve as stepping stones during this project. Growth in God necessitates courage, desire, patience, perseverance and self-discipline. Paul, with a loving sentiment, addressed Timothy as "my dear son" (2 Timothy 1:2) and then reminded him to "fan into flame the gift of God which is in you ... For the Spirit God gave us does not make us timid, but gives us power, love and self-discipline" (2 Timothy 1:6-7). With full dependence upon God and through the gifts of mercy and grace, I desired to see this project developed, modeled, implemented and brought to full fruition.

Perspectives of Others in the Ministry Context

As I began a process of prayer and gathering information concerning the possibilities of this project, I contacted several academic supervisors of spiritual directors, within theological institutions. Some were Protestant, but most were from the Roman Church. In each case, I was encouraged to proceed with the project. All recognized the underdeveloped training of supervisors for spiritual directors, not only within the Evangelical Church but also within the Roman Church. The following perspective sums up the yearning: “I am delighted you called and shared your thoughts about supervision with me. This is an integral part of the journey with spiritual directors. I have been a spiritual director for over twenty years and was never trained as a supervisor. We need your project.”¹⁰

My spiritual director, a Franciscan Friar, when told of the project, leapt out of his chair in excitement and exclaimed, “This is great!” He then provided several resources to support the project.

Role of the Ministry Support Group; Ministry Support Group (MSG)

The “Ministry Support Group” was comprised of seven members living within Canada and the United States. Their attributes and expertise included ordained evangelical ministers (4), theologians (2), seminary professors (3), spiritual directors (4), supervisors of spiritual directors (3), authors (4), a professional coach and trainer (1) a professional translator/editor (1) and a curriculum developer (3). Their expertise was invaluable prior to, during and in the final evaluation stages of the project. The project

¹⁰ Conversation dated May 29, 2014.

and team were grounded in prayer as each member brought a unique quality to this project.

Limitations and Delimitation

One of the limitations to this research is the attentiveness to the evangelical tradition, which is also its strength. All of the volunteer participants had some training within the Ignatian tradition, which crosses all religious denominations. All of the participants received their initial formation as spiritual directors at Tyndale University, College and Seminary, located in the city of Toronto, in the province of Ontario. Hence the outcomes of this study may not be pertinent to other religious traditions. The study does not encompass supervision for spiritual directors in-training within practicums. Nor does it include peer-group supervision. The study is limited to one-to-one supervision of spiritual directors. Another limitation was the impediment of time. This resulted in a smaller group than desired. Since this research was conducted in Toronto, Ontario, Canada, the outcomes may not be applicable to other geographic areas. However none of the limitations impede the results of the research.

Exploration of Terms

For the purposes of this paper, the following terms and meanings will be used:

“Evangelical/evangelicalism” is a capacious term used to define a community of believers who transcend denominational affiliation and share, with reference to Protestant reform, movements that began in the sixteenth century, in Germany and Switzerland. It refers to a movement that doctrinally promotes the ultimate authority of Scripture and the

atoning death of Jesus Christ.¹¹ Culturally, evangelicalism is rooted in a modernist paradigm that elevates reason and the attainment of propositional truth. This cultural model of religious faith sustains itself by means of thorough explanation, proclamation, and defense of the truth of Scripture.¹² Evangelical convictions and attitudes are delineated by four basic doctrines, defined by British historian, David Bebbington, as:

- biblicalism, a particular regard for the Bible
- conversionism, the belief that lives need to be changed and converted
- crucicentrism, a focus on the sacrifice and atoning work of Christ on the cross
- activism, the expression of the gospel in effort¹³

“Supervision” is “a method of doing and reflecting on [the spiritual direction] ministry in which a supervisor and one or more supervisees [spiritual directors] covenant together to reflect critically on their [spiritual direction] ministry as a way of growing in self-awareness, ministering competence, theological understanding, and Christian commitment.”¹⁴

“Spiritual direction” is a pastoral ministry of prayer and conversation, which helps the believer focus on an increasing personal awareness of God’s presence and activity

¹¹Alister. E. McGrath, *Christian Spirituality, An Introduction* (Oxford, UK: Blackwell, 1999), 183.

¹²Robert E. Webber, *The Younger Evangelicals, Facing the Challenges of the New World* (Grand Rapids, MI: Baker Books, 2002), 14.

¹³David Bebbington, *Evangelicalism in Modern Britain: A History from the 1730s to the 1980s* (Grand Rapids, MI: Baker, 1989), 2-3.

¹⁴Kenneth Pohly, *Transforming the Rough Places: The Ministry of Supervision*, 2nd ed. (Franklin, TN: Providence House Publishers, 2d ed., 2001), 107-108.

(seeing), a deeper discernment of God's will (hearing), and authentic transformation (response to God).

Spiritual direction encompasses a one-to-one meeting with a spiritual director and directee, and the true director, who is the Holy Spirit, in a triad relationship. Both director and directee meet for prayer and conversation focused on discerning God's voice, developing an increased awareness of God in the midst of life, and cultivating a deeper, more intimate relationship with God, as the directee moves into his or her personal calling as a follower of Christ and matures in Christlikeness.

“Spiritual director” is identified as a communicant, a baptized believer, called into ministry, and having received theological training in spiritual direction to become a trained listener who accompanies a directee along their spiritual journey.

“Directee” is identified as an individual who desires to have another accompany them on their spiritual journey.

Chapter One Summary

Chapter 1 introduced the problem, the researcher and the Ministry Support Group (MSG). It provides the thesis, defines pertinent words and offers background for the research. Chapter 2 introduces the biblical, historical, theological, and ethical foundations for the research.

CHAPTER 2

BIBLICAL, THEOLOGICAL AND HISTORICAL FOUNDATIONS

Introduction

Chapter two establishes the biblical, theological and historical foundations for the supervision of spiritual director project. I begin by defining spiritual direction and supervision while paying attention to the biblical term “overseer.” Supervision, as a ministry, is a pastoral calling arising from the discipline of spiritual direction. For this reason, I recount a brief history of the practice of the discipline of spiritual direction. I explore a theological methodology under the guidelines of Scripture, tradition, and culture. I give a survey of the scriptural foundations for supervision, including archetypes of key biblical characters. Throughout this chapter, there are answers to a hidden question, “Is spiritual direction biblical?”

Defining Spiritual Direction and Supervision of Spiritual Directors

To understand the definition of supervisor for spiritual directors, a denotation of spiritual direction¹ must ensue. Surveying the larger landscape of scholarly works, other Protestants have provided definitions:

One of the first evangelicals to write about this subject, Jeannette A. Bakke, says:

¹ Spiritual Direction within the evangelical tradition is relatively new and there are few authors writing, thus, authors from evangelical, Protestant traditions will be employed.

Evangelicals are listening for God in ways that are different from our usual understanding of discipleship. We are looking at many Christian disciplines, including prayer, silence and solitude, discernment, journaling, and others. . . . Spiritual direction is one of these disciplines many evangelical Christians are learning about and exploring.²

Bakke describes spiritual direction as, “a helping relationship whose primary objective is to discern how God is inviting someone to be, to live, to appreciate and to act in the midst of life . . . [and which] helps us hear, see and respond to God.”³

David G. Benner, an internationally known depth psychologist, transformational coach, author, lecturer and spiritual director, defines spiritual direction as a spiritual director who is meeting with another individual who is “seeking help in cultivating a deeper personal relationship with God.” The two meet for “prayer and conversation that is focused on increasing awareness of God in life experiences and facilitating surrender to God’s will.”⁴ Margaret Gunther, in *Holy Listening: The Art of Spiritual Direction*, describes spiritual direction as a covenantal relationship:

Spiritual direction is unashamedly hierarchal. Not because the director is somewhat ‘better’ or ‘holier’ than the directee, but because in this covenantal relationship the director has agreed to put himself [herself] aside so that his [her] total attention can be focused on the person sitting in the other chair. What a gift to bring to one another, the gift of disinterested, loving attention.⁵

² Jennifer Disney, “Making Space for God,” *Christianity Today* 45, no. 6 (April 23 2001):88, <http://www.christianitytoday.com/ct/2001/april23/4.88.html> (accessed January 19, 2015).

³ Jeannette A. Bakke, *Holy Invitations: Exploring Spiritual Direction* (Grand Rapids, MI: Baker Books, 2000), 11, 18.

⁴ David Benner, *Sacred Companions: The Gift of Spiritual Friendship and Direction* (Downers Grove, IL: InterVarsity, 2002), 94.

⁵ Margaret Gunther, *Holy Listening: The Art of Spiritual Direction* (Boston, MA: Cowley Publications, 1992), 3.

Well known author and Presbyterian minister, Eugene Peterson, defines spiritual direction further:

Spiritual direction takes place when two people agree to give their full attention to what God is doing in one (or both) of their lives and seek to respond in faith. . . . Whether planned or unplanned, three convictions underpin these meetings: (1) God is always doing something: an active grace is shaping this life into a mature salvation; (2) responding to God is not sheer guesswork: the Christian community has acquired wisdom through the centuries that provides guidance; (3) each soul is unique: no wisdom can simply be applied without discerning the particulars of this life, this situation.⁶

In consideration of the above definitions of spiritual direction, for the purposes of this thesis, spiritual direction is defined as a pastoral ministry of prayer and conversation, which helps the believer focus on an increasing personal awareness of God's presence and activity (seeing), a deeper discernment of God's will (hearing), and authentic transformation (response to God).

For the purpose of this thesis, Chapter 1 defines the term supervision as, “a method of doing and reflecting on [the spiritual direction] ministry in which a supervisor and one or more supervisees [spiritual directors] covenant together to reflect critically on their [spiritual direction] ministry as a way of growing in self-awareness, ministering competence, theological understanding, and Christian commitment.”⁷

Maureen Conroy, RSM, author, spiritual director and trainer defines supervision as
the processing of the inner experiences of spiritual directors that are evoked during direction sessions in order to help them grow in awareness

⁶ Eugene Peterson, *Working the Angles: The Shape of Pastoral Integrity* (Grand Rapids, MI: Eerdmans, 1987), 150.

⁷ Kenneth Pohly, *Transforming the Rough Places: The Ministry of Supervision*, 2nd ed. (Franklin, TN: Providence, 2001), 107-108.

of their reactions and responses, to allow them to respond in a God-centered and interiorly free manner, and to maintain a contemplative focus.⁸

Where spiritual directors seek to be guided by the Holy Spirit in their ministry of spiritual direction, supervisors are “the servants of the servants.”⁹ In this sense, supervision of spiritual directors is a “conversation between peers that ultimately fosters the well-being of an absent other [the directee].”¹⁰ “In the end, we enter into supervision in order to be of assistance to others – absent others [directees] moving in the direction of God.”¹¹

Unique to the Gospel of Luke is the post-resurrection narrative encounter of two disciples walking along the Emmaus Road with the living resurrected Christ (Luke 24:13-33). As Jesus listened, they were encouraged to tell their story and explore their experience. He began to ask open-ended questions which gathered a full explanation from them of Jesus’ death and resurrection. They revealed disappointment, dearth of understanding regarding their identity and mission and, surprisingly, did not comprehend the whole identity and mission of the Messiah. “They have all the facts and none of the meaning.”¹² A reflective journey through the Scriptures by Jesus illuminated for them

⁸ Maureen Conroy, *Looking into the Well: Supervision of Spiritual Directors* (Chicago, IL: Loyola University Press, 1995), 13.

⁹ Maureen Conroy, “The Ministry of Supervision: Call, Competency, Commitment,” *Presence*, September 1995, 13.

¹⁰ Mary Rose Bumpus, “Supervision: The Assistance of an Absent Other,” in *Supervision of Spiritual Directors: Engaging in Holy Mystery* (New York, NY: Morehouse Publishing, 2005), 5.

¹¹ *Ibid.*, 14.

¹² Martin McAlindin, “Learning on the Road: Pastoral Supervision as a Form of Ongoing Formation,” in *The Soul of Supervision: Integrating Practise and Theory*, ed. Margaret Benefiel and Geraldine Holton (New York, NY: Morehouse, 2010), 57.

prophesies concerning him. Through the intimacy of fellowship in breaking the bread, Jesus is recognized and “their eyes are opened” (31).¹³

The gospel scene is a straightforward example of supervision. Martin McAlindin reflects that

the disciples are encouraged to tell the story of what is happening in their lives; with Jesus they reflect on the facts; and they return to where they came from with new meaning and enthusiasm. . . . [This is] an integrative and contemplative model . . . [with] three distinct aspects [of supervision]: . . . a broad space to talk about whatever is happening in ministry; it is sensitive to God’s voice and to the spiritual; and it effects transition and transformation. . . resulting in the [supervisee] returning to the place of [spiritual direction] ministry with enhanced self-awareness, ministering competence, theological understanding and Christian commitment.¹⁴

Theological Framework for Spiritual Direction and Supervision

In the contemporary church the role of pastor is no longer well defined. Simon Chan suggests, “the pastor is expected to do a lot of things but is not sure which is ‘the one thing needful’ (Luke 10:42), the essential duty.”¹⁵ Throughout the history of the church the pastor’s role was instantly recognizable: the cure of the souls. The pastor as shepherd helps “the sheep assimilate and live out the spiritual life.” Essentially they are “a spiritual theologian and a guide to godliness.”¹⁶ Chan suggests that spiritual direction has brought attention to the “main focus of pastoral care, namely, to help Christians develop their prayer life and discover the will of God.” This section brings clarity to the

¹³ Ibid., 57.

¹⁴ Ibid., 57.

¹⁵ Simon Chan, *Spiritual Theology: A Systematic Study of the Christian Life* (Downers Grove, IL: InterVarsity Press, 1998), 224.

¹⁶ Ibid., 224.

role of spiritual director and the spiritual direction relationship between church leadership and the community of faith.

A spiritual director, as defined in chapter one, is a communicant, a baptized believer called into ministry, and having received theological training in spiritual direction to become a trained listener who accompanies a directee along their spiritual journey. First and foremost, the spiritual director must be a congregational member in good standing, who is a baptized believer. The desire to become a spiritual director must be first out of experience as a recipient of spiritual direction and then, receiving a call to this ministry discerned through prayerful reflection, the validation from their spiritual director and confirmed by their community of faith. The qualified spiritual director, in Canada meets the standards of the Canadian Council of Professional Certification; a master's degree in biblical/theological studies, communicant in good standing and should be a graduate of a recognized theological program, specializing in spiritual formation and spiritual direction, including denominational certification, where available. Requiring the above qualifications, the authority of accredited academic theological study plus 500 hours of practice, the spiritual director ensures the community of faith will be well served through competent leadership who have been confirmed in their calling.

“Leadership is episodic while spiritual direction is a way of life. Decision-making the risk of soul making, then, is the intersection of leadership and spiritual direction,” says Gill Stafford, author of *When Leadership and Spiritual Direction Meet*.¹⁷ The role of spiritual director needs to be clearly defined for spiritual direction within the church. The

¹⁷ Gill Stafford and Tex Sample, *When Leadership and Spiritual Direction Meet: Stories and Reflections for Congregational Life* (London, UK: Rowman & Littlefield, 2014), 23.

senior pastor, has a position of leadership authority and is the spiritual leader within the church as reiterated above, they are a “spiritual theologian and a guide to godliness.”

They are the shepherd overseer. (John 21, Acts 20) Shepherd and overseer combine the pastoral and administrative functions of supervision within the multi-staff church (1 Peter 5:2). As such the role of spiritual director has a natural church reporting structure to the senior pastor. Spiritual directors would also meet with trained supervisors of spiritual directors to continue under the ethical guidelines of their spiritual direction ministry.

Today many pastors are receiving training as spiritual directors and counselors. However, due to the many restraints and demands of ministry, realistically, referring out to specialist such as professional counselors, spiritual directors, etc. may need to be done.

When ministering in a multi-staff church, the spiritual director serves as an active team member, complementary of each other’s gift(s). The pastoral team understands the uniqueness of the role of the spiritual director in companioning with people and helping them connect with God and refers congregants to them. This allows individual team members to carry on with their unique ministry calling within the body of Christ.

In other paradigms the spiritual director will serve on the pastoral team in a dual role; Pastor of Spiritual Formation, including responsibilities for Christian Education and/or family ministries and spiritual direction. However, in most churches the pastor is the only staff person. In this case, referrals to private practice spiritual directors as well as other specialists would be made. In these scenarios, spiritual directors are known within the congregation, have a level of trust and accountability. The key to forming a spiritual direction practice within the church is communication. Pastoral staff and congregation need to be well-informed of the ministry of spiritual direction and have an understanding

of the uniqueness of spiritual direction as a missional part of the church. When spiritual direction is not understood, it can lead to frustration amongst staff, suspicion of the ministry and may be assumed as a threat to the pastor. However, when skill along with spiritual gifting, theological training and qualified certification are noted, not only the vocation but the profession of spiritual direction should be welcomed into the body of Christ, under authority of the church.

Many spiritual directors function in a private practice role. For spiritual direction certification purposes, in Canada, no distinction exists between private practice, parachurch or ministry staff. As a Christ follower, a communicant in good standing and with ethical responsibility, the spiritual director holds to the tenets of their faith. Church membership, pastoral relationship and ecclesiastical authority continues as the spiritual director is a member of the laity.

Supervision of spiritual directors is relevant in all of the above cases. The spiritual director needs a professionally trained spiritual direction supervisor, who has experience as a spiritual director. Thus supervision is largely found outside of the congregation. Supervision functions as a specialized resource bolstering ministering competence, theological understanding and Christian commitment of spiritual directors, not engaging in the pastoral work of the congregation but better equipping the spiritual director to fulfill their calling whether in a congregation, parachurch ministry or private practice.

A Short Historical Context of Spiritual Direction

Historically, the supervision for spiritual directors started with spiritual direction. Although the words “spiritual direction” are not found in Scripture, the concept is. It is prudent for today’s evangelical to ask, “Is spiritual direction scriptural?” David Benner

and Gary Moon, in their work *Spiritual Direction and the Care of Souls*, unquestionably affirm, “Without hesitation. Yes! Scripture gives evidence of spiritual guidance in the time of Jesus and the earliest days of the Christian community. People were not just taught about the Way; they were helped to live in the Way.”¹⁸ There are numerous biblical examples of spiritual direction. Passages such as 1 Samuel 3:1-10, where Eli recognizes that God is calling Samuel; Jesus and Nicodemus (John 3); Paul’s letters to Philemon, Timothy and Titus; the integration and interaction of faith and works, and the movement from believing to acting, as described in James’ letter (James 1:23-25, 2:14-17).¹⁹

Development within the Church

Spiritual direction is an ancient practice and tradition. Spiritual direction, as a spiritual practice within Christian churches, has been in existence since the earliest church formations.²⁰ The early church, four hundred years after Christ, found several spiritual mentors referencing the need for guidance. Kenneth Leech, in *Soul Friend, The Practice of Christian Spirituality*, cites four of the early spiritual mentors and their comments:

¹⁸ Gary W. Moon and David G. Benner, eds., *Spiritual Direction and the Care of Souls: A Guide to Christian Approaches and Practices* (Downers Grove, IL: InterVarsity Press, 2004), 57.

¹⁹ *Ibid.*, 57-58.

²⁰ For a comprehensive analysis of the history of spiritual direction in the Christian tradition, see Kenneth Leech, *Soul Friend: Spiritual Direction in the Modern World* (London, GB: Darton, Longman and Todd Ltd., 1994) chapter 2; Gary Moon and David Benner, eds. *Spiritual Direction and the Care of Souls*; Bruce Demarest, *Soulguide: Following Jesus As Spiritual Director* (Colorado Springs, CO: NavPress, 2003), Chapter 5.

- St. Basil (ca. 330-379) tells his readers to find a man “who may serve you as a very sure guide in the work of leading a holy life,” one who knows “the straight road to God.”
- Gregory Nazianzen (ca. 330-387) stated, “direction is the greatest of sciences.”
- St. Jerome (ca. 340-420) advised his friend Rusticus not to set out on an unknown way without a guide.
- St. Augustine (ca. 354-430) emphasized that “no one can walk without a guide.”²¹

These were the beginnings of spiritual direction. As the Roman Empire declined during the third and fourth centuries, Christians fled into the deserts.²² They sought out devout *abbas* (fathers) and *ammās* (mothers) for spiritual counsel offered singularly, in small groups and later within the monastic communities. Janet Ruffing, in *To Tell the Sacred Tale*, explains, “The desert tradition of spiritual direction emerged . . . as a model of spiritual guidance distinct from the ordinary pastoral care of Christians.” She indicates that, historically, this became significant for the number of “casualties” among those who attempted “a solitary search for God in the depths of their hearts.”²³ Antony of Egypt was one of the desert ascetics who, after hearing the voice of God through scripture, decided

²¹ Kenneth Leech, *Soul Friend: Spiritual Direction in the Modern World* (San Francisco, CA: Harper Collins, 1992), 41.

²² In 313 AD the Roman Emperor Constantine elevated Christianity to a state religion by embracing the Edit of Milan, causing a cultural shift from those persecuted to now finding favor. Fleeing from a rise in cultural Christianity many withdrew to the desert to seek God and return to the core fundamentals of Christian faith. See Kelby Cotton, “Desert Fathers and Mothers,” *Dictionary of Christian Spirituality*, ed. Glen G. Scorgie (Grand Rapids, MI: Zondervan, 2011), 395-397.

²³ Janet Ruffing, *To Tell The Sacred Tale: Spiritual Direction and Narrative* (Mahwah, NJ: Paulist Press, 2011), 3.

to take up the life of solitude and prayer (Matt. 19:21; Mark 10:21; Luke 18:22).²⁴ In the desert, Antony searched for “good men” who “surpassed him in zeal and discipline” so that he could emulate them. Called by others, “God-beloved,” Antony imitated each one he observed. He respected the

graciousness of one, unceasing prayer of another; he took knowledge of another's freedom from anger and another's loving-kindness; he gave heed to one as he watched, to another as he studied; one he admired for his endurance, another for his fasting and sleeping on the ground; the meekness of one and the long-suffering of another he watched with care, while he took note of the piety towards Christ and the mutual love which animated all.²⁵

After twenty years of solitude, many began to seek Antony for his spiritual guidance as they “were eager and wishful to imitate his discipline.”²⁶ Shortly after Antony’s death, Athanasius wrote, the *Life of St. Antony*, which greatly influenced others to seek the monastic life. Some became spiritual guides for others.²⁷

John Cassian (ca. 350-435), influenced by the Egyptian desert ascetics, provided some of the earliest recorded guidance for spiritual direction and the mentoring processes in the monasteries. He has been credited with developing “an intentional process of spiritual care by placing every novice under the guidance of an older monk.”²⁸ From the desert experience came his twenty-four *Conferences*, which were discourses given by desert hermits, including Abba Moses with the “practice of virtue and contemplative

²⁴ Athanasius of Alexandria, “Life of St. Antony,” *Fish Eaters*, <http://www.fisheaters.com/lifeofantony2.html> (accessed February 12, 2015).

²⁵ *Ibid.*, 4.

²⁶ *Ibid.*, 14.

²⁷ Tilden Edwards, *Spiritual Friend: Reclaiming the Gift of Spiritual Direction*, (Mahwah, NY: Paulist Press, 1979), 57.

²⁸ Dirks, *Forming the Leader’s Soul*, 32.

prayer” and Abba Isaac offering teaching on “unceasing prayer.”²⁹ During the sixth century, as the Roman Empire had lost its center and continued to decline, Benedict (ca. 480-547) authored his *Rule*, now known as *The Rule of St. Benedict*.³⁰ The “rules” established guidelines for the spiritual formation of men in monasteries, which remain today in many contemporary monastic communities.³¹ For the next four hundred years, spiritual direction was confined to the monasteries until the Dominican order of itinerant friars began in 1216. The Dominican’s teaching and preaching increased their programs of caring for souls, predominately in the area of spiritual discernment and perfection, outside the walls of the monastery and the practice of spiritual direction flourished.³²

Bruce Demarest, in *Soulguide: Following Jesus as Spiritual Director*, delineates four prominent spiritual guides of the middle ages (fifth to fifteenth century), and their guidelines: Gregory the Great’s (ca. 540-604) *Pastoral Rule*, presented deep insights into soul care and, at the same time, emphasized the importance of Scripture. Bernard of Clairvaux (ca. 1090-1153) composed over “460 letters of spiritual counsel that encouraged, exhorted and rebuked seekers.” Aelred of Rievaulx (ca. 1110-1167), the author of *Spiritual Friendship*, was consulted on spiritual guidance issues. He wrote, “The gospel life, with all its twists and turns, is too much for us to handle alone. We need

²⁹ Leech, *Soul Friend*, 38-40.

³⁰ Joan Chittister, *The Rule of St. Benedict: A Spirituality for the 21st Century* (New York, NY: Crossroad, 2010), xiii.

³¹ Bruce Demarest, *Soulguide: Following Jesus as Spiritual Director* (Colorado Springs, CO: NavPress, 2003), 46.

³² Chris Armstrong and Steve Gertz, “Got Your Spiritual Director Yet?” *Christianity Today*, April 2003, <http://www.christianitytoday.com/ct/2003/aprilweb-only/4-28-51.0.html> (accessed February 1, 2015)

the counsel, guidance, and support of others who will tread the path with us. That person is the spiritual friend.”³³ Thomas à Kempis (ca. 1380-1471), in the classic work *The Imitation of Christ*, urged Christians seeking Christ to pursue counsel from “a person of sound judgment.”³⁴

Over the centuries, within the Russian Church, the spiritual guide became known as the “*starsy*” (Russian for “old man”) who, living a life of simplicity, humility and holiness, was able to guide others desiring a life of holiness. The Celtic Church, formed throughout Britain and Ireland, referred to spiritual guides as “*anmchara*” (“soul-friend”). Having an individual spiritual companion or soul-friend was promoted and the axiom “Anyone without a soul-friend is a body without a head,” became a popularized Celtic proverb.³⁵ During this time, “it was seen as necessary for everyone to possess a soul-friend.” The Celtic movement slowly reformed into a monastic structure while maintaining a relative mutuality between director and directee.³⁶

The Reformation and Beyond

At the dawn of the Reformation, the Protestant reformers (John Calvin, John Knox, Martin Luther and Ulrich Zwingli) were all effective spiritual mentors to others.³⁷ Bruce Demarest notes, Martin Luther (ca. 1483-1546) extended spiritual guidance to

³³ Demarest, *Soulguide*, 46.

³⁴ *Ibid.*, 46.

³⁵ Leech, *Soul Friend* 45.

³⁶ *Ibid.*, 41-47.

³⁷ David Benner, *Sacred Companions: The Gift of Spiritual Friendship and Direction* (Downers Grove, IL: InterVarsity Press, 2002), 89.

“searching souls from many walks of life;” John Calvin (ca.1509-1564) wrote “many letters of spiritual guidance,” earning him the title of “Director of Souls.”³⁸ Ulrich Zwingli (ca. 1485-1531) advocated “confession in God alone” yet he counseled “the Christian should consult a wise counselor.”³⁹

During the Catholic reform movement (ca. 1545-1648), Teresa of Avila (1515-1582) and John of the Cross (1543-1591) emerged as reformers within the Spanish Carmelite communities. Each emphasized the importance of a life of prayer and contemplation. Teresa maintained “a journeyer needs a learned and experienced spiritual director,” and John contended “while God Himself is the Lord and Guide of every life, nonetheless the soul needs spiritual guides that act as the gentle instruments of the Spirit to lead us in our transformation in Christ.”⁴⁰

Ignatius of Loyola (1495-1556) was the founder of the Jesuit communities. His foremost contribution to soul care was the famous *Spiritual Exercises*, which remain the primary focus of Roman Catholic spiritual direction, as practiced today.⁴¹

Michael Haykin, Professor of Church History and Biblical Spirituality at The Southern Baptist Theological Seminary suggests while the terms “spiritual direction” have not been common in the evangelical tradition, “there has been a rich vein of such ministries throughout Evangelical history.” He cites Richard Baxter (1615-1691) functioning as a spiritual director to countless numbers through his *Christian Directory*,

³⁸ Demarest, *Soulguide*, 47.

³⁹ Leech, *Soul Friend*, 80.

⁴⁰ *Ibid.*, 47.

⁴¹ Chris Armstrong and Steve Gertz, “Got Your Spiritual Director Yet?”

Anne Dutton (1697-1771) in the early years of evangelical revival, and the limitless letter writing of John Newton (1725-1807). Haykin expresses the “words of G.R. Balleine, Newton was ‘the great spiritual director of souls through the post’ and serves as a great role-model in this regard down to the present day.”⁴²

John Wesley (ca. 1703 -1791) unmistakably attended to spiritual guidance in his Methodist meetings throughout Britain, which were dedicated to cultivate inner holiness.⁴³

After the Enlightenment era, spiritual direction dwindled until the twentieth century Vatican II, when a new importance was placed on holiness, which precipitated spiritual direction in the Roman Catholic tradition. Protestants, conversely, with an emphasis on the direct, unmediated, personal relationship with God through Christ, have tended to be suspicious of spiritual direction within the evangelical churches.⁴⁴ However, in contemporary times, there appears to be a resurgence of spiritual guidance. There is a growing dissatisfaction with the “standard evangelical means of spiritual growth,” the busyness, programs, and lack of moral vigilance.⁴⁵ Morris Dirks responds with the following:

For too long the Christian church has failed to embrace the self-revealing nature of God. We have feared experiential spirituality and the concept that God reveals anything outside of that which has been given in the written Word. Yet, when the apostles speak of “knowing” God, they are moving beyond intellectual understanding (something assumed within the Greek culture) toward the Hebrew

⁴² Michale Haykin, April 23, 2015, e-mail message to author.

⁴³ Demarest, *Soulguide*, 48.

⁴⁴ Anderson and Gertz, “*Got Your Spiritual Director Yet?*”

⁴⁵ *Ibid.*

concept, which is relational. . . This experiential knowledge, which is at the center of New Testament Christianity, is also at the heart of spiritual direction.⁴⁶

Bruce Demarest observes that “In the providence of God . . . a change is taking place, and an important vehicle of God’s grace is being reinstated throughout the whole body of Christ.”⁴⁷ The ministry of spiritual direction is quietly and rapidly moving within the evangelical communities. As this ministry becomes trusted, supervision of the directors becomes necessary.

Contemporary Spiritual Direction in the Evangelical Protestant Church

Tilden Edwards, an Episcopal priest and founder of Shalem Institute for Spiritual Formation predicted in 2001 that people within the evangelical Christian community would “discover and embrace elements of traditional spiritual direction in the years ahead.” He also expected an increase of lay spiritual directors across all faith traditions.⁴⁸ Today people are drawn from many walks of life and professions into the ministry of spiritual direction. In the early church, spiritual direction was part of the work of bishops, priests, nuns, etc. and carried on within the monastery or convent. The twenty-first century evangelical protestant church does not have the same structure, nor does it have monasteries or convents. Many evangelicals however do seek out retreat centers. Evangelical churches have structures which include senior pastors/ministers, associate pastors, elders and deacons, worship leaders, management committees, lay leaders, etc. Simon Chan believes it is important to see spiritual direction in the context of the church

⁴⁶ Dirks, *Forming the Leader’s Soul*, 58-59.

⁴⁷ Demarest, *Soulguide*, 51.

⁴⁸ Tilden Edwards, *Spiritual Director Spiritual Companion*, (Mahwah, NJ: Paulist, 2001), 184-193.

where our stories mix with our faith community's story. He states, "Our individual stories as Christians are shared within the larger Christian story where we are nourished by and in the Christian tradition."⁴⁹ For evangelicals the crucial question is can spiritual direction be carried out within the framework of the evangelical church? This is a question beyond the scope of this thesis and is left for others to explore. However, this thesis has already evidenced a growing interest in spiritual direction.

For this thesis, the question arises, where does spiritual direction fit into the structure of the present evangelical church? North American mega churches, with Sunday attendances over 2000 have firmly controlled structures usually modeled after corporate structure.⁵⁰ Chan suggests this type of controlled structure leaves little room for the freedom needed for spiritual direction.⁵¹ In Canada, recent research indicates 42.8% of Protestant churches have an average weekly worship attendance of less than 75 people and are staffed by one pastor/minister.⁵² The structure and size of many churches in Canada will not accommodate a second pastoral staff. This leads pastors to refer many of their congregants to helping ministries outside of their congregation, including private practice spiritual directors. In private practice, as with all spiritual directors, maintain client confidentiality and privacy, with exception as required by law. They maintain ethical guidelines, including continued membership in good standing of their local church

⁴⁹ Simon Chan, *Spiritual Theology*. (Downers Grove, IL: InterVarsity, 1998), 234.

⁵⁰ USA Churches, <http://www.usachurches.org/church-sizes.htm> (accessed February 1, 2015).

⁵¹ Chan, *Spiritual Theology*, 236.

⁵² Outreach Canada, "Research," <https://en.outreach.ca/Serving.aspx> (accessed February 1, 2015).

and faith tradition. The present ministerial methods evangelicals are comfortable with, include discipleship groups and pastoral counseling, yet could benefit from the personal companionship of spiritual direction. Current local church and denominational spiritual direction structures are widespread. The following allows the individual voice of those within church leadership, to address the structure, place and ministry within their faith communities.

Michael Haykin suggests some Evangelical churches have spiritual formation people on staff, although not called spiritual directors. He asks, “Is the actual nomenclature important?” and then goes on to say, “given the growing usage of such terms as spiritual direction in our midst, maybe we need to acknowledge the reality of this gift in the Body of Christ and designate such ministries.”⁵³ Rick Buck, Senior Pastor of Emmanuel Baptist Church, Barrie, Ontario advocates the role of a spiritual director is part of the shepherd’s or pastor’s role.⁵⁴ Jeff Loach, Pastor of Nobleton Presbyterian Church, Nobleton, Ontario and a spiritual director says, “I have found that this has changed how I do ministry, and changed the way the church thinks about its pastor and (in some folks in the congregation) has changed how they *are* the church.”⁵⁵

The Evangelical Covenant Church within North America has officially recognized spiritual direction as a pastoral care ministry. Fifteen years ago, the denomination started offering a team of spiritual directors to minister to the clergy, missionaries and laity during one of their regional conferences. Since then, the ministry has been supported financially and programmatically by the Evangelical Covenant

⁵³ Michael Haykin, April 24, 2015, e-mail message to author.

⁵⁴ Rick Buck, April 22, 2015, e-mail message to author.

⁵⁵ Jeff Loach, April 25, 2015, e-mail message to author.

Church regional conferences and is now broadly affirmed denominationally as a whole. Approximately 100 pastors and staff ministers are trained spiritual directors, who use their gifts offering individual spiritual direction, as well as utilizing their training in preaching, teaching and leading retreats. Denominationally the department of Christian Formation trains and leads people in contemplative practices throughout their regions. During the denominations sustaining pastoral excellence orientation class, new pastor's experience spiritual direction and then many continue with sessions provided through their conference networks. Spiritual directors report only the total number of directees seen during regional conferences. Newly established by denominational leadership within the Evangelical Covenant Church is an official Association of Covenant Spiritual Directors. James Gaderlund, President of the Association of Covenant Spiritual Directors, of the Evangelical Covenant Church in North America states, "The growth of the ministry is changing and expanding rapidly and it is conceivable that soon there may be staff members of congregations who have as a major part of the job description spiritual direction and supportive contemplative ministries."⁵⁶

Cantonese Pastor, Suzan Ho, of the Toronto Chinese Methodist Church, reflects, on the spiritual director. She says "a person seeking a call as a spiritual director, must first be in spiritual direction themselves and then seek affirmation from God. The person must also seek the blessing from their pastor and/or church leadership and finally ask their own spiritual director for confirmation." She goes on to say, "there is an importance

⁵⁶ James Gaderlund, April 23, 2015, e-mail message to author.

of relationship between the pastor and spiritual director. The spiritual director must be in good standing in their church and trusted.”⁵⁷

Director of Spiritual Formation and Education, Cherri Johnson, informs since October 1, 2003, the Ministry of Spiritual Direction has played an active role at First United Methodist Church (Baton Rouge, LA). Holding Professional Certification in Spiritual Formation/Direction in the United Methodist Church, during the early years she offered “Companions In Christ” courses, retreats and quiet days apart. Today there are seven trained spiritual directors within the congregation who serve as retreat leaders and small group leaders. Now trained spiritual directors take an active part within the Adult Discipleship Path, spiritually guiding and assisting others and take part in leadership training. First United Methodist Church has begun the “FUMC’s Academy Spiritual Leadership training program. The seven First United Methodist Church spiritual directors along with others have joined together to create a dynamic and transformation training program.” The Ministry of Spiritual Formation now sponsors a monthly spiritual direction supervision peer group. “There is an incredible and bountiful harvest”, says Cherri Johnson, “four members of our congregation are now engaged in spiritual direction training.”⁵⁸

Evidenced through the voice of church leadership, spiritual direction within the Protestant church has structure, is validated, is missional, transformational and is growing. As this ministry grows, spiritual directors need trained supervisors.

⁵⁷ Suzan Ho, April 24, 2015, e-mail message to author.

⁵⁸ Cherri Johnson, April 17, 2015, e-mail message to author.

The Emergence of Supervision of Spiritual Directors

After Vatican II, spiritual directors seeking supervision asked those whom they trusted, within the field of spiritual direction, to mentor them. At the dawn of the twenty-first century, academic programs for spiritual direction instituted practicums where those learning the art of spiritual direction were supervised by individuals with and without credentials. In the last decade, a few supervisor training programs surfaced within the Roman Catholic Seminaries. To date, no evangelical/Protestant seminary in North America has entered into the training of supervisors for spiritual direction (by Protestants) and very few train Christian spiritual directors.

The word “supervision” for spiritual directors does not appear to be in any form of literature prior to the 1970s. The first written material seems to have been authored by William Barry and William Connolly who, along with others, co-founded the “Center for Religious Development” in 1971. One chapter in their book, *The Practice of Spiritual Direction*, is called, “Supervision in Spiritual Direction,” where the authors assert, “The main purpose of supervision . . . is to help the supervisee to learn how to be a more effective director, how to overcome the unfreedoms that keep one from being more effective.”⁵⁹

Thus, there is certainly a need for the development of supervisors for spiritual directors.

⁵⁹ William A. Berry and Mary C. Guy. “The Practice of Supervision in Spiritual Direction,” *Review for Religious*, 37 (1978): 834-842, quoted in William A. Barry and William J. Connolly, *The Practice of Spiritual Direction* (San Francisco, CA: HarperOne, 1982), 194.

Theological Underpinnings

Habitually the term supervision produces images of a hierarchy of authority with checks and balances as in an “overseer; a person who watches and directs the work of other people in order to be sure that a job is done correctly.”⁶⁰ They are experienced, skilled and knowledgeable within their occupation. In the helping professions, supervisors may be consulted regarding specific cases, teaching and oversight (overseeing).⁶¹ Nonetheless, supervision is not articulated in Scripture.

The totality of Scripture points to direct guidance from God. The Psalmist summarizes “the direct guidance from the sacred, from Yahweh, and from his revealed Torah (the first five books of the Bible), lived out in a covenanted community.”⁶² Passages such as “You guide me with your counsel, and afterward you will take me into glory” (Ps. 73:24), “he refreshes my soul. He guides me along the right paths for his name’s sake” (Ps. 23:3), “Your word is a lamp for my feet and a light on my path” (Ps. 119:104), and “For this God is our God for ever and ever; he will be our guide even to the end” (Ps. 48:14) attest to Yahweh (God) as guide and director. In addition to the Hebraic relationship with the sovereign God, priests, prophets and wise men were given authority for teaching of Scripture and guiding their community of faith (Jer. 18:18, Hosea 4:6). The Levite priestly duties of Deuteronomy 33:8-10 included sacrifice, guiding others as

⁶⁰ *Merriam-Webster*, s.v. “Overseer,” accessed January 14, 2015, <http://www.merriam-webster.com/dictionary/oversee>.

⁶¹ Helping professions refer to such areas as counselling, therapy, clinical pastoral care.

⁶² Tilden Edwards, *Spiritual Friend: Reclaiming the Gift of Spiritual Direction* (New York, NY: Paulist Press, 1980), 36.

well as teaching, and in Ecclesiastes guidance was extended to godly men (6:34-36, 37:7-15).⁶³

In Exodus 19:5-6 Israel was given the role of “royal priests,” functioning “on behalf of the kingdom of God in a mediatorial role in relation to the nations.” This became the basis for 2 Peter 2:9, “But you are a chosen people, a royal priesthood, a holy nation, God’s special possession, that you may declare the praises of him who called you out of darkness into his wonderful light.” (NIV) Today’s church and Israel are no different in terms of a common priesthood. Walter Kaiser submits,

Unfortunately for Israel, they rejected this priesthood of all believers and urged Moses to go up to the mountain of Sinai on their behalf and as their representative. Nevertheless, even though God’s original plan was for the moment frustrated and delayed until New Testament times, it was not defeated, substituted, or scrapped. It remained God’s plan for believers. They have a mediatorial role!⁶⁴

This suggests there is a priestly role to supervision of spiritual directors.

In Psalm 110:1-4, a priesthood from the lineage of Melchizedek, is proclaimed “The Lord has sworn and will not change his mind; “You are a priest forever, in the order of Melchizedek.” Hebrews chapter 7 gives insight into this priesthood, Christ’s priesthood; sinless, offered willingly as a sacrifice once for all. Peter, writing to the dispersed exiles (1 Pet. 1:1), addresses the membership of the church as a “holy priesthood.” Flowing through the Old Testament, Israel had the same common priesthood

⁶³ Kenneth Leach, *Soul Friend: An Invitation to Spiritual Direction* (San Francisco, CA: Harper Collins, 1992), 36.

⁶⁴ Walter C. Kaiser Jr., “Israel’s Missionary Call,” in *Perspective On the World Christian Movement*, ed. Ralph D. Winter and Steven C. Hawthorne (Pasadena, CA: William Carey Library, 1992), 10-16, accessed April 19, 2015, <http://www.scribd.com/doc/208190590/Israel-s-Missionary-Call#scribd>.

which the modern church has in both laity and minister. It is fitting then, that the role of supervisor and spiritual director are inseparable tasks, just like minister and laity.

Kenneth Pohly traces “oversight,” as the biblical roots of supervision within the Old Testament covenantal relationship between God and God’s people. God’s covenant was inclusive of “promise and response,” offered with a provision of “accountability.” “I will make you into a great nation . . . bless you . . . make your name great . . . you will be a blessing” (Gen. 12:2), as well as “[you] must keep my covenant (Gen. 17:9).

Recognized by “faithfulness and unfaithfulness” with patterns of “brokenness and renewal,” oversight of the covenant became the responsibility of biblical leaders, judges, kings, and priests.⁶⁵

Jeremiah 31:32-34 provides a glimpse at a new covenant, which will be life centered; it will be “in their minds” and “written on their hearts.” John Wesley notes that the old covenant instructs the “people of God” to their duty; the new covenant “brings the grace of regeneration by which the heart is changed, and enabled for duty.”⁶⁶

Empowered for duty, the new covenant Christian community identifies several roles for those charged with oversight. Bishops were to “take care of God’s church” (1 Tim. 3:13); deacons were to “serve well” (1 Tim. 3:13); elders were to “direct the affairs of the church” (1 Tim. 5:17) and Peter urged them to be “shepherds of the flock . . . watching over them . . . being examples . . . with humility” (1 Pet. 5:2-6). The function of

⁶⁵ Pohly, *Transforming the Rough Places*, 12-13.

⁶⁶ John Wesley, “Notes on the Book of Jeremiah 31,” <http://wesley.nnu.edu/john-wesley/john-wesleys-notes-on-the-bible/notes-on-the-book-of-jeremiah/#Chapter+XXXI> (accessed January 28, 2015).

overseer appears “to bear supervisory functions performed by people with diverse backgrounds and skills, nurtured by a pastor for the benefit of a pastoring ministry.”⁶⁷

The New Testament utilizes the words “oversight” (*episcopo*) understood as “watching over in love”⁶⁸ and “overseer,” which is described by biblical scholars first as a noun, “*episkopos*” those having a function of leadership (Acts 20:28; Phil. 1:1; 1 Tim. 3:2; Titus 1:7) and secondly as verb, “*episkopeo*” referencing the work of an overseer; to take care of, oversee, to care for (1 Pet. 5:2).⁶⁹ Christ is referred to as the “Shepherd and Overseer of your souls” (1 Pet. 2:15). Episcopo is seen as “the kind of steady, reliable presence that does not shy away from assessment and judgment when required, provides pastoral [spiritual director] supervisor practice with a solid and deeply attractive theological underpinning.”⁷⁰ Overseer denotes responsibility; to watch over the flock, “Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers.” (Acts 20:28a NIV) and to shepherd the flock as guided in 1 Peter 5:2, “Be shepherds of God’s flock that is under your care, watching over them” (NIV). Shepherding conveys the sense of “spiritual watchfulness,” tending, taking care of and leading those who come for spiritual direction and supervision. This tending shepherd focuses on the experience of the supervisee in relationship with God and prayerfully,

⁶⁷ Kenneth H. Pohly “The Purpose and Function of Supervision in Ministry” (paper presented to the DMin Intensive Seminar, United Theological Seminary, Dayton, Ohio, February 12, 1981), 7.

⁶⁸ Michael Paterson and Jessica Rose, eds., *Enriching Ministry: Pastoral Supervision in Practice* (London, UK: SCM Press, 2014), xvi – xix.

⁶⁹ *Baker’s Evangelical Dictionary of Biblical Theology*, s.v. “Overseer,” accessed January 4, 2015, <http://www.biblestudytools.com/dictionaries/bakers-evangelical-dictionary/overseer.html>.

⁷⁰ Paterson and Rose, *Enriching Ministry*, xviii.

through the enabling of the Holy Spirit, helps to develop mindful reflective competencies to observe their experience in the spiritual direction meeting, bringing greater clarity in the service of others.

Theological Method

Scripture is my center guidepost; it is the evangelical guidepost. The Bible is the inspired Word of God (2 Tim. 3:16). Jesus Christ is the Word (John 1:1). As such, Scripture is my grounding point and a primary source of reference throughout my content. Dietrich Bonhoeffer, in *Life Together*, gives the paramount approach:

The Word of Scripture should never stop sounding in your ears and working in you all day long, just like the words of someone you love. And just as you do not analyze the words of someone you love, but accept them as they are said to you, accept the Word of Scripture and ponder it in your heart, as Mary did. That is all . . . Do not ask ‘How shall I pass this on?’ but ‘What does it say to me?’ Then ponder this word long in your heart until it has gone right into you and taken possession of you.⁷¹

The Scriptures are the final authority in matters of faith and practice, to be interpreted responsibly, under the guidance of God’s Holy Spirit, within the community of faith. “Under the authority of Scripture and with the Holy Spirit’s guidance” is my foundational statement.

It is essential to allow Scripture to function as our “norming norm,” and to recognize the “Spirit’s voice speaking through [the biblical text].”⁷² I believe Scripture is a foundational lens through which tradition and culture may be viewed. For this reason, I

⁷¹ Dietrich Bonhoeffer, *Life Together: The Classic Exploration of Faith in Community* (New York, NY: Harper Collins Publishers, 1978), 26.

⁷² Stanley J. Grenz and John R. Franke, *Beyond Foundationalism: Shaping Theology in a Postmodern Context* (Louisville, KY: Westminster John Knox Press, 2001), 68.

use a methodology of listening to the Spirit through the biblical text and applying it to tradition and culture within my context.

While I believe Scripture holds all authority in matters of faith and practice, tradition also needs to be utilized as a theological source. Tradition is the handing down of ongoing practices, beliefs, rituals, symbols, and routines from generation to generation. Alister McGrath suggests that “Tradition is not merely something that is handed down but an active process of reflection by which theological or spiritual insights are valued, assured and transmitted from one generation to another.”⁷³ Church/community tradition constitutes the “elements of any Christian affiliation or denomination that govern its understanding.”⁷⁴ Tradition then complements Scripture. The heart of sacred tradition is found in 1 Corinthians 15, verses 1 through 11. It is comprised historically of the Christian community’s attempts to explain and interpret language, symbols, and practices of the Christian faith, which arose from the interaction of the communities’ various social and cultural contexts.⁷⁵ As such, tradition is “not static” but “a living dynamic concept . . . characterized by both continuity and change as the faith community, under the guidance of the [Holy] Spirit, grapples with the interaction between Scripture and the particular challenges of changing situations.”⁷⁶ Vital also is the affirmation of the historical foundations of tradition; the development of faith within the church, the creeds

⁷³ Alister E. McGrath, *Christian Theology: An Introduction* (Cambridge, UK: Blackwell Publishers, 1994), 117.

⁷⁴ D. H. Williams, *Evangelicals and Tradition: The Formative Influence of the Early Church* (Grand Rapids, MI: Baker Academic, 2005), 24.

⁷⁵ Grenz and Franke, *Beyond Foundationalism*, 118.

⁷⁶ *Ibid.*, 119.

and the practices of the ancient church. D. H. Williams believes if twenty-first century “evangelicalism aims to be doctrinally orthodox and exegetically faithful to Scripture, it cannot do so without recourse to and integration of the foundational tradition of the early church.”⁷⁷ Tradition additionally takes into account the cultural diversity within the present landscape of the church, worldwide; the symbols, cultural practices of the respective Christian community and social context. D.H. Williams contends that there are three basic groupings of tradition: as transmission, as development, and as the memory of the church.⁷⁸ With these three aspects in mind, my theological method, utilizing tradition, incorporates: 1) a historical context—spiritual direction through the ages; 2) a developmental context—creeds, prayer, and Scripture response; and 3) a memory context—the Gospels, God’s presence, and transformation into Christlikeness.⁷⁹

A final theological source is that of culture. Theology is shaped and formed by the culture in which it finds itself. Therefore, culture provides theology’s “embedding context.” Understanding culture gives a clear picture of current reality and is testimony to what we view as important (values, beliefs, desires), and to what we believe is more important than anything else, which shapes our theology. Robert J. Schreiter proposes three characteristics for cultural analysis: a holistic approach, addressing the influences that shape the cultural identity and addressing social change.⁸⁰ Throughout history, the experiences of the people of God have shaped theology and social change. A theology of

⁷⁷ Williams, *Evangelicals and Tradition*, 18.

⁷⁸ *Ibid.*, 34.

⁷⁹ *Ibid.*, 36.

⁸⁰ Robert J. Schreiter, *Constructing Local Theologies* (Maryknoll, NY: Orbis Books, 2004), 42.

experience of God helps us respond to critical questions of our time in history and culture. My theological method encompasses Scripture, tradition and culture, emphasizing that Scripture is my foundation. My theological method affirms Scripture when Scripture, tradition and culture conflict.

Scripture

What is Scripture? Marjorie Thompson argues in *Soul Fest* that the Bible is “authentically the Word of God for the human creation. It is a body of writings claimed to be holy Scripture (sic), inspired of God’s Spirit, and cherished as a reliable guide for faith and practice.”⁸¹ Others say, “It is God’s revealed Word for all men, for all times. Holy Scripture does not consist of individual passages; it is a unit and is intended to be used as such.”⁸² “Holy Scripture is the source document, the authoritative font, the work of the Spirit that is definitive in all true spirituality.”⁸³

Historically evangelicals have had a long and profound appreciation of the Scriptures. *Sola Scriptura* (Scripture alone) is foundational.⁸⁴ God’s Word has been given to us as a gift. Spending time with the written, spoken and revealed Word of God gives us opportunity to know God better and to be in relationship with the Father, who desires relationship with us.

⁸¹ Marjorie Thompson, *Soul Fest: An Invitation to the Christian Spiritual Life* (Louisville, KY: Westminster John Knox Press, 2005), 21.

⁸² Dietrich Bonhoeffer, *Life Together*, 50.

⁸³ Eugene Peterson, *Eat This Book: A Conversation in the Art of Spiritual Reading* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 2009), 4.

⁸⁴ Grenz and Franke, *Beyond Foundationalism*, 58.

In *Shaped by the Word*, Robert Mulholland contends that there are two functions of Scripture. First, Scripture “is the optimum record of the intrusion of the Word of God into human history,” penetrating the human life, revealing truth and transforming “the flawed words human beings have become into the words God speaks them forth to be in the world.” Secondly, the Word addresses our brokenness, calls us to wholeness and is the agent of transformation.⁸⁵

The Apostle Paul voices, in 2 Timothy 3:16-17, “All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work.” Mulholland declares, “The Spirit of God at work in our lives brings us into companionship with the text in such a way that the Word of God begins to shape the word that God speaks us forth to be in the world.”⁸⁶ That is to say, the intention of this shaping by God’s living Word, the Scriptures, is to “nurture us into being all God speaks us forth to be in the image of Christ.”⁸⁷ Ruth Haley Barton regards it as “to allow my own heart and soul to be penetrated by an intimate word from God.”⁸⁸ How beautiful is the working of Scripture in the mind, heart and soul! Supervision must be intentionally formational, with God as the fundamental supervisor.

⁸⁵ Robert Mulholland Jr., *Shaped by the Word: The Power of Scripture in Spiritual Formation* (Nashville, TN: Upper Room, 1986), 12.

⁸⁶ *Ibid.*, 42-44.

⁸⁷ *Ibid.*, 46.

⁸⁸ Ruth H. Barton, *Sacred Rhythms: Arranging Our Lives for Spiritual Transformation* (Downers Grove, IL: InterVarsity, 2006), 48.

Key Biblical Texts

All Christ followers recognize the Bible as the foundation for living; God's revealed Word through Jesus, from generation to generation. Throughout Scripture, there are numerous texts on formation, some mentioned above. However, the following represent key texts that show why we should engage in Scripture for personal spiritual transformation as spiritual directors and, foremost, as supervisors.

The word is very near you; it is in your mouth and in your heart so you may obey it. (Deut. 30:14)

Your word is a lamp for my feet, a light on my path. (Ps. 119:105)

I have hidden your word in my heart that I might not sin against you. (Ps. 119:11)

All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness. (2 Tim. 3:16)

Let the message of Christ dwell among you richly as you teach and admonish one another with all wisdom through psalms, hymns, and songs from the Spirit, singing to God with gratitude in your hearts. (Col. 3:16)

For the word of God is alive and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. Nothing in all creation is hidden from God's sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account. (Heb. 4:12-13)

Keep this Book of the Law always on your lips; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful. (Josh. 1:8)

God Desires Relationship

The Word of God, our Bible, is unmistakable, stating that God desires to have a relationship with those he created. The relationship began with the creation; "So God created mankind in his own image, in the image of God he created them; male and female he created them" (Gen. 1:27). During the garden account, God asks, "Where are

you?” (Gen. 3:9). The first couple had sinned, broken their relationship with God and were hiding. Through the story, God maintained the position of the questioner and continued with other questions. He provided supervision, helped Adam and Eve consider their actions and held them accountable for their actions.

Time and time again, the Old Testament further reveals God’s desire for relationship by the covenant with Abram (Gen. 15:1-21), his visits with Moses (Exod. 19:20, 24:1, 24:12, 29:42, 33:7, 34:33-34), his relationship with numerous Biblical characters (Gen. 5:22-24, 6:9, 17:1-2), the many messages sent through the prophets to the people (Isa. 6:8-13; Jer. 1:1-10; Ezek. 2:1-3:11; Hosea 1:1; Joel 1:1; Mic. 1:1; Zeph. 1:1; Hag. 1:1-3; Zech. 1:1; Mal. 1:1), the Psalmist’s prayers (Psalm 5:3, 10:17, 16:7, 55:17), and his promise that he will be “found” by those who seek him (Deut. 4:29; 1 Chron. 28:9; 2 Chron. 15:2; Ps. 9:10; Jer. 29:13).

The New Testament further gives evidence of God's desire to be in a relationship with his people in the incarnation, death (John 3:16), and resurrection of Jesus the Christ. Though once we were alienated from God through sin (Col. 1:12), we are now reconciled (Col. 1:21-23), accepting the gift of salvation by faith and repentance, and becoming “children of God” (John 1:12-13). We are now invited to “approach the throne of grace with confidence” (Heb. 4:16, 10:19-22). To continue the substantiation of God’s desire to be in relationship, after the resurrection, at Pentecost, the Holy Spirit was given (Acts 2:1-3) and now lives within us (Rom. 8:9, 1 Cor. 6:19-20, 12:13), intercedes for us (Rom. 8:26-27), comforts us (John 14:6), counsels us (John 14:16), sanctifies us (1 Pet. 1:2), convicts us (John 16:7-11), reveals truth to us (John 16:13), bears witness to Christ (John 15:26, 1 Cor. 12:3), and gives gifts to us (1 Cor. 12).

“Rooted and grounded in love,” (Eph. 3:17, KJV) the authentication of God’s desire for continued intimate relationship is revealed in John 15:1-18, as Jesus expresses his relationship with individuals. “Remain in me, as I also remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me” (John 15:4). Extending this relationship, God created us for a continued intimate friendship with himself and calls the believer “friend” (John 15:15). The imagery of the vine (Jesus) and branches (believers in Jesus) provides the supervision process a place for the spiritual director to seek discernment prayerfully into their ministry of spiritual direction. The true supervisor is the Holy Spirit, who guides the supervisor and spiritual director as they minister to others. “The vine is rooted in the good earth of love and the branches reach out to bear fruit because they are grounded in the vine which is Christ; the small shoots open to and see the spirit.”⁸⁹ Remaining in Christ, (the vine), we begin to listen deeply. Loving one another and receiving our shared life in Christ, we will bear fruit. Rooted in the firm foundation, the “good earth of love,” pruned and lifted up, the fruit of supervision is that he or she will see the supervisee grow in their relationship with Christ, being transformed into Christ’s likeness. Each one is connected to another and all are connected to God.

Indwelling in us, the Spirit functions as “fruit producer” and begins to harvest the Spirit’s fruit within our lives, which are manifested as love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control (Gal. 5:22-23).

⁸⁹ Jessica Rose, “Rooted and Grounded in Love: A Theological Framework for Pastoral Supervision,” in *Enriching Ministry, Pastoral Supervision in Practice*, ed. Michael Paterson and Jessica Rose (London, UK: SCM Press, 2014), 26.

The Trinity as a Model of Relationship

Trinitarian theology becomes a starting place for understanding the nature and design of relationship. The word “Trinity” or “Trinitarian” is not found within Scripture; however, it is used here because of the relationship within the Godhead. “[The] one God . . . is triune – Father, Son and Spirit . . . and consequently the confession of the triune God is the *sine qua non* [prerequisite] of the Christian faith.”⁹⁰ As people relate to God as the Trinity and to one another within their communities of faith, spiritual transformation occurs. Stanley Grenz upholds the following:

God wills that the church be a people who in the midst of the fallenness of the present show what God is like. God desires that in and by our relationships with each other we reflect God’s own character and thus shine as the *imago dei*. Effecting the *imago dei* among us is the Spirit’s work. The attempt to understand this . . . [leads to a] discussion of the Trinitarian framework of “life in Christ.” The Spirit brings us, as God’s children, to share in the relationship the Son enjoys with the Father. In this manner, we participate in the love that lies at the heart of the triune God. Participation in God’s eternal love, however, is not ours as individuals in isolation; it is a privilege we share. The Spirit’s goal, in fact, is to mould us together into one people who participate jointly in the love of God and who by our loving relationships show God’s great love to all.⁹¹

This relationship of the Trinity is a powerful picture of love. It expresses a shared spiritual experience of our faith community with “God’s very own interpersonal life.”⁹² Trinitarian theology reinforces the relational nature of God (1 John 5:5-9). The Trinity models mutuality for us. Mutuality within the relationships revealed by the Trinity shapes and shepherds our everyday relationships. As the Holy Spirit communicates within the

⁹⁰ Grenz and Franke, *Beyond Foundationalism*, 170.

⁹¹ Stanley J. Grenz, “Christian Spirituality and the Quest for Identity: Toward a Spiritual-Theological Understanding of Life in Christ,” *Baptist History and Heritage* 37/2 (Spring 2002), 101.

⁹² William A. Barry, *Spiritual Direction and the Encounter with God* (Mahwah, NJ: Paulist, 2004), 91.

Trinity, there is a conversation stirring regarding us. The Holy Spirit, when “We do not know what we ought to pray . . . intercedes for us with groans that words cannot express.” The Trinity invites the supervisor and supervisee to freely receive the everlasting love of the Father, the grace of redemption through the Son and the empowering presence of the Holy Spirit (Rom. 8:26-27).

Supervision as Grace and the Spiritual Gift of Discernment

The framework of grace underlies the spiritual gifts exercised by the supervisor of spiritual directors. Grace is defined as the unmerited favor shown by God to sinners. God showered favor and blessing to all who did not deserve or earn it. Judgment and wrath were deserved, yet favor was shown. Thomas Oden articulates grace is a divine characteristic which reveals the heart of God while the nature of God is revealed as unmerited good will, unearned favor, even toward the ungodly (Rom.5:15-21).⁹³ God distributes his “common grace” to the “whole human race without exception.”⁹⁴ The Gospel of John articulates the Word (Jesus) became flesh on earth, “full of grace and truth” and because of his fullness, we have received “grace after grace” (John 1:14-16). To live in grace, grace, creates a transforming impact on our lives where “all, who with unveiled faces contemplate the Lord’s glory, are being transformed into his image with ever-increasing glory, which comes from the Lord, who is the Spirit” (2 Cor. 3:18).⁹⁵

⁹³ Thomas C. Oden, *The Justification Reader* (Grand Rapids, MI: Wm. B. Eerdmans, 2002), 81.

⁹⁴ Timothy George, *Theology of the Reformers* (Nashville, TN: Broadman, 1988), 210.

⁹⁵ Steve Harper, “Grace,” in *The Upper Room Dictionary of Christian Formation*, ed. Keith Beasley-Topliffe (Nashville, TN: Upper Room Books, 2003), 119.

Titus 2:11-14 reminds us, grace is a “transforming effect of the life of God in the human soul.”⁹⁶ God’s grace first saves us and then trains us to sanctification, not forcing us, but through the power of the Holy Spirit grace teaches us.

By means of faith grace may be given as a gift, a favor received or a privilege granted.⁹⁷ Paul introduces grace (*charis*) into the New Testament, in 1 Corinthians chapter 12, verses 4 to 11 as spiritual graces or spiritual gifts. These inwardly flow from God’s love and are given to all Christians by the Spirit and ordained for the “common good” (1 Cor. 12:7). Kevin Quast, in the *Corinthian Correspondence*, submits “God is the one source for all the gifts and ministries exercised . . . [given for the] collective purpose . . . [to] build up the community as a whole . . . [and] not given to individuals for self-centered goals.”⁹⁸ These “supernatural endowments for service” are given for the “sake of others.” Paul’s list of gifts includes the “discernment of spirits.” Ruth Haley Barton defines discernment as “the increasing capacity to recognize and respond to the presence of God, both in the smaller and larger moments.”⁹⁹

One of the early church fathers, John Cassian, in his *Conferences*, described discernment as the eye and lamp of the body and stressed its foundational role, within the spiritual life, using Matthew as his benchmark; “The eye is the lamp of the body. If your

⁹⁶ Ibid.

⁹⁷ Oden, *The Justification Reader*, 82.

⁹⁸ Kevin Quast, *Reading the Corinthian Correspondence, an Introduction* (Mahwah, NJ: Paulist, 1984), 78-82.

⁹⁹ Ruth H. Barton, “Discernment: Recognizing and Responding to the Presence of God” (lecture, Transforming Community Retreat, Libertyville, IL, January 27, 2013).

eye is good, your whole body will be full of light. But if your eye is bad, your whole body will be full of darkness” (Matt. 6:22-23).¹⁰⁰ Cassian counsels:

This eye sees through all the thoughts and actions of a man, examining and illuminating everything which we must do. And if it is not sound in a man, that is, if it is not fortified by good judgment and by well-founded knowledge, if it is deluded by error and by presumption, this makes for darkness in our entire body.¹⁰¹

David Benner advocates the core task of discernment is “learning to pay attention to God’s personal love for us.”¹⁰² A heart that is attentive to God is a discerning heart. We learn to be attentive to the subtle movements and counter movements of consolation and desolation; toward and away from God.¹⁰³

In essence, discernment invites us to an intimate relationship with God in order to lovingly recognize and acknowledge what God is doing, what God desires and to see God’s perspective. It allows us to align our purposes with God’s purposes, attune our listening ear to the Holy Spirit and to hear and obey God’s voice. We then recognize when something has “seemed good to the Holy Spirit and to us” (Acts 15:28).

The ministry of spiritual direction exists to walk alongside a directee as they pay attention to their experiences of God through discernment, and their movements towards God and counter movements (resistances) away from God, as they continue their spiritual journey. Thomas Green in *Weeds Among the Wheat* suggests not to make the directee dependent upon the director “but to bring the directee to that personal experience of the

¹⁰⁰ John Cassian, *Conferences: The Classics of Western Spirituality*, trans. Colm Luibheid (New York, NY: Paulist Press, 1985).

¹⁰¹ *Ibid.*, 61-63.

¹⁰² Benner, *Sacred Companions*, 116.

¹⁰³ *Ibid.*, 114.

Lord which will enable [them] to make personal discerning judgments about the will of God in his or her life.”¹⁰⁴

In supervision, the spiritual grace of discernment, gives the supervisor and supervisee “the capacity to recognize and respond to the presence and the activity of God.” Moses had the mind of God since he regularly approached God, seeking his direction, and then obediently led the people of Israel towards the Promised Land. As judges were chosen, Moses reminded the Israelites, “the heart of their spiritual leadership” was to be wise and discerning (Deut. 1:13).¹⁰⁵

Discernment creates “space for God’s activity in our lives.” As the supervisor and supervisee practice discernment, God’s wisdom is imparted and “we speak God’s hidden wisdom in a mystery, a wisdom God predestined before the ages for our glory” (1 Cor. 2:7).

Discernment shapes the supervisor with keen insight. Knowing that God is at work within us, forming us into the image of Christ, and noticing the presence and activity of God within us as well as the nudging of the Holy Spirit, we begin to work together and grow in a graced relationship with the Triune God. The discerning supervisor must have an intimate relationship with God, which is noticeable to the supervisee and others. When discernment is received and used by the supervisor there is a definite movement beyond posturing and maneuvering to seek God’s will in all situations (Col. 1:9).

¹⁰⁴ Thomas H. Green, *Weeds Among the Wheat* (Notre Dame, IN: Ava Maria Press, 1998), 62.

¹⁰⁵ *Ibid.*, 193.

Discernment increases the ability to hear God’s voice. As the supervisor practices discernment, their listening ear is attuned to God’s voice and the capacity to know the difference between other voices that vie for our attention increases. While listening to the whispers of God, discernment rises from deep within and clarifies the nudging directing us which way to go. Discernment envelopes the supervisor in peace—not a worldly peace—but a peace that passes all understanding (Phil. 4:7).

Discernment develops a burning heart within the supervisor. Shaping the life of the supervisor, there is an on-going attentiveness and desire to walk, moment by moment, in God’s plans. In addition, there is a growing desire for an intimate relationship with God and a stirring within that knows “all things work together for good to them that love God, to them who are the called according to his purpose” (Rom. 8:28).

Kenneth Pohly proposes that supervision “reveals and activates God’s judgment and grace.”¹⁰⁶ Realities of the human experience, both judgment, and grace, are distinctively faced when we “confront God in Christ in whose presence we are both condemned and restored.”¹⁰⁷ Pohly turns to the basic theme of Jeremiah, as God’s judgment and promise of restoration by his mercy and grace. “I will restore you to health and heal your wounds” (Jer. 30:17). Although the people had broken their covenant with God, who brought them out of slavery, God will make a new covenant (Jer. 30:31-34; Heb. 8:8-12) and “forgive their wickedness and will remember their sins no more” (Jer. 30:34). In the first two chapters of Romans, Paul explains God’s judgment on sinfulness (Rom. 2:2). Then he turns to God’s forgiveness: “all have sinned and fall short of the

¹⁰⁶ Pohly, *Transforming the Rough Places*, 148 - 149.

¹⁰⁷ *Ibid.*

glory of God and are justified freely by his grace” (Rom. 3:23-24). At the heart of judgment, God’s grace prevails.¹⁰⁸ At times, the spiritual director resists supervision, fearful of judgment or perhaps previous experiences of poor supervision; however, grace needs to prevail. When judgment and grace are experienced within supervision, the session becomes “challenging, restorative and exhilarating.”

The Servant Call to Supervision

Maureen Conroy, in the article “The Ministry of Supervision: Call, Competence, Commitment,” submits, “Supervision has the quality of a sacred call. . . . [supervisors are] called by God and a faith community. . . [and are] confirmed by a faith community.”¹⁰⁹ It is a “call within a call”—an expansion of the calling to be a spiritual director. It is a Christ-led, servant leadership; not an “I leadership.” Spiritual direction can be a time where directees are free from the constraints of life, to not only discern the specifics of a call, but to determine if they have been called at all.¹¹⁰ Ruth Haley Barton conveys that “calling is first and foremost the calling to be yourself that self that God created you to be.”¹¹¹ She goes on to say,

Our calling is woven into the very fabric of our being as we have been created by God, and it encompasses everything that makes us who we are: our genetics, innate orientations and capacities, our personality, heredity and life-shaping experiences. . . Vocation does not come from a voice ‘out there’ calling me to be

¹⁰⁸ Ibid., 148-149.

¹⁰⁹ Maureen Conroy, “The Ministry of Supervision: Call, Competence, Commitment,” in *The Soul of Supervision Integrating Practice and Theory*, ed. Margaret Benefiel and Geraldine Holton, eds. (New York, NY: Morehouse Publishing, 2010), 95.

¹¹⁰ Ibid., 94-97.

¹¹¹ Ruth H. Barton, *Strengthening the Soul of Your Leadership: Finding God in the Crucible of Ministry* (Downers Grove, IL: InterVarsity Press, 2008), 77.

something I am not. It comes from a voice ‘in there’ calling me to be the person I was born to be, to fulfill the original selfhood given to me at birth by God.¹¹²

Supervision is grounded in and nurtures a contemplative attitude. Hence, those discerning their call need to spend time being attentive to God and noticing what God desires of them. It is in holy silence, in active prayer and in listening that we seek our true, authentic desires, which “reach into the very heart of our identities.”¹¹³ This challenge is imperative, since it is also at this time that those who are discerning begin to have an “openness to what God desires for [them] and in [them] at this moment, in this place in which [they] are composed and waiting.”¹¹⁴ In the narrative of blind Bartimaeus (Mark 10:46-52), Jesus asked, “What do you want me to do for you?” Jesus often asked this question of those who sought him. Those reflecting on a call to supervision ought to start their journey with the question, “Lord Jesus, what is it that you desire of me?”¹¹⁵ When Jesus desired to do his Father’s will, silence and solitude was sought in prayer (Luke 6:12-13; Matt. 26:36-44). Likewise, it is in the silence and solitude of prayer that “heart speaks to heart” as one is in the active presence of our omniscient Lord. Believers first hear a call to become spiritual directors and then, being called by God and the faith community, discern a call to be supervisors of spiritual directors.

¹¹² Ibid., 77.

¹¹³ Philip Sheldrake, *Befriending Our Desire* (London, UK: Darton, Longman & Todd, 2001), 29.

¹¹⁴ Ibid., 65.

¹¹⁵ Ruth H. Barton, “Desire: The Beginning of the Spiritual Journey” (lecture, Transforming Community Retreat, Libertyville, IL, July 25, 2011).

Authenticating a Call to Supervision

Gordon MacDonald, Chancellor of Denver Seminary and Editor at Large of *Leadership Journal* articulates numerous ways to authenticate a call. He proposes, “Heaven does speak!”¹¹⁶ As supervisors wait for God’s response, the Holy Spirit responds with confidence, “God has put His hand upon you and nudged you toward a particular people, theme, or function.”¹¹⁷ Secondly, the call is usually “confirmed by others who discern the unique work of the Holy Spirit in a particular person.”¹¹⁸ Third, “a call comes with giftedness—that mysterious empowerment of capacity and spirit that God visits upon the “call-ee.”¹¹⁹ MacDonald continues, “[when] people are in alignment with their call, something powerful happens, and we, the observers are all left in amazement.”¹²⁰ Finally, when the call is accessed, there are “results.” MacDonald advocates that these questions need to be asked: “Are people impacted by the person supposedly called? Are they drawn to Jesus? Do they grow in Christlikeness? Are they motivated to greater commitment and vision?”¹²¹ Spiritual directors and/or supervisors discerning a call to the supervision of spiritual directors must spend time in prayerful reflection, pursuing the call.

¹¹⁶ Gordon MacDonald “God’s Calling Plan,” *Leadership Journal* (Fall, 2003): 3, www.christianitytoday.com/le/2003/fall/3.35.html.

¹¹⁷ *Ibid.*, 3.

¹¹⁸ *Ibid.*, 4.

¹¹⁹ *Ibid.*, 4

¹²⁰ *Ibid.*, 4.

¹²¹ *Ibid.*, 5.

Paul in the Letter to the Ephesians, urges the reader and thus the supervisor, to “live a life worthy of the calling,” a life that is “humble and gentle.” He adds, “be patient . . . love . . . keep the unity of the Spirit” (Eph. 4:1-3). This “unity is a divine gift, but it must be cultivated and cherished.”¹²²

The call to supervision of spiritual directors is not to be taken carelessly. Supervision is a call to servanthood with an awareness that the calling is to be a “servant of servants.” Jesus said: “You did not choose me, but I chose you and appointed you” (John 15:16). This calling is not to “lord it over” or “exercise authority” over supervisees but to walk in humble and gentle Christlike posture, in the spirit of Jesus, who “did not come to be served, but to serve” (Mark 10:42-45) and now identifies us as “friends” (John 15:15).¹²³ Dietrich Bonhoeffer cautions the reader about their call and community: “Alone you stood before God when he called you; alone you had to answer that call; alone you had to struggle and pray, and alone you will die and give account to God.”¹²⁴

Biblical Models of Supervision

Two are better than one, because they have a good return for their labor: If either of them falls down, one can help the other up. But pity anyone who falls and has no one to help them up. Also, if two lie down together, they will keep warm. But how can one keep warm alone? Though one may be overpowered, two can defend themselves. A cord of three strands is not quickly broken.

--Ecclesiastes 4:9-12

¹²² Ralph P. Martin, *Ephesians, Colossians, and Philemon* (Louisville, KY: John Knox, 1992), 48.

¹²³ Pohly, *Transforming the Rough Places*, 136.

¹²⁴ Dietrich Bonhoeffer, *Life Together* (New York, NY: Harper One, 1954), 77.

Old Testament Models

Jethro and Moses

In Exodus 18, Jethro, Priest of Midian (Exod. 3:1) and father-in-law of Moses, gives guidance to Moses, the spiritual leader of the Israelites. Moses' life was a commitment to intercessory prayer for the Israelites. Consistently, Moses not only spoke the Word of God to the Israelites, but also regularly represented them as an intercessor before God. In this narrative of Jethro, he is given the present-day role of wise supervisor to Moses. Jethro met privately with Moses, gave opportunity for personal updates (Exod. 18:7); was attentive and listened to the account of the Israelites' journey (Exod. 18:8); affirmed the blessings of Moses' leadership, praised God for the Israelites deliverance (Exod. 18:9-10), celebrated (Exod. 8:9) and worshiped with Moses (Exod. 18:12). Jethro, an experienced spiritual leader, also observed Moses as he sat as judge (Exod. 18:14); asked reflective questions (Exod. 18:15); recognized Moses' sense of indispensability (Exod. 18:15-16) and gave informed counsel (Exod. 18:18-23).

Jethro, maintained a supportive attitude towards Moses, as he prudently discerned God's movement in the life of Moses. Functioning as supervisor, Jethro was able to "nurture [Moses'] leadership by broadening the view, enabling the supervisee [Moses] to be more objective in the process of making meaning. . . . through the capacity to deeply reflect on a situation . . . to enhance, refine, or alter [his] perspectives."¹²⁵ Moses was "on a sure path to spiritual exhaustion," representing the Israelites before God, and yet, as words of wisdom flowed from Jethro, a strategy was fostered for guiding the people

¹²⁵ Debra Jackson, "Nurturing Ministerial Leadership Through Supervision," in *The Soul of Supervision. Integrating Practice and Theory*, ed. Margaret Benefiel and Geraldine Holton (New York, NY: Morehouse Publishing, 2010), 47.

through other spiritual leaders (Exod. 18:19-26). Jethro, “the friend of God,” became a spiritual friend and supervisor to Moses, God’s leader.¹²⁶ Moses was shaped and transformed into a person of prayer throughout his journey of difficult leadership to the Israelites. Despite difficulties, he was faithful in intercessory prayer on behalf of the Israelites (Exod. 15:23-25, 17, 32:30-32; Num. 11:2, 12:13, 14:19, 16:46-47).¹²⁷

Joshua

Joshua’s character suggests that he carried on the role of Moses with intercessory prayer (Exod. 32:30-34, 33:7-23; Num. 14:13-19, 21:7-9; Josh. 7:7-9).

Joshua continually demonstrated his faith in God as he led the people of Israel out of the wilderness and into the Promised Land. Nearing the end of his life, Joshua summoned the leaders of Israel and encouraged them to be obedient and do all things God’s way, recounting God’s faithfulness to his Word. What a role model for supervision! Steadfast, obedient, taking God’s instruction to heart, and fully shaped by his intimate relationship with God: this was Joshua.

Be very strong; be careful to obey all that is written in the Book of the Law of Moses, without turning aside to the right or to the left. . . . So be very careful to love the LORD your God (Josh. 23:6, 11).

New Testament Models

Jesus

Jesus is our predominant model for supervision. Jesus studied the Scriptures from childhood on. Luke Chapter 2, verse 52, confirms, “And Jesus grew in wisdom and

¹²⁶ Barton, *Strengthening the Soul of Your Leadership*, 102.

¹²⁷ *Ibid.*, 138-145.

stature and in favor with God and man.” He knew the transformational nature of the Scriptures of his time deeply and quoted the Torah throughout his ministry. Scripture authorized, informed, and guided his life, from the cradle to the grave, and to his heavenly home. His rhythm of prayer and reciting the Shema (Deut. 6:4-5) gave an example for the spiritual director and encourages the supervisor to likewise engage in Scripture.

Nearing the end of the wilderness experience (Mark 1:12-13; Luke 4:1-3), Jesus is tested by Satan to prove his identity and power. Jesus resists. Wendy Miller, in *Jesus, our Spiritual Director* notices, in the “quiet of wilderness solitude, he has learned to be present to the inner space of his soul . . . he discerns the Spirit drawing his attention to the evil intent of the devil’s offer.”¹²⁸ Jesus spent forty days in the wilderness. Miller goes on to say, “The invitation of the wilderness is to wait, to allow the various parts of our selves (sic) to wear themselves out arguing, debating, and figuring out ways of escape. In time, they tire and sit down on the ground.”¹²⁹ It is in waiting and in the quiet solitude of the wilderness that the supervisor begins to tune their heart towards attentive listening and readiness for God’s voice and the Holy Spirit’s guidance.

Jesus was a “parabolic teacher.” The supervisor of spiritual directors uses parables, just as Jesus did, as Thomas O’Connor observes,

¹²⁸ Wendy Miller, *Jesus, Our Spiritual Director: A Pilgrimage through the Gospels* (Nashville, TN: Upper Room Books, 2004), 63.

¹²⁹ *Ibid.*, 65.

to challenge the assumptions and world view of the listeners. The supervisor points to the unexpected and overlooked in the ordinary events. . . . Uncovers aspects of the ministry that the supervisee did not notice in the practice of ministry . . . [and as a result] the unexpected and unseen in the supervisee's practice of ministry is opened up, supported and/or challenged.¹³⁰

Likewise, Jesus asked questions that invited reflection and self-disclosure. "Who do you say I am?" (Matt. 16:15), "What do you think?" (Matt. 17:15, 21:28; Mark 14:65), "What do you want me to do for you?" (Mark 10:51),"Who is it you are looking for?" (John 20:15), "What is that to you?" (John 21:22-23). The supervisor, skilled in open-ended questions, "invites reflection rather than a simple yes or no response," which may close down the supervisee's reflection rather than motivate them to respond in detail.¹³¹

Jesus understood authentic relationships well. In addition, we might say Jesus was the epitome of a supervisor (mentor, coach, counselor, friend or guide). Jesus' exchanges with the disciples helped them grow and strengthen their relationship with God. Tilden Edwards, in *Spiritual Friend*, suggests the framework for Jesus' guidance was "the paradoxical transcendence and intimacy with God, and the fruits of the Law, discernment, and empowered compassion." The New Testament provides ample archetypes of Jesus' supervisory practices.¹³²

The primary example of supervision is Jesus and the disciples. "Lord, teach us to pray" (Luke 11:1) was the request of Christ's disciples, men of Jewish background who had been taught to pray as children, desiring a teachable moment,. Jesus started his prayer with "Our Father," an intimate address, rarely used in the Old Testament. Jesus taught

¹³⁰ Thomas St. James O'Connor, *The Clinical Pastoral Supervision and the Theology of Charles Gerkin* (Waterloo, ON: Wilfrid Laurier University Press, 1998), 14.

¹³¹ Miller, *Jesus, Our Spiritual Director*, 66.

¹³² Tilden Edwards, *Spiritual Friend*, 39.

them to pray (Matt. 6:5-15). His rhythm of prayer included rising early (Mark 1:35), speaking God's words (John 14:10), addressing God as Abba Father (Mark 14:35-37; Rom. 8:15; Gal. 4:6) and not praying as hypocrites (Matt. 6). Although, we do not know for certain, but can assume that Jesus also kept the morning and evening hours of prayer reciting the *Shema* (Deut. 6:4-5).¹³³ Supervisors of spiritual directors, by virtue of their original calling as spiritual directors, make prayer a dedicated part of daily life.

Jesus spent much of his ministry with the disciples endeavoring to communicate the concepts of the paradoxical transcendence and intimacy with God as they grew in their faith and spirituality. The following are but a few examples: Jesus displaying leadership in calling the disciples (Matt. 4:18-22, 9:9-13; Mark 1:16-20, 2:14; Luke 5:27-32; John 1:35-51); Jesus setting an example (in healing, miracles, feeding the hungry) and then telling the disciples to do likewise (Luke 10:37); Jesus healing (Matt. 8:1-4, 10:1-16; Mark 2:1-12, 3:13-19; Luke 6:12-16, 8:26-39); Jesus teaching transformational spirituality, ethics and deeper spiritual meanings such as marriage and divorce (Matt. 5:31-32, 19:1-12; Mark 10:1-12; Luke 16:18); Jesus loving enemies (Matt. 5:38-40); Jesus resting (Mark 6:31); Jesus discipling (Luke 8:19-25); and Jesus displaying servanthood (John 13:1-2).

Before the crucifixion, Jesus promised the disciples “another advocate . . . the Spirit of truth. The world cannot accept him because it neither sees him nor knows him. But you know him, for he lives with you and will be in you. I will not leave you as orphans; I will come to you” (John 14:16-18). The true spiritual director is the Holy Spirit, the advocate. Even as Jesus taught the disciples to pray, today the Holy Spirit is

¹³³ Leslie T. Hardin, *The Spirituality of Jesus* (Grand Rapids, MI: Kregel Publications, 2009), 26-38.

the teacher of prayer for we are all beginners and do not know how to pray.¹³⁴ At Pentecost, the Holy Spirit gathered the first followers of Jesus together in prayer. The Spirit taught them to remember Jesus, to recall the Jewish Scriptures, to break bread and to identify a new creation in the waters of baptism. The Word of God says, “In the same way, the Spirit helps us in our weakness. We do not know what we ought to pray for, but the Spirit himself intercedes for us through wordless groans. And he who searches our hearts knows the mind of the Spirit because the Spirit intercedes for God’s people in accordance with the will of God” (Rom. 8:26-27).

On the night Jesus was betrayed; Jesus prayed, “Not as I will, but as you will” (Matt. 26:39) and later, “Father, . . . may your will be done” (Matt 26:42). Doing ministry within God’s will and calling is an essential attribute of a supervisor of spiritual directors.

Paul and Timothy

Paul of Tarsus never met the human Jesus; nevertheless, he had profound inner knowledge of him. On the road to Damascus, Paul saw the risen Christ (Acts 9:1-9) was converted and commissioned (Acts 9:3-9; 22:6-11; 26:12-18) and was now “in Christ.” Paul’s experience was elevated above that of the other apostles (Acts 22).¹³⁵ Paul continued the “constant” of supervision that Jesus modeled. Throughout his ministry, he served and shared with the community for their spiritual growth, their maturity in Christ, and their development of the confidence that humans can be in relationship with the holy. Paul assumed a developmental vision of spirituality and fostered both beginners in the

¹³⁴ Ruth H. Barton, “Transitions in the Life of Prayer” (lecture, Transforming Community Retreat, Libertyville, IL, January 29, 2012).

¹³⁵ Kevin Quast, *Reading the Corinthian Correspondence: An Introduction*. (Mahwah, NJ: Paulist, 1994), 9-10.

faith, who were ready to feed on milk, as well as the more mature in Christ, who were feeding on solid food—“those with spirit-filled knowledge” (1 Cor. 3:2, 2:13-16; Eph. 4:13-15; Col. 1:10).¹³⁶ Unwavering to fulfill his calling to carry the good news of Jesus Christ to the Gentile world, Paul continued his mission until the end.¹³⁷

Throughout Paul’s letters, he frequently appeals to the readers to examine his life and character and to imitate his life (1 Thess. 1:5–7; 1 Cor. 4:15-16, 11:1; Phil. 3:17, 4:9). Timothy is the principle recipient of Paul’s supervision and Paul refers to him as “son” (1 Cor. 4:17). Through years of traveling together, a relationship of deep spiritual friendship was fostered through a “community field experience” (1 Thess. 3:2, 6; 1 Cor. 4:17; Phil. 2:19-23, Philem. 1; Rom. 16:21) and regular spiritual practices of prayer and retreats. Paul instructs Timothy, “What you heard from me, keep as the pattern of sound teaching . . . Guard the good deposit that was entrusted to you—guard it with the help of the Holy Spirit who lives in us” (2 Tim. 1:13-14). Paul’s spiritual accompaniment of Timothy included instructions (1 Tim. 3:14), dealing with false prophets (1 Tim. 1:3), relational strategies, dispersing charity (1 Tim. 5:3), dealing with divisive issues (2 Tim. 2:14, selection for the offices (1 Tim. 3:1-13), the strength and power of the Word of God (2 Tim. 3:14-17), remembering his calling (2 Tim. 1:6-12), and fulfilling his ministry (2 Tim. 4:5-8). Paul’s final charge to Timothy was

You, however, know all about my teaching, my way of life, my purpose, faith . . . continue in what you have learned . . . Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness, so that the servant of God may be thoroughly equipped for every good work (2 Tim. 3:10-17).

¹³⁶ Edwards, *Spiritual Friend*, 42.

¹³⁷ Quast, *Reading the Corinthian Correspondence*, 10.

Paul is an authentic pastor of souls and a supervisor to Timothy. He models, for twenty-first century supervisors, the relationship of supervisor to supervisee, and the supervisor as “servant to the servant.” Proverbs chapter 20, verse 5 (NIV) reads, “The purposes of a person’s heart are deep waters, but one who has insight draws them out.” Paul, the pastor, spiritual director and supervisor had profound discernment, grasping the innermost “intentions of the heart” of those he tended. He supervised so others might develop clarity regarding their purpose and inner movements. His letters convey his deep, compassionate love for Timothy and for those he served.

Chapter Two Summary

As established at the start, Chapter 2 is a reflection on the theological sources for a ministry-based project in supervision. This chapter has shown the theological understanding under the guidelines of “Scripture, tradition, and culture.” It has discussed Scripture and supervision, relationship, the Trinity as a model of relationship, Supervision as grace and calling. It is a starting point for a theological foundation for supervisors of spiritual directors. It has set a framework for spiritual direction within the church. Finally this chapter gave an introduction to the historical context of spiritual direction and supervision.

For the evangelical Protestant, Scripture must be a sovereign foundation, which is evidenced throughout this chapter. To conclude, the indigenous Maoris of New Zealand formed a focus on supervision. They claim that, “For us Maoris, supervision is gathering the treasures of the past into competencies of the present for the wellbeing of the

future.”¹³⁸ This definition, from the indigenous peoples of another land, articulates tradition and culture and, when encompassed with Scripture, gives rise to the depths and soul of supervision for spiritual directors.

¹³⁸ Margaret Benefiel and Geraldine Holton, eds. *The Soul of Supervision: Integrating Practice and Theory* (Harrisburg, PA: Morehouse, 2010), vii.

CHAPTER 3

CONTEXTUAL ANALYSIS

This project is about fostering an evangelical practice of supervision for spiritual directors. Thus far, this thesis has described the purpose and theological support for supervision. Chapter 3 now sets the ministry context, introduces a literary review of current published models of supervision for spiritual directors, and reviews the research tools of qualitative and grounded theory research. The project that is the object of this thesis had three stages, which necessitated multiple methods of research. The use of multiple methods is “a strategy that adds rigor, breadth, complexity, richness and depth”¹ to this research project. Qualitative and quantitative measures were used throughout the project. Program development was utilized during the training stage and ground theory method allowed theory to emerge from the data collected.

Analysis of Ministry Context

Supervision of spiritual directors for this thesis necessitates briefly acknowledging cultural influences within Canada that affect the ministry of spiritual direction and that of supervision, especially within the context of the Canadian evangelical tradition. Although this project is predominately Canadian, stage two research included the wider landscape of North America, Oceania, and Great Britain.

¹ John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research* (London, UK: SCM Press, 2006), 51.

Canadian Culture

What makes Canada distinct? In an exquisite article by Titus Guenther, Associate Professor, Theology & Missions at the Canadian Mennonite University, Winnipeg, Manitoba, he identifies three unique distinctions of Canadian culture. His article suggests Canadians nurture a “spirit of cooperation,” are “hospitable toward[s] difference” and “have developed the ability towards critical thinking.” There is societal awareness throughout Canada, which assumes social assistance programs, health care, and pensions will always be available for Canadians. Canadian culture has primarily been influenced by European immigration, predominately of British and French settlers in the nineteenth century, and the aboriginal, indigenous peoples of Canada. Together each adapted to the others’ ethnic differences that led to a diverse nation. After the Second World War, Canada became known as a diverse, multi-cultural country that welcomed all nationalities, generating international migration to Canada and creating a cultural mosaic, which continues today.² One important aspect of social change within Canada’s church congregations and denominations is international migration. Increasingly, immigrants and refugees now arrive from Africa, Asia, and Latin America. These are comprised of Muslims, Hindus, and Sikhs, as well as Christians from these regions. The influx of Christian international migration into Canada is increasingly seen in the increase of

² Titus F. Guenther, “Anabaptist Witness in a Postmodern Society: A Canadian Case Study” in *Anabaptist Witness in a Postmodern Society*, (Mt. Joy, PA: New Life Ministries, 1998), 15-19.

multi-national congregations.³ With this arrival, new methods of worship, community and prayer life are continually being introduced.

Canada is culturally influenced by the American culture through language, social media, shared border, proximity, and migration. Although Canada's land mass surpasses that of the United States, its population does not. Statistics Canada estimates the 2014 total Canadian population to be 35,540,400 people⁴, whereas the U.S. Census Bureau estimates the State of California population alone to be 38,802,500⁵ for the same period. This demographic difference has influenced Canadian values, attitudes and just what gives life meaning. CNN daily news casts echo global events into Canadian homes, American publishing houses equip the reader and United States fashion houses dominate the catwalks. The influences of America are also seen throughout evangelical Canadian churches through training and discipleship resources, Vacation Bible School materials, the arts and music, and theological training.

As a plethora of spiritual resources abounds, Canadians and Americans, as well as global evangelicals, need to be cognizant of what is informing them spiritually. International migration has brought pluralistic, multi-cultural, multi-national congregations and world religions to Canada. New ideas, traditions and now a secular

³ Sam Reimer and Michael Wilkinson, "A Demographic Look at Evangelical Congregations," *Church and Faith Trends* 3, no. 2 (August 2010), accessed January 25, 2015, <http://www.evangelicalfellowship.ca/page.aspx?pid=7329>.

⁴ Statistics Canada, "Annual Demographic Estimates: Canada, Provinces and Territories," accessed January 1, 2015, <http://www.statcan.gc.ca/pub/91-215-x/2014000/aftertoc-aprestdm1-eng.htm>.

⁵ "U.S. Census Bureau: State and County Quick Facts," Data derived from Population Estimates, American Community Survey, Census of Population and Housing, accessed February 6, 2015. <http://quickfacts.census.gov/qfd/states/06000.html>.

society which diminishes the person of Christ is becoming culturally acceptable. With this, many evangelicals are searching for their spiritual formation in eastern religions and aboriginal spirituality, sometimes merging them into a new spirituality under the guise of spiritual formation. Evan Howard founder/director of Spirituality Shoppe and the Evangelical Center for the Study of Christian Spirituality gives caution, as well as an explanation of this recent phenomenon:

we must realize that *Christian* spiritual formation is the process by which believers become more fully conformed and united to *Christ*. The source of transformation is the Spirit of Christ. Spiritual formation develops primarily in the context of a relationship with Christ. The aim of formation is conformity to and union with Christ. While other traditions may provide helpful and legitimate insights into human “integration,” they do not (indeed they *cannot*) express what conformity to or union with *Christ* involves.⁶

The Evangelical

In Chapter one of this thesis, “evangelical” was defined through historian David Bebbington’s distinctive characterization of evangelicals: conversionism, a born again experience; activism, outward expressions of the gospel and social reforms; biblicalism, the Bible as the ultimate authority, and crucicentrism, redemption through Christ’s sacrifice on the cross, and resurrection. The 16th century Bible translator, William Tyndale (ca.1494-1536), highlighted the relationship between the Greek adjective “evangelical” and the English noun “gospel,” when he wrote that “evangelical” suggests

⁶ Evan Howard, “Three Temptations of Spiritual Formation,” *Christianity Today*, 46, no. 13 (December 9, 2002): 46, <http://www.christianitytoday.com/ct/2002/december9/4.46.html> (accessed February 2, 2015).

“good, merry, glad and joyful tidings,” which make the “heart glad, and . . . [the person] sing, dance and leap for joy.”⁷

In Canada, as in America, evangelicals focus on the triune God, the authority of Scripture, faith, the divine and human nature and centrality of Jesus, a personal conversion and relationship with Christ through faith, evangelism and discipleship. Scripture tends to be approached with an intellectual and cognitive focus. Inductive Bible studies and discipleship programs are a standard methodology for Christian growth and development. Programs of any kind that do not lead to Christ are held in suspicion.

Evan Howard, further notes in a *Christianity Today* article:

because of our role as “protectors of the faith,” evangelicals have been slow to welcome the trends regarding Christian spiritual formation. The intentional use of imagination in prayer, the idea of “listening” or “centering” prayer, and the notion of spiritual “direction” have resembled, to some, too much of what we have meant to keep *out* of Christianity: New Age ideas and works righteousness. Hence, we have traditionally kept spiritual formation at arm's length.⁸

The sense of just “being” with God, to rest in God, is foreign to the evangelical and may also be viewed suspiciously. Evangelical Jeannette Bakke, in an interview with Jennifer Disney in *Christianity Today*, explains:

Evangelicals are listening for God in ways that are different from our usual understanding of discipleship. We are looking at many Christian disciplines, including prayer, silence and solitude, discernment, journaling, and others. . . . Spiritual direction is one of these disciplines many evangelical Christians are learning about and exploring.⁹

⁷ D. Bruce Hindmarsh, “Contours of Evangelical Spirituality” in *Dictionary of Christian Spirituality*. ed. Glen G. Scorgie (Grand Rapids, MI: Zondervan, 2011), 146.

⁸ Howard, *Three Temptations of Spiritual Formation*, 46.

⁹ Jennifer H. Disney, “Making Space for God,” *Christianity Today*, 45, no. 6 (April 23, 2001): 88.

Bakke also proposes that this movement towards holistic spirituality should include spiritual direction:

People are hungry for authentic spiritual companionship. Many are concerned about the crassness of the larger culture, and the fracturedness and pace of life—they desire to slow down and notice more about who they are and how to be connected with God. They are dissatisfied with what feels like a lack of significance and are seeking something more.¹⁰

Today, evangelicals are moving towards spiritual formation, the practice of spiritual disciplines and the pastoral ministry of spiritual direction. They thirst for spiritual vivacity. They come with a devotion to Scripture and strong scriptural foundations, seeking the experience of the presence of God. They want their faith to move from their head to their heart, to open their hands in prayer, and to serve others.

Evangelical seminaries, churches, and parachurch ministries are moving towards a holistic spirituality. David Sherbino, author, pastor and Professor of Spirituality and Pastoral Ministry at Tyndale University, College and Seminary (Toronto, Ontario), notes that “We have a really significant program that seeks to embrace the whole person rather than strictly the intellect.”¹¹ Victor Shepherd, author and Professor of Systematic and Historical Theology, in the same article, clarifies,

Spiritual formation is certainly not new but it’s being newly discovered by some elements of Protestantism . . . Doctrine is a matter of the head, and this is an attempt to balance the head with the heart. . . Such balance, of course, never means engaging any teaching that detracts from the lordship of Jesus Christ or runs counter to the logic of Scripture.¹²

¹⁰ Disney, *Making Space for God*, 88.

¹¹ Dayna E. Mazzuca, “Hungry for God,” *Faith Today* (May/June 2008), <http://evangelicalfellowship.ca/page.aspx?pid=5637> (accessed January 5, 2015).

¹² *Ibid.*

Evangelicals today are moving from a surface reading of the word, from intellectual thought to experiential relationship, from the informational to the formational, and to transformation.

A World Context

The ministry of spiritual direction has been part of the history of the Christian Church and is growing within the evangelical church. Contextually, then, supervision is also a ministry within the Church. The practise of spiritual direction within the framework of Christian community, in its “smallest communal form” can be recognized as “where two or three gather in my name, there am I with them” (Matt. 18:20).¹³ As two gather in the name of Jesus Christ, the intent is to pay attention to the movement of the Holy Spirit at work within and throughout their lives, for Godly transformation (sanctification) of self and for the sake of others.¹⁴

Evangelical spiritual directors need experienced supervisors who were first spiritual directors themselves. They need to have a firm biblical foundation, a strong theological identification with evangelical tradition, and a tri-focal lens which pays attention to how God’s grace flows from the living vine, extending from the roots and vine to the branches and to others. Supervisors require an ethical and deep understanding of spiritual values and practices, including the diversity of the global landscape in which the spiritual director serves. They are the “servant of servants.”

¹³ Tilden Edwards, *Spiritual Director Spiritual, Companion* (Mahwah, NY: Paulist Press, 2001), 20-21.

¹⁴ Ibid.

George Aschenbrenner, S.J., suggests “not everyone is meant to be a spiritual director, nor is everyone meant to be a supervisor,” and deems, “without the professional supervision that spiritual directors deserve, the variety of programs available would be less competent and less trustworthy.”¹⁵ Maureen McDonnell, Assistant Professor of Pastoral Theology at Regis College, University of Toronto, hopes “supervision will become fundamental to the ministry [of spiritual direction] and service of all spiritual directors regardless of their years of service.”¹⁶

Contemporary literature indicates that supervision is considered necessary for spiritual directors during their formation and ongoing ministry. In the context of supervision, the oldest multi-faith Association, Spiritual Directors International, confirmed supervision as vital to the formation of spiritual directors during their 2011 and 2012 Spiritual Directors International gatherings.¹⁷ However, during stage two of this research project, it became apparent that there is a wide range of views among supervisors about what comprises adequate and effective supervision. Presumptions included an extension of spiritual direction, expansion of practicums, consultative problem-solving/shaping when needed, peer group supervision, to monthly individual supervision where process, content, and self-growth were explored. In the province of

¹⁵ Maureen Conroy, *Looking into the Well: Supervision of Spiritual Directors* (Chicago, IL: Loyola University Press, 1995), xiv-xv.

¹⁶ Maureen McDonnell, “A Contemplative Spirituality to Guide the Supervisory Process,” *Presence Journal*, 19, no.1 (March 2013): 42.

¹⁷ McDonnell, *A Contemplative Spirituality*, 42; Spiritual Directors International, inaugurated in 1989, is a wide-ranging global community which sustains the ministry of spiritual direction and spiritual directors. Committed to the ministry and service of spiritual companionship, it represents over fifty spiritual traditions and 6,000 plus members and serves as a multi-faith organization sharing common concerns, passions and commitments within the ministry of spiritual direction. <http://www.sdiworld.org/>

Ontario and throughout many areas of North America, supervision within the evangelical tradition, on many occasions continues to be an extension of a seminary spiritual direction course. Practicum supervisors continue with graduates as facilitators of peer and group supervision. In an initial spiritual director's survey for this project, it was found that, at that time, eighty-seven percent had supervision firmly in place, with fifty-seven percent involved in group supervision. In conversations throughout the research, some spiritual directors felt there was no need to continue supervision since "training was completed," while others could not find an "experienced" supervisor. The question of whether supervision had underpinnings of a profession or vocation arose on several occasions.

To date, there are no governmental oversight bodies for spiritual directors or supervisors within North America. The Canadian Council of Professional Certification, (CCPC) was granted a Federal Charter by letters of patent under the provisions of Part II of the Canada Corporations Act to certify spiritual directors and supervisors.¹⁸ There is no overriding council within the United States.

Literary Review

As evangelicals open themselves to spiritual formation and the spiritual discipline of spiritual direction, many "how to" books are now on the market. A review of recent

¹⁸ Canadian Council of Professional Certification, <http://www.ccpcglobal.com/about/> (accessed January 1, 2015); Twelve months internship and "500 face-to-face" hours of direction with a directee are the minimal qualifications for certification with the Canadian Council of Professional Certification (CCPC) as a spiritual director. For further information see: <http://www.ccpcglobal.com/certification/certified-spiritual-director-csd/>; Two years Certified Spiritual Director registration by CCPC, completion of an approved supervision course and the supervision of six spiritual direction practicum students for a total of thirty-six hours are the minimal qualifications for certification as a supervisor of spiritual directors (CSDS). See: <http://www.ccpcglobal.com/certification/certified-spiritual-director-supervisor-csds/>

literature in the field of spiritual direction found numerous literary works written by evangelicals, including Jeannette Bakke, Ruth Haley Barton, Adele Ahlberg Calhoun, Larry Crabb, Morris Dirks, Robert Mulholland and Dallas Willard along with Canadians David Benner and Gordon Smith. However exploring literary works for the supervision of spiritual directors found only two works; *Looking into the Well: Supervision of Spiritual Directors* and *Supervision of Spiritual Directors: Engaging in Holy Mystery*, directly represented the subject. However numerous articles in Journals and a few chapters within spiritual direction books were discovered. The question of what information presently exists was essential to this project. There is a lack of literature discussing the supervision of spiritual directors.

Models of Supervision for Spiritual Directors

Supervision of spiritual directors assumes many forms, including meeting in person with an individual, a group with a facilitator or a peer-group, calling on Skype or by telephone and, at time's, through email. Passé are the days when spiritual directors did not have access to trained supervisors because of geographical locations. The following, models created for the supervision of spiritual directors, are in their chronologically established order.

The Center for Religious Development Model (CRD)

The Center for Religious Development was founded by six Jesuit priests, members of the Society of Jesus, a religious order within the Catholic Tradition, in 1971

and operated until 2009.¹⁹ The Center broke new ground during the twentieth century with their original spiritual direction training, outlined in the book *Witnessing to the Fire: Spiritual Direction and the Development of Directors, One Center's Experience* and also, in the development of a model of supervision which is now known as the Center for Religious Development Model (CRD).²⁰ An uncommon feature of their application process was the requirement of a Clinical Pastoral Education unit, not found in other models.²¹ William Barry and William Connolly were two of the original founding Jesuits of the CRD. The CRD model was summarized in *The Practice of Spiritual Direction*, Chapter Eleven, and *Witnessing To the Fire*, Chapter Seven of the book. The goal of supervision for the CRD model is to help the spiritual director “become more helpful in promoting the other people’s relationship with God—in other words, to help them become more able spiritual directors.”²² Barry and Connolly go on to say that the focus of supervision for spiritual directors is “on the person being supervised and on his or her growth as a helping person.”²³ Methodology for the CRD model incorporates “process or case notes, taped interviews, and verbatims, as well as individual and group supervision which were all focused on the experience of directors giving spiritual direction.”²⁴ In the

¹⁹ William A. Barry and William J. Connolly, *The Practice of Spiritual Direction*, 2d ed. (New York, NY: HarperOne, 2009), xii.

²⁰ Madeline Birmingham and William Connolly, *Witnessing to the Fire: Spiritual Direction and the Development of Directors, One Center's Experience* (Kansas City, MO: Sheed & Ward, 1994).

²¹ *Ibid.*, 109.

²² Barry, *The Practice of Spiritual Direction*, 186.

²³ *Ibid.*

²⁴ Ruffing, *An Integrated Model of Supervision*, 24.

course of this model, Madeline Birmingham suggests “supervision is never just casual chatting. It is a serious attempt to help directors move from knowledge about spiritual direction to being absorbed in the experience of the directees who are trying to be absorbed in God.”²⁵ This is a practicum model.

Looking into the Well Model

Maureen Conroy, a Sister of Mercy, has written the most comprehensive methodology of supervision of the spiritual director. Fundamental to present supervision models used throughout the world is her book, *Looking at the Well: Supervision of Spiritual Directors*. This model strongly emphasizes a contemplative methodology and focuses on “discerning interior movements.”²⁶ She further develops the Center for Religious Development model, by describing the supervision process, the use of verbatim and the identity of five skills of the supervision session (listening, exploring, practical application, role-playing and feedback).²⁷ Additionally her model incorporates seven phases of the supervisory experience which develops a spiritual director’s “discerning heart.” The seven phases involve: prayerful preparation before a session, attentiveness during a direction session, prayerful reflection after a direction session, writing a verbatim on a session, individual or peer group supervision, prayerful reflection on a supervision session and application of insights.²⁸ Conroy indicates, that supervision is a

²⁵ Birmingham, *Witnessing to the Fire*: 158.

²⁶ Maureen Conroy, *Looking into the Well: Supervision of Spiritual Directors*. (Chicago, IL: Loyola Press, 1995), xviii.

²⁷ *Ibid.*, 51.

²⁸ *Ibid.*, 121-131.

“God-centered and contemplative experience, supervisors must develop a prayerful, discerning stance” along with a “clear focus, appropriate use of supervision skills and a keen self-awareness.”²⁹ She suggests three dimensions of discernment for supervisors self-development: “(1) the growth of the spiritual director; (2) the supervision experience itself and (3) the supervisor’s inner experience and stance while supervising,”³⁰ and groups them under two perspectives. Perspective one encourages the supervisor to explore with the director, the inner movements of the director, areas of unfreedom and vulnerable issues, growth in freedom, any significant insights and practical applications. She urges the supervisor to monitor the supervision experience by “reflecting on the focus, purposes, process, and skills” that were used. Valuable questions are provided for the supervisor to consider their own inner experience and stance through exploring their own interior movements, areas of unfreedom or vulnerable issues, God’s presence, together with the supervisor’s stance and any significant insights.³¹ Perspective two evokes a periodic reflection on supervision that includes reflecting on the individual spiritual directors growth and the supervisor’s inner awareness and personal growth.³²

This model first focuses on the director’s: experience of interior movements, contemplative attitude/approach, personal issues within the sessions and secondly with the directee-Director: ongoing relationship plus their moral, theological and cultural

²⁹ Ibid, 135.

³⁰ Ibid.

³¹ Ibid., 136 - 141.

³² Ibid., 142 - 143.

differences.³³ Conroy testifies, “In its purest sense, however, supervision focuses primarily on the helping person’s inner experience and responses.”³⁴ Conroy explains the overall purposes of supervision: “(1) exploring interior movements of spiritual directors; (2) bringing their areas of darkness into the light; and (3) encouraging directors’ growth in interior freedom in order to linger with directees’ experiences.”³⁵ Conroy’s work provides samples of reflections, evaluations and verbatims.

An Integrated Model

Janet Ruffing, RSM, a Sister of Mercy, is Professor Emerita of Spirituality and Spiritual Direction at Fordham University and presently professor in the practice of spirituality and ministerial leadership at Yale Divinity School. She is a prolific writer. Ruffing integrated the Center for Religious Development model and *Looking into the Well* model by Maureen Connolly into a third model, called, “An Integrated Model of Supervision.”³⁶ This model takes the strengths of the first two models and adds a pastoral counseling perspective from Barry Estadt’s core process of supervision in *The Art of Clinical Supervision*.³⁷ The model focuses on “the experience of the director in spiritual

³³ Ibid., 12-14.

³⁴ Ibid., 13.

³⁵ Ibid., 14.

³⁶ Janet K. Ruffing. “An Integrated Model of Supervision in Training Spiritual Directors,” in *Presence Journal* 9, no. 1 (February 2003): 24-30.

³⁷ Barry Estadt, “The Core Process of Supervision” in *The Art of Clinical Supervision: A Pastoral Counseling Perspective* (Mahwah, NJ: Paulist, 1987).

direction sessions,” while the purpose is “to help directors explore their new experience - attending leading to awareness.”³⁸

The overall framework for individual supervision incorporates Ruffing’s adapted three stages of Barry Estadt’s model. Stage 1, the early phase is building the alliance. During stage 1, the supervisor facilitates by acceptance through empathy and genuineness. During stage 1 the supervisory tasks include a learning contract, trust, and relationship. Stage 2, the middle phase is the working alliance. In stage 2 the supervisor facilitates by advanced empathy, immediacy of interaction (supervisor-director, supervisor-directee, and director-directee) and parallel process. The supervisory tasks relating to the supervisee (or director) issues include skill acquisition, self-knowledge, direction capacity, ethical sensitivity and pastoral identity. Tasks relating to director-directee issues include knowledge of the directee and the direction relationship. In stage 2 supervisor tasks relating to the supervisor-supervisee include supervisability and supervisory competence. The final phase, stage 3, concludes the alliance. In stage 3 the supervisor facilitates by their collegiality, affirmation, and evaluation. The final supervisory tasks are summation and termination.³⁹ Ruffing emphasizes this, noting, this “all-encompassing model enables supervisors to integrate . . . the spiritual dimensions and contemplative approaches . . . with attention to helping skills and psychological dynamics . . . [and] recognizes different stages in the supervisory process itself and takes into account the differences between inexperienced and more experienced spiritual

³⁸ Ruffing, *An Integrated Model*, 25.

³⁹ *Ibid.*, 26.

directors.”⁴⁰ The integrated model was implemented at Fordham during Janet Ruffing’s tenure. The model was at use at Fordham from 1987-2010. This is a practicum model.

The Experience Circle Model

Elizabeth Liebert is an author and professor at San Francisco Theological Seminary, in California. She adapted the Experience Cycle, developed by the Center for Spirituality and Justice (Bronx, NY) to the Experience Circle for use at San Francisco Theological Seminary and it is in use at Together in the Mystery.⁴¹ Her model, The Experience Circle, was published in the book *Supervision of Spiritual Directors: Engaging in Holy Mystery* (2005).⁴² She describes spiritual direction as a privileged relationship in which director and directee together “live into the expectation that God is working in all arenas of the directee’s life.” Supervision is defined as “the ministry of assisting directors in this multifaceted attending to Holy Mystery as it appears both in their directees’ lives and in their work as spiritual directors.”⁴³

This model overlays two theoretical emphases, in one visual; “an understanding of the quadratic nature of human experience . . . with the varying degrees of explicitness in the perception of that experience.”⁴⁴ One theoretical emphasis is upon the “arenas” of

⁴⁰ Ibid., 30.

⁴¹ Together in the Mystery offers a training program in partnership with San Francisco Theological Seminary for supervision training.

⁴² Elizabeth Liebert, “Supervision as Widening the Horizons,” in *Supervision of Spiritual Directors: Engaging in Holy Mystery*, ed. Mary Rose Bumpus and Rebecca Bradburn Langer (Harrisburg, PA: Morehouse, 2005), 130-132.

⁴³ Ibid., 134.

⁴⁴ Ibid., 130-132; Miriam Cleary, a member of the Eastern Province of Ursuline’s is the founder of the Center for Spirituality and Justice (Bronx, NY). Her description of

human experience which the circle presents in four quadrants: Intrapersonal, Interpersonal, Nature, and Systems/Structures. A second emphasis is on the “dimensions” of human experience, that is, three different levels of perception. In the centre of the circle is “Mystery,” intended to suggest “the unitive experience between the creator and creation that occurs at the moment of knowing oneself, one’s God and one’s entire life,” [2] representing God, self and nature.⁴⁵ Liebert describes it as “a Trinitarian dance of mutual interdependence and influence.”⁴⁶

Simultaneously, experiences are attended affectively, interpretively and nonthematically throughout the four quadrants and mystery. Supervisor and Director move back and forth through the quadrants, attending to the arenas of life, and the interpretive, affective and nonthematic aspects of experience. They trust that in attending to the simultaneity of experience, the work of God in all three “theaters” will be connected. That is, they will see God’s presence in “the life of the directee, in God’s work in the director as director, and in the present conversation between director and supervisor.”⁴⁷

The Narrative Model

Dodie Lynn Huff-Fletcher, adapted Leigh E. Convers’s Narrative Hermeneutical Case Study Method—a formatted process of Charles V. Gerkin’s narrative methodology

the Experience Cycle was published in *Presence Journal of Spiritual Direction* (1978) called “A Societal Context for Supervision.”

⁴⁵ Ibid., 132.

⁴⁶ Ibid.

⁴⁷ Ibid., 137.

of supervision for pastoral counsellors—for her doctoral work on the supervision of spiritual mentors.⁴⁸ She uses the contemporary term “spiritual mentor” for “spiritual director” and the term “mentee” for “directee.”⁴⁹ The goal of the Narrative Model is to “transform the interpretation in order to open space for the spiritual mentor in developing a new direction”⁵⁰ and it is accomplished when there are “fusions of horizons of understanding—when the mentor is able to make themselves vulnerable, so that they can be with another intersubjectively.”⁵¹ The focus of supervision for this model is on the mentor’s inner experience throughout a mentoring session. The focus is the mentor’s “grounding in the larger narrative of God for ‘a person who is grounded in a larger narrative, especially the Christian narrative, can live and thrive in a world of pluralism and ambiguity.’”⁵² Methodology for the Narrative Model consists of three reflection points. Point one is when the mentor prayerfully completes the written reflection tool, a case study focused on several sessions with a mentee. Prayer brackets the reflection. Point two reflection is comprised of the supervisory session, where the mentor reflects with the supervisor on an aspect of the written reflection tool. The supervisor maintains a contemplative and evocative stance during the supervision session, within a posture of

⁴⁸ Dodie Lynn Huff-Fletcher, “Supervision of the Spiritual Mentor: A Narrative Model” (PhD diss., The Southern Baptist Theological Seminary, 2007), 100.

⁴⁹ *Ibid.*, 2.

⁵⁰ *Ibid.*, 65; Dodie Huff-Fletcher, February 17, 2015, email to author.

⁵¹ *Ibid.*, 113.

⁵² *Ibid.*, 113.

vulnerability and respect. Prayer opens and ends the supervisory session. Point three reflection encourages the mentor to reflect on the supervisory session.⁵³

The Narrative Models reflection tool adapted by Huff-Fletcher for the spiritual mentor/mentee's use, consists of several in-depth questions within a five-point outline, utilizing the themes of "narrative," "hermeneutical," and "fusion of horizons."⁵⁴ This model is often used by supervisors holding the questions as a framework for reflections, rather than utilizing the full written reflection tool that can be time-consuming. Within her supervision practice, Huff-Fletcher will, at times, offer her reflections to the directee for their consideration or hold the questions for her own reflection to help guide the directee.

Contemplative Supervision Process Model

Maureen McDonnell, from the Catholic tradition, is Director, Master of Arts in Ministry and Spirituality Program at Regis College, the Jesuit Faculty of Theology at the University of Toronto, in Ontario, Canada. The Contemplative Supervision model is presently used within the spiritual direction formation program at Regis College and was published in *Presence: An International Journal of Spiritual Direction*, in March of 2013.⁵⁵ The contemplative supervisory process has three interrelated dimensions: (1) "the role of the participants in the triad of holy listening" (the Holy One, supervisor, spiritual director), (2) "the supervisory encounter is a contemplative, long, loving look at the real," and (3) "the context of the supervisory meeting."⁵⁶

⁵³ Ibid., 112-116.

⁵⁴ Ibid., 180-181.

⁵⁵ McDonnell, "A Contemplative Spirituality," 44-51.

⁵⁶ Ibid., 44-51.

The contemplative model of supervision focuses on the spiritual director's experiences "interior movements, emotional reactions, thought patterns, embodied feedback, or verbalized responses," and uses a reflection tool, called "Contemplative Reflection Form" or "CRF."⁵⁷ The purpose of the supervision session is "for the opening of the self to the presence, compassion, and mercy of the Holy One."⁵⁸ Methodology for this contemplative supervision process begins with the supervisor's preparation for the session through prayer, reading the spiritual director's reflection form, noticing their own interior reactions when reading the reflection and being present to arising questions. It includes: time to calm oneself in the present moment by deep-breathing exercises; physical setting preparation, preparing an atmosphere of hospitality and reading of the spiritual director's reflection. The supervision process has seven steps: (1) "Presentation" (opening prayer or contemplative practice, director presents the focus statement, Contemplative Reflection Form read, clarifying questions asked); (2) "Contemplative Silence;" (3) "Contemplative Supervision" (the focus is explored, followed by silence, the spiritual director then shares insights/reactions); (4) "Contemplative Silence;" (5) "Spiritual Director Shares in Service of the Spiritual Directee" (discerning and articulating the experience in the service of the directee); (6) "Consultation, Insights, and Learnings" (consultation questions, relationship between insights and Ignatian spiritual exercises); and (7) "Closing Prayer of Praise, Gratitude or Petition."⁵⁹

⁵⁷ Ibid., 44.

⁵⁸ Ibid., 49.

⁵⁹ Ibid., 52-23.

Other Significant Models

While this research is limited to supervision of spiritual directors, two models of pastoral supervision came to light during the process of research and were worthy of a brief review. In the light of these models, one would ask if pastoral supervision has attributes that are useful for supervision of spiritual directors. One would be Kenneth H. Pohly's "Supervisory Conversation" model found in his book, *Transforming the Rough Places: The Ministry of Supervision*.⁶⁰ This model is widely used within pastoral supervision, and as this researcher has discovered, Pohly's book is worth reading. Pohly established the Center for Supervision and Leadership Formation at United Theological Seminary in Dayton, Ohio. Pohly's model is narrative or storytelling in nature and utilizes a "Ministry Reflection Report" as an instrument for the supervisory conversation.⁶¹ For Pohly, supervision has two equal focal points: the supervisee and their ministry.⁶² The supervision session focuses on a true, or real life case brought for supervision, with an action-reflection type of flow.⁶³

Methodology for Pohly's model is comprised of the supervisee preparing the "Ministry Reflection Report" and a "supervisory conversation" that includes 5 stages where the flow and progression are guided through key questions: (1) "Information Stage" focusing on an accurate picture of the situation; (2) "Evaluation Stage" focusing

⁶⁰ Kenneth Pohly, *Transforming the Rough Places: The Ministry of Supervision* (Franklin, TN: Providence House Publishers, 2001).

⁶¹ Ibid., 115-116.

⁶² Ibid., 111.

⁶³ Ibid., 117-118.

on the core issue; (3) “Analysis” focusing on the removal of obstacles throughout the story and finding alternative possibilities; (4) “Theologizing Stage” focusing on meanings drawn from this experience in light of the gospel; and (5) “Commitment Stage” focusing on a ministry response.⁶⁴ This model is used in both individual and group supervision.

The second is Hawkins and Shohet’s “Seven Modes of Supervision,” a counseling model widely used in the United Kingdom and easily transferable across many disciplines. Lynette Harborn in the article, *The Importance of Supervision* adapted this method for spiritual direction: The methodology is seen in the seven modes or styles:

- “Mode 1,” focuses on the directee and observations about them (concentration between the interaction of director and directee, what directee says and how and what they bring to supervision);
- “Mode 2,” focuses on what the director did and their response to the situation (attention to strategies/interventions used – goal is to develop director’s choices and skills);
- “Mode 3,” focuses on the relationship between the director and directee (what’s happening consciously and unconsciously, images and metaphors that emerge, changes in voice and posture – goal is to develop the director’s insight and understanding);
- “Mode 4,” focuses on the director's process (the unconscious and conscious effect on the director by working with this directee, director’s development, self-support, issues of countertransference);
- “Mode 5,” focuses on the supervisory relationship (enabling the director to surface unaware dynamics, including transference);
- “Mode 6,” focuses on the supervisor's process (the supervisor’s experience, feelings, thoughts, images);

⁶⁴ Ibid., 118-119.

- “Mode 7,” focuses on the wider context of the director’s work (social, cultural, economic, political context affecting directee and director).⁶⁵

There is constant movement between modes throughout the supervision session.

A Psychological Framework for Supervision of Spiritual Directors

While the literary resources are few, there are helpful social scientific and ministerial resources that speak to the development of the supervisor for spiritual directors. For this thesis, an area of profitable exploration was “identity,” both supervisor or professional identity and spiritual identity. Self-understanding is a critical factor in supervisory identity and relationship with others. Kenneth Pohly submits that identity is a “lingering issue” of supervision. He notes effective supervision requires an identity that rarely occurs prior to training.⁶⁶ Geraldine Holdon enunciates that, through the supervisory process, supervisees are enabled to develop their own professional identity and resolve any role confusion. She considers an important function of the role of a spiritual direction supervisor is to model their professional identity for supervisees.⁶⁷ Charlotte Dillan, The Transforming Center, attests that “without a solid sense of identity . . . one may operate from the false self that leads to either corresponding relationships or compensatory relationships with God, self and others that do not spring from authenticity,

⁶⁵ Lynette Harborn, “The Importance of Supervision,” in *Spiritual Accompaniment and Counselling: Journeying with Psyche and Soul*, ed. Peter Madsen, (London, UK: Kingsley Publishers, 2015), Location 2204-2228, Kindle Cloud Reader.

⁶⁶ Pohly, *Transforming the Rough Places*, 88.

⁶⁷ Geraldine Holton, Wisdom’s Garden: A Metaphor for Cross-Professional Supervision Training, in *The Soul of Supervision: Integrating Practice and Theory*, ed. Margaret Benefiel and Geraldine Holton (New York, NY: Morehouse, 2010), 8.

because the authentic self is either underdeveloped or hidden.”⁶⁸ Pohly attests that supervision’s “ultimate purpose and function is to help [supervisees] become transformed by finding and claiming their spiritual identity.”⁶⁹ An authentic supervisor of spiritual directors has an understanding of their professional identity within their divine vocation, a spiritual identity that is deeply rooted in their personal relationship with the living Christ.

Self-understanding is a critical factor for a supervisor’s identity and their relationship with those they supervise. Literature indicates that contemporary study has been done on the integration of psychology and Christian formation, which is a significant part of spiritual direction. While facilitating a supervisory process for spiritual directors within the evangelical tradition during stage three of the project, I introduced four self-inventory tools to begin the process.⁷⁰ The first two are personality related, and the other two are faith-based. The HumanMetrics Jung Typology Test, based on Carl Jung’s and the Isabel Briggs Myers typological approach to personality, enabled the participants to discover their strengths and preferences and to describe their personality type. The criteria are characterized as follows: Extraversion-Introversion (EI); Sensing-Intuition (SI); Thinking-Feeling (TF) and Judging-Perceiving (JP).

⁶⁸ Charlotte Dillan, “Reflections for your Heart: Attachment from Womb to Tomb as it Impacts our Ability to Be Intimate with God, Others and Self.” (lecture, Transforming Community Retreat, Libertyville, IL, January 30, 2012).

⁶⁹ Kenneth H. Pohly “The Purpose and Function of Supervision in Ministry” (paper presented to the DMin Intensive Seminar, United Theological Seminary, Dayton, Ohio, February 12, 1981), 14.

⁷⁰ “HumanMetrics Jung Typology Test,” HumanMetrics, <http://www.humanmetrics.com/cgi-win/JTypes1.htm> (accessed July 31, 2014).

The second self-inventory tool was the Enneagram, a psycho-spiritual typology tool that has experienced renewed attention amongst evangelicals as a way to understand the nature of our spiritual formation. The Enneagram originates from the Christian desert monk Evagrius Ponticus (d. 399) and the Franciscan Ramon Lull (ca. 1236-1315).⁷¹ Richard Rohr contends that it is a “very ancient Christian tool for the discernment of spirits, the struggle with our capital sin, our “false self,” and the encounter with our true self in God.”⁷² Consisting of nine character types, the Enneagram has many subtypes and offers a framework for understanding the supervisor’s spiritual identity and that of the spiritual directors they supervise.

The third self-inventory entitled “How is it with your soul?” derived from the Transforming Center, was administered to “gently notice the state of your soul as a person in ministry.”⁷³ This inventory speaks to the question Jesus asks in Luke chapter 9 verse 25, “What good is it for someone to gain the whole world, and yet lose or forfeit their very self?”

The last inventory, *Harben Christian Formation Inventory* (HCFI), reflects the participant’s formation in Christlikeness with respect to nine groupings of virtues/vices

⁷¹ Richard Rohr, *The Enneagram: A Christian Perspective* (New York, NY: Crossroad Publishing, 2012), ix.

⁷² *Ibid.*, xvii.

⁷³ Ruth Haley Barton, *How is it with Your soul? An Assessment for Leaders* (Chicago, IL: The Transforming Center, 2012). Used with permission.

and six dimensions of the self. Based on the individual outcomes, individual spiritual disciplines were recommended.⁷⁴

Research Methodology

This project was comprised of four steps.

- Step one involved selecting research participants for the supervisor training.
- Step two involved semi-structured career narrative interviews.
- Step three involved a six week training program.
- Step four involved trained participants supervising spiritual directors.

Selecting Research Participants

This project involved Christian spiritual directors and supervisors, primarily of evangelical denominations, who have training in the Ignatian tradition and desired to explore the ministry of supervision of spiritual directors. Forty spiritual directors responded to a simple survey which was sent out to gather information about candidates. (Appendix 1) From this survey, six spiritual directors (one male and five females) were involved in stage three of the project.⁷⁵ All participants were spiritual directors/supervisors from evangelical denominations, listed in one of the directories of the Evangelical Spiritual Directors Association, Spiritual Directors of Ontario, and Tyndale Association of Spiritual Directors. Participants were geographically situated in the Province of Ontario, Canada.

⁷⁴ Timothy J. Harben, “A Christian Formation Assessment Resource” (DMin thesis, Ashland Theological Seminary, 2014). Used with Permission.

⁷⁵ The ministry project began with 6 participants from the evangelical tradition. A participant “years in ministry” criterion for this ministry project was set at a minimum of three years.

This project also included thirty-five current leaders and supervisors of spiritual directors within seminaries and spiritual direction training programs throughout North America, Oceania and Great Britain. These leaders were interviewed to seek an understanding of the present climate of supervision, models used, and the personal professional/vocational underpinnings of the interviewees' supervision ministry experience.

During the fourth step, of this project, trained participants, from step three, supervised spiritual directors who had no other connection to this project. They were contacted by the participants, asked to sign the consent waiver, completed the Reflection Form and took part in a supervision conference.

Cultural Concerns

One of the limitations of this research was the attentiveness to the evangelical tradition, which was also its strength. All participants had some training within the Ignatian tradition. Most participants had received their initial formation as spiritual directors at Tyndale University, College and Seminary, located in the city of Toronto, in the province of Ontario. Tyndale is a Christian institution in the Protestant, evangelical tradition, representing "60 ethnic backgrounds and 40 different denominations," which is indicative of Ontario's multicultural and pluralistic society.⁷⁶

Ethical Concerns

Designing and implementing the entire thesis project, several ethical systems were established:

⁷⁶ "About Tyndale," Tyndale University, College and Seminary, accessed July 30, 2014, <http://www.tyndale.ca/about>.

- **Informed Consent:** Prior to any involvement, all participants read and signed an informed consent waiver which explained the project research, voluntary participation, confidentiality, interviews, and the use of comments. (Appendix 3)
- **Confidentiality:** All participants' identities, institutions, and geographical locations were kept confidential. Numerical aliases were used as a form of coding to ensure participant anonymity. Throughout this thesis, bracketed numerical aliases were used to indicate the individual participants quote. The six-week group process was designed to ensure privacy with voluntary sharing. This group prepared a group covenant, which was to be strictly adhered to. All research documents were kept in a separate filing system in the researcher's office, and all typed records were stored on a "thumb-drive." Recording devices were kept in my desk, unless they were being used, and all recorded data is scheduled to be deleted at the end of the project.
- **Limitations:** The participants engaged in this research had minimal risk. Complete confidentiality was kept for all interviews and subject matters discussed. The outcomes of this research may not be applicable to other religious traditions.
- **Researcher's role:** The primary researcher, a spiritual director and supervisor, was vigilant regarding the accurate analysis of all research material and avoided including personal biases and experiences. The researcher came to this project with no assumptions and spent much time in prayer and Scripture meditation prior to each interview and the group process.

Research Tools

Steps One to Four: Qualitative and Quantitative Research

The qualitative method of research was applied to all steps of this project in the sense that it involves a grasp of human behavior and the reasons that govern the behavior. Qualitative research gives a thorough understanding of how and why decisions are made and supported, and it provides depth of insight. Qualitative research is defined as:

a process of careful, rigorous inquiry into aspects of the social world. It produces formal statements or conceptual framework that provide new

ways of understanding the world, and therefore comprises knowledge that is practically useful for those who work with issues around learning and adjustment to the pressures and demands of the social world.⁷⁷

Qualitative research was the predominant method of research, which utilized individual, semi-standardized interviews for data collection. The primary tool of qualitative research is oneself.⁷⁸ As the researcher, I was intentionally and “passionately involved with the practice” of supervision, breathing this project intimately.⁷⁹ Qualitative research is not statistically representative and therefore allowed a flexible, multi-method or methodological triangulation approach to this research.⁸⁰ The project was action-based in the sense that the participants engaged in a four-week, online module, a three-day intensive, *The Soul of Supervision* and two weeks of self-inventory assessments and interviews. The project was also action-based because there was a “respect for people and for the knowledge and experience they bring to the research process, [and] a belief in the ability of democratic processes to achieve positive social change.”⁸¹ These core values for action researchers were invaluable to this project. However, the project did not follow the basic action research, cyclical, four-step methodology of planning, taking action,

⁷⁷ Swinton, *Practical Theology*, 31.

⁷⁸ *Ibid.*, 58.

⁷⁹ William R. Myers, *Research in Ministry: A Primer for the Doctor of Ministry Program* (Chicago, IL: Exploration Press, 1993), 25.

⁸⁰ Swinton, *Practical Theology*, 50.

⁸¹ Mary Braydon-Miller, David J. Greenwood, and Patricia Maguire, “Why Action Research?” *Action Research*, Volume 1(1): 2003, 9–28, http://www.civitas.edu.pl/pub/nasza_uczelnia/projekty_badawcze/Taylor/Brydon-Miller.pdf (accessed July 30, 2014).

evaluating the action, leading to further planning.⁸² This research resulted in a continual work in progress.

Qualitative research fit well since the project had a limited scope, with evangelical participants, and it was therefore “control[ed] by discovering objective proof.”⁸³ The qualitative methodologies employed included interviews, the Likert Scale survey, peer assessments, and self-assessments. Data was collected via daily journals, field notes, and observation during the training process. At the end of the six-week training, participants benevolently evaluated one another in terms of supervisory characteristics. In order to assess the effects of the training, this project also borrowed tools from quantitative research, in the form of subjective evaluations with Likert-type scale and interviews.⁸⁴ At the end of the project, attendees had a wrap-up interview, which included an evaluation of new knowledge, a discussion of methodology, and determining their next steps.

Step Two: Grounded Theory Method

The grounded theory method of research develops theories based on individual’s lived experiences rather than attempting to prove or disprove existing theories. Anselm Strauss and Juliet Corbin describe grounded theory as inviting participants into the process of gathering data.⁸⁵ This allowed the “theory to emerge from the data” of those interviewed in the first phase of the project rather than introducing my preconceptions.

⁸² David Coghlan and Teresa Brannick, *Doing Action Research in Your Own Organization* (London, UK: Sage, 2010), 5.

⁸³ Myers, *Research in Ministry*, 21.

⁸⁴ *Ibid.*, 22-23.

⁸⁵ Anselm Strauss and Juliet Corbin, *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory* (Thousand Oaks, CA: Sage, 1998).

This method was chosen to enhance the project because supervision of spiritual directors was not a widely researched topic at the time of writing, and no research was available for evangelicals on the subject. Engaging in grounded theory method permitted flexibility during the project's first phase and allowed for a particular methodology with which to analyze the data.⁸⁶ According to Barney Glaser, "theory should be able to explain what happened, predict what will happen and interpret what is happening."⁸⁷ This is what is meant by "work." Data collection continues until there is a point of saturation and no new data brings forth new insights.⁸⁸ The evaluation of grounded theories is assessed by their fit, relevance, workability and modifiability. "Fit" is understood as the categories of the theory must fit the data; "relevance" is arrived when core problems and processes are allowed to emerge; "workability" is achieved when the theory can explain and interpret what happened, and "modifiability" refers to the theory's ability to be continually modified as new data emerges."⁸⁹ Hence, during research data is constantly modified to help explain surprising or new variations. This process was valuable in understanding the current climate in supervision of spiritual directors.

⁸⁶ John W. Cresswell, *Qualitative Inquiry and Research Design: Choosing Among Five Traditions* (Thousand Oaks, CA: Sage, 1998), 209.

⁸⁷ Barney G. Glaser, *Theoretical Sensitivity* (Mill Valley, CA: Sociology Press, 1978), 4.

⁸⁸ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (Thousand Oaks, CA: Sage Publications, Inc., 2014), 189.

⁸⁹ *Ibid.*, 5.

Step Three: Program Development

This project also fit well with program development which “establishes [the] theoretical basis, sets its objectives, designs it, implements it, and evaluates the results.”⁹⁰

The program development is described in Chapter 4: “Design of the Project.”

Analysis

This chapter began with a description of the Canadian culture, the evangelical and a world context. A review of published literature described six models for supervision of spiritual directors: The Centre for Religious Development Model (CRD), Looking into the Well Model, Integrative Model, Narrative Model, Contemplative Supervision Process, and The Experience Circle. Also worthy of review were the Pastoral Supervision “Supervisory Conversation” model and an adaption of Hawkins and Shohet’s Seven Modes of supervision.

By reviewing the respective models, this chapter begins to address one of the original questions for this thesis, Is there a current model that can be used for supervision of spiritual directors within the evangelical tradition? Evangelicals are known as people of the Word. However, five of the six models presented do not engage the Scriptures. The Supervisory Conversation model and the Narrative model have a stronger stress on theological reflection whereas the subsequent models emphasize experience. Each of the respective models has a contemplative posture. All of the models have their own strengths and the supervision process is similar. The six supervision models appear to draw strength from the other models while building unique programs exclusively for their

⁹⁰ Nancy Jean Vyhmeister, *Quality Research Papers: For Students of Religion and Theology*, 2d ed. (Grand Rapids, MI: Zondervan, 2009), 163.

own organizational use. The common element in all of the models is that they move the spiritual director towards personal transformation. This occurs by fostering a deeper understanding of oneself (the supervisor), the spiritual directee and God. There is always an underlying movement towards holiness.

A noticeable exclusion of the term theology and a movement away from theological language is evident within five of the six supervision models. Also not found in the models is any attention given to the supervisee and the spiritual disciplines. They are a means of grace, an opportunity through which the Spirit works in the spiritual formation of the believer. The question “What role does the practice of the spiritual disciplines play in the supervisor of spiritual directors?” is further developed in Chapter 4.

Chapter Three Summary

Now the question arises: “Is one model more effective than the other?” A second question results from the model research. The researcher did not previously consider “Is there significance in a written reflection tool and, if so, do spiritual director supervisees use them?” It is worthy of mention that most literature developed in North America regarding supervision of spiritual directors revolves around post-graduate training programs and does not elaborate on continuing supervision. The elements of supervision that the various models provided, as well as the questions arising out of this chapter, will be developed in the next chapter.

CHAPTER 4
DESIGN AND IMPLEMENTATION

Introduction

In attempting to negotiate the maze of the entire project, “Fostering an evangelical model of supervision for spiritual directors,” it became evident, rather quickly, that this would also be a ground-laying exercise since no previous explorations had been done in this field of enquiry for evangelicals or protestants, in order to provide a point of commencement for any review.

For my sake and for the future guidance of others on such a vital issue, the question, “Where to begin?” was brought before the Throne of Grace in earnest prayer. It became apparent, during those sacred rhythms of prayer, that the beginning of my search was, indeed, in making the connection with the words of John’s gospel, as he echoed the very words of Genesis 1:1, “In the beginning” (John 1:1) and the timely reminder of Jesus, “without me you can do nothing” (John 15:4)—a condition for which He then provided the imagery of His perfect supply, “I am the vine, you are the branches” (John 15:15).

“Start at the beginning,” continued to echo throughout my rhythms of prayer, but where was the beginning? Being rooted in the true vine needed to be the beginning. Such rooting needs the guidance of the Holy Spirit, the true spiritual director. And I, as an

obedient branch, needed to be grafted to the vine, and fully connected and open to receiving from heaven's living water.

I began this thesis with my call to the ministry of supervision, in the service of others. I studied the theology of supervision and went on to search for the available literary works. Then I planned the four-step project which included training potential candidates as supervisors of spiritual directors, a chronological timeline of which is contained below.

Figure 1. Project Time Line

Step	Start	End	Description
Step 1	September	October	Survey completed
	October 1/14	October 15/14	Invitations sent to prospective participants
Step 2	October	December	Career Narrative Interviews
Step 3	October 16/14	October 21	Intake Interviews
	November 1/14	November 29/14	Hybrid Training Modules
	December 10	January 20/15	Exit Next Steps Interviews
Step 4	January 16/15		Trained Supervisors Half Day Training
	January 16/15	February 15/15	Model Supervisory Conferences

Chapter 4 discusses the design and implementation of the project and includes: Step one, Survey; Step Two, Career Narrative Interviews; Step Three, The Art, Practise and Soul of Supervision for Spiritual Directors Training and Step Four, Model Training Implementation. The summary, ends the chapter.

Step One, Survey

Step One Participants

Thirty-five spiritual directors responded to a simple survey; seventeen had over four years of spiritual direction ministry experience; sixteen had one to three years of

experience; two were practicum students and nine indicated they were interested in the project. There were twenty Protestant traditions, one Catholic tradition, and one Orthodox tradition represented. Thirteen respondents did not indicate their tradition. All survey participants were spiritual directors and supervisors associated with the evangelical tradition, and listed in one of the directories of the Evangelical Spiritual Directors Association, the Spiritual Directors of Ontario, and Tyndale Association of Spiritual Directors.

Step one began with a simple survey (Appendix 1), disseminated through Survey Monkey.

Step Two, Career Narrative Interviews

Step Two Participants

Nancy Jean Vyhmeister states that qualitative research does not “deal with numbers, but with ideas and people.”¹ She considers the interview process provides a “deeper and fuller understanding of the attitudes of the respondent.”² However, interviews take time, “but provide information not available in surveys.”³ Step two fit well into the category of interviews. An initial interview list of Seminaries with spiritual formation or spiritual direction programs and parachurch organizations with non-academic spiritual direction training programs was created to ascertain their career narrative and a semi-

¹ Nancy Jean Vyhmeister, *Quality Research Papers: For Students of Religion and Theology*, 2d ed. (Grand Rapids, MI: Zondervan, 2009), 162.

² *Ibid.*, 161.

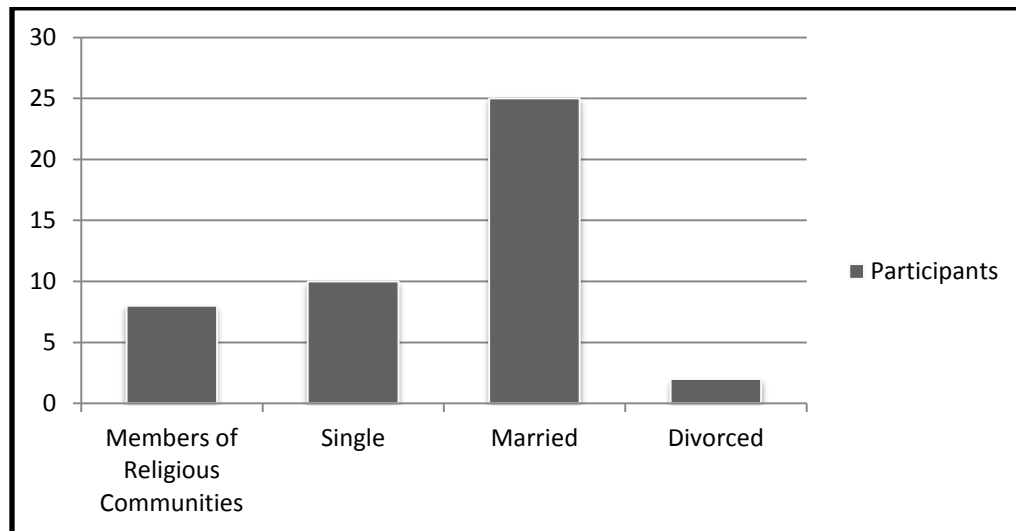
³ *Ibid.*

structured interview process was developed (Appendix 4).⁴ The number of participants at the outset was unknown, as a snowball effect was presumed, leading to further interviews. Unexpectedly this occurred quickly. Statements such as, “You need to speak with . . .,” or “would you mind if I gave your information to . . .,” and “. . . would be interested in talking with you,” came immediately. Often emails from unknown persons would arrive, asking if the sender could be interviewed.

Forty-five participants, leaders within the community of spiritual direction who were supervisors were interviewed. Interviewees were required to be in active supervision of spiritual directors, with no further qualifiers. Eight were disqualified for not actively being engaged in supervision. The interviews sought to understand the present climate of supervision, models of supervision used, and the personal professional/vocational underpinnings of the interviewees’ supervision ministry experience. Of the thirty-seven individuals interviewed, ten were single, with eight of the ten being members of Roman Catholic Religious communities; twenty-five were married and two were divorced. Interviews involved ten men and twenty-five women.

⁴ Parachurch ministries/organizations are defined, for the purposes of this thesis as a Christian, faith-based group that minister outside of and across denominations for the pastoral ministry of spiritual direction, generally independent of church oversight, yet is accountable to a Christian board of administration.

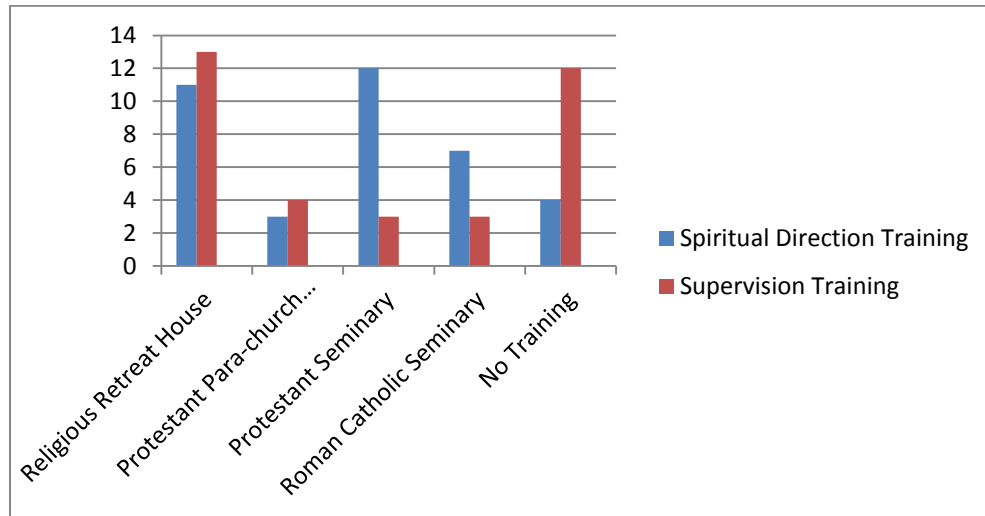
Figure 2. Step Two Participants' Status



Each of the career narrative interviewees is presently involved in supervision of spiritual directors. Interviewees received supervision as part of their initial training as spiritual directors, recognized the value of supervision and continued the process within their formation. Eleven of the interviewees received spiritual direction and thirteen received supervision training at Roman Catholic Religious Retreat Houses. Three participants had spiritual direction training, and four participant's supervision training was carried out in a parachurch ministry. Twelve interviewees had received spiritual formation and spiritual direction, and three had received supervision training within a Protestant seminary (four of the seminaries were evangelical).⁵ Seven participants received initial training in spiritual direction, and three had supervision training within Roman Catholic seminaries. Four of the interviewees received no training in spiritual direction while twelve interviewees had no training in supervision.

⁵ Supervision training with the Protestant seminaries was conducted by Roman Catholic instructors.

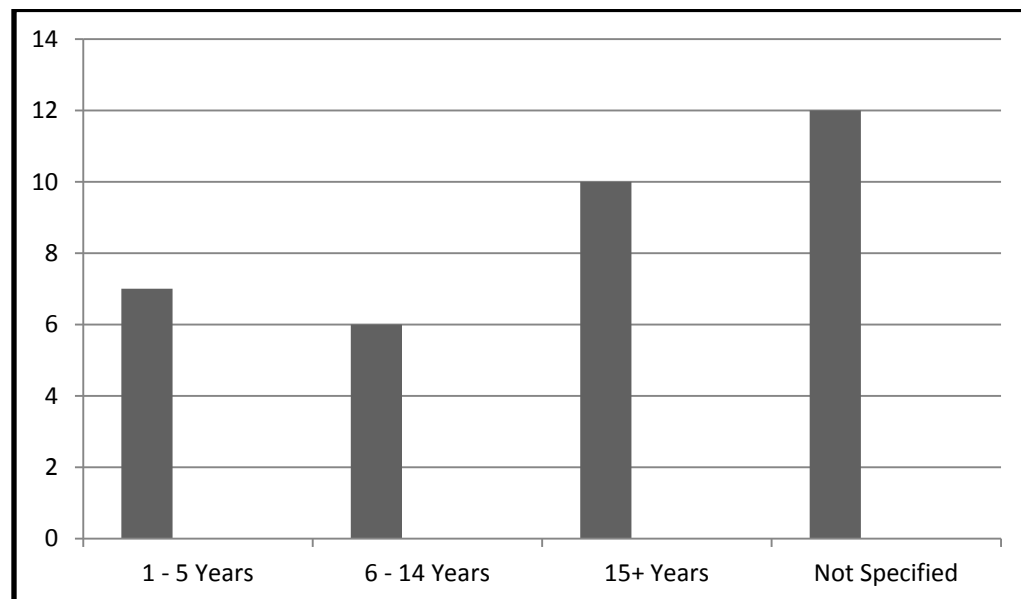
Figure 3. Step Two Participants' Initial Training Background



The longevity of participants' supervision experience appears in Figure 3 below.

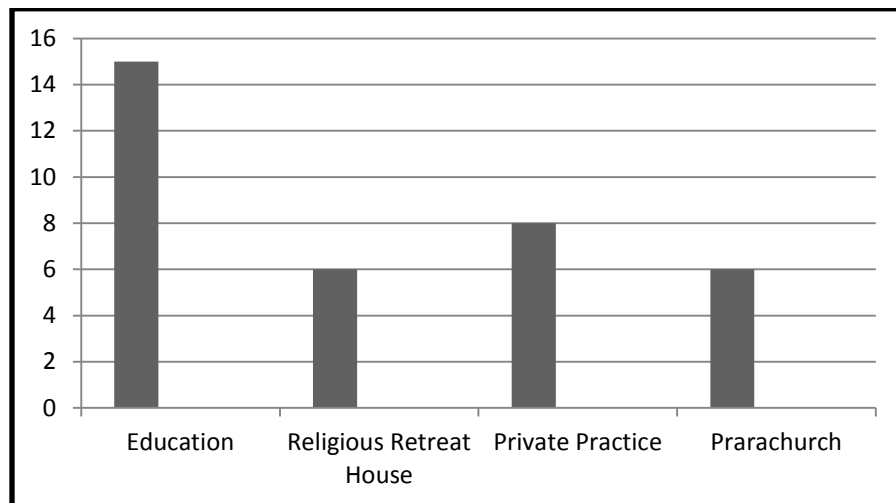
There were no limitations to reporting the years.

Figure 4. Step Two Participants' Years of Supervision Experience



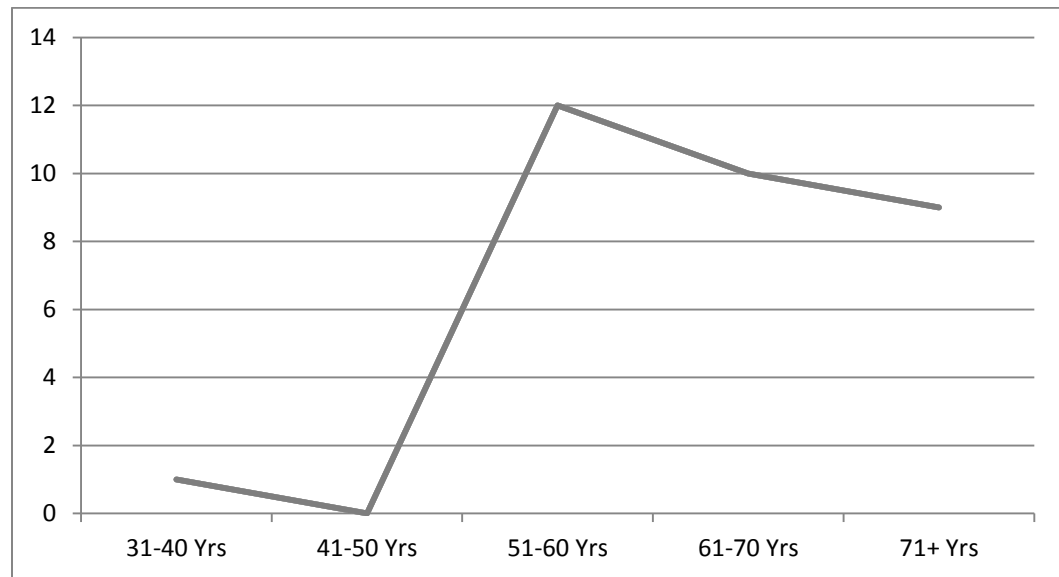
Most career narrative interviewees indicated that their present professional and vocational status is in spiritual formation education. Six of the participants were functioning within a Roman Catholic retreat house and were active in retreat direction. Eight of the people were presently involved in private practice of supervision and/or spiritual direction while six were engaged in a parachurch ministry of spiritual direction and or supervision. This project did not take into account prior professions/vocations of supervisors.

Figure 5. Step Two Participants' Profession/Vocation Status



Career Narrative Interview Participants' ages ranged from 39 years old to 71+ years. Many of the participants were in their second career, post retirement.

Figure 6. Step Two Participants' Age Range



Step Two Chronology and Design

Step two focused on interviews within the spiritual direction supervision community in the geographical locations of Canada, Great Britain, Oceania and the United States. Prior to each interview, an informed consent (Appendix 3) was sent to the interviewee and verbally agreed upon. Skype or telephone interviews were set up between October and December 2014, with respect given to the interviewee's schedule. The interviews lasted approximately forty-five minutes. Skype/telephone provided the privacy and confidentiality needed for the interviews to ensure interviewees were comfortable with their setting. Most interviews were recorded. The interviews were carried out and transcribed by me, the researcher, thereby creating a chain of ethical confidentiality throughout the entire project. The initial questions, called "Career Narrative Interview" can be found in Appendix 4. All interviews were numerically coded.

If questions surfaced regarding the integrity of what the interviewee said, a copy of the interview was sent to the interviewee for clarification and confirmation.

In the strength of grounded theory research, I began this segment desiring to let go of my interests and preconceived ideas, and to allow myself, and others, to “trust in emergence.”⁶ Understanding that there was a need for qualitative and quantitative research, including surveys, the grounded theory conducted in Stage two provided a process that informed the research and included theoretical sensitivity, theoretical sampling, coding theoretical, memoing and sorting. The constant comparison method of data analysis was instituted. The goal was to understand the present climate of supervision, models of supervision used, and the personal professional/vocational underpinnings of the interviewee’s supervision ministry experience. This was vital in the construction of the training model in Step Three.

As a foundation for the data collection, analysis began with the first interview.⁷ Theoretical sampling, the process of data collection which allows for the generating of theory, was the principle sampling used for Stage Two. Concurrently, I collected, coded and analyzed the data, after each interview, for relevant issues and themes.⁸ All interviews used open coding until there was a theoretical saturation, whereby no new

⁶ Brené Brown, *Daring Greatly: How the Courage to Be Vulnerable Transforms the Way We Live, Love, Parent, and Lead* (New York, NY: Gotham Books, 2012) discusses grounded theory methodology at length in her research, which was instrumental for me in working through the process for this stage of the project

⁷ Anselm Strauss and Juliet Corbin, *Basics of Qualitative Research: Techniques and Procedures for Developing Grounded Theory* (Thousand Oaks, CA: Sage Publications, Inc., 1998), 163.

⁸ Barney Glaser, *Theoretical Sensitivity* (Mill Valley, CA: The Sociology Press, 1978), 36.

issues, concerns or understandings were heard in the interviews.⁹ Open coding permits the researcher to generate concepts and emerging patterns found in the raw data. Axial coding—relating concepts and categories to each other—was used simultaneously with open coding.¹⁰ This allowed connections and links between categories and the development of a deeper structure. A basic tenant of grounded theory is “all is data.” Barney Glaser highlights, “The briefest of comment to the lengthiest interview, written words in magazines, books and newspapers, documents, observations, biases of self and others, spurious variables, or whatever else may come the researchers way in his substantive area of research is data for grounded theory.”¹¹ Selective Coding was used when core concepts emerged, bringing the data together to form a theory. During this stage, I constantly carried with me a diary, where field notes were placed, relevant conversations noted, and reflections on readings were penned. This was done because I believed, along with Glaser, that “all is data,” and every word that the career narrative interviewees spoke were precious gems that could be imperative to the thesis. All coding was done manually.

Analysis of Career Narrative Interview Research

This section presents the analysis and interpretation of the data compiled from interviews with thirty-five leaders and supervisors of spiritual directors from seminaries and spiritual direction training programs, from a variety of denominations and

⁹ Ibid., 47.

¹⁰ Ibid., 198.

¹¹ Ibid., 47.

traditions.¹² The data represents the larger landscape of supervision for spiritual directors throughout North America, Great Britain and Oceania. The interviews sought to ascertain and understand the recent climate of supervision, give insight into current models being used for spiritual direction supervision and establish the personal professional/vocational underpinnings of the supervisors ministry experience. During the analysis, I continually had before me the questions: What are the supervisors describing? What do they care about? What concerns do they have? What is emerging? I prayed, “Holy Spirit, nudge me, show me, guide me.” I sought to uphold the individual voices and experiences of the interviewees and to include their rich quotations throughout this section. What follows is my attempt to gather into a logical and understandable whole, the results that emerged from the research and answer the umbrella question: *What is the current climate of supervision?*

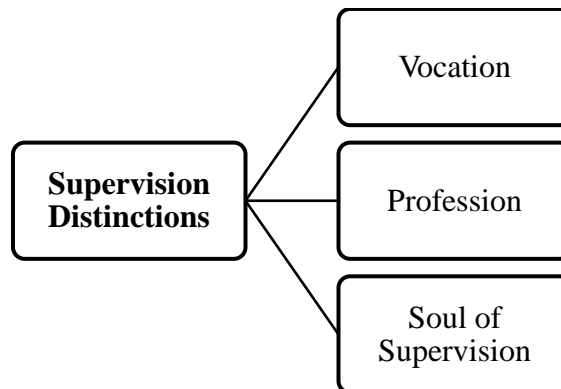
As I compared data, I realized that individuals were quite sensitive to the topics addressed in the interviews. Interviewees had stories and their narratives needed to be heard. The stories had surprises, wisdom, positive and negative attitudes, revealed deep desires and, at times, gave a cautionary mindset. Months of open and axial coding (reviewing the data for patterns, characteristics and variables) initially revealed no set patterns for supervision. I had originally separated the interviews into traditions and geographical areas. However, data quickly emerged indicating few differences within geographical areas, and representative traditions demonstrated little difference in present supervision. I then grouped all interviewees into one group. Analyzing further, three

¹²The thesis research purpose was to foster an evangelical practice of supervision for spiritual directors. To ensure that I did not influence the data analysis, I kept in check any personal factors that may influence the data analysis, including my evangelical tradition, theological beliefs and biases.

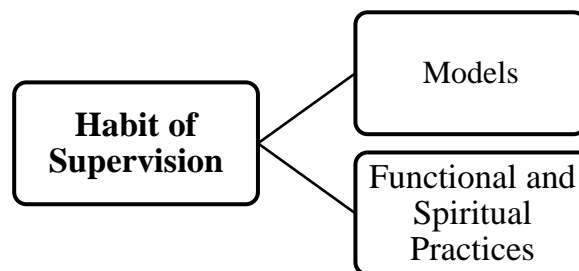
distinct categories, with subcategories emerged. The first category analyzes the distinctions of supervision—the data of vocation, profession and soul of supervision which emerged from the interviews. The second category analyzes the habit of supervision—the prevalent functional spiritual practices¹³ and models which emerged. The third core category was emerging story that seeks to pull it all together. Time constrictions to complete the project, prevented a second interview with all thirty-five interviewees. However, second interview participants concurred with the categories and contents.

Figure 7. How Supervisors Recognize the Current Climate of Supervision of Spiritual Directors.

Category 1



Category 2



¹³ Functional spiritual practices of supervision are defined as the rhythms valued and participated in.

Category One: Distinctions of the Supervisory Ministry

This category represents the findings and properties under the subcategories of Vocational Ministry, Professional Ministry and Soul of Ministry. This category exhibited the most sensitivity on the part of participants out of all interview research. Data indicated both positive and negative attitudes toward the words “vocational” and “professional.” Interviewee 0011 stresses the tension:

I believe this is a key debate in that they [vocation and profession] intersect. There needs to be an individual call and the community calls that forth, either in doing it or discovering yourself. The call needs to be sustained and informative in a larger sense. (0011)

For interviewee 0221, both supervision and spiritual direction are vocation:

I don't think any of this work is a profession, it is a vocation. As a supervisor, I am not in a profession. Supervisors are tending to the Word of God in someone's life; that's vocation. (0221)

For some, supervision and spiritual direction implied both vocation and profession. Supervision grew out of the vocation of spiritual direction, which began with a confirmed call. As Protestant seminary professor, interviewee 0220 submits:

I am a professor at a seminary and teaching spiritual formation and spiritual direction. Vocation as spiritual direction is a call, which then becomes my profession. As a campus pastor, knowing the difference is the key. The primary work is spiritual direction and supervision is more a ministry-based practice than a profession. (0220)

The concept of profession suggests a payment for professional services and a career. Interviewee 0113, a retiree with a pension, now employed in the training of spiritual directors within a parachurch ministry, humorously captures her love of offering supervision versus receiving payment:

I am glad I don't rely on it for income. I look at it as a gift. A vocation is a calling. I have a deep resonance with this, a deep knowing this is the next thing for me.

And a chunk of my income is from spiritual direction – so it’s a profession too. I wouldn’t do it if I didn’t love it. First it’s a vocation, and then a profession. (0113)

Interviewee 0222 notices the connection between vocation and profession and recognizes the tension:

It all starts with a call and we have a professional responsibility. These two need to interact with one another and not be seen as contradictory. (0222)

Interviewee 0132 links supervision identity with accountability and good practice:

It is both vocation and profession. You are called to be a director; it’s not just training and off you go. In profession, you need to act in a professional way. Accreditation causes you to be accountable. We are gatekeepers of good practice. As professionals, we do this. My experience is [that] supervisees are happy to know they are supervised and accredited by an organization. (0132)

Vocational Ministry

The Call

The vocational call to ministry as a supervisor of spiritual directors, as specified by the interviewees, indicated two types of call. For some, the call came as an interior movement of knowing, confirmed through a discernment process in prayer. For others, it was a perceived call with an external approach from others seeking spiritual guidance, or a call of necessity for spiritual direction within a training program. In both scenarios others affirmed their call to ministry. Yet for most of the interviewees, there was a natural progression and no call to supervision.

As interviewee 0114 was completing her spiritual direction training program, she had an external affirmation in supervision:

The call was primarily lead by the teacher within my training program. She graciously blessed me with affirming a call to spiritual direction and supervision, and asked me to join her in teaching. The call was confirmed through the responses of the directees and [the] community. (0114)

Interviewee 0224 felt internal nudgings and a sense of call as time progressed.

This person was confirmed and affirmed in the role:

I felt a strong sense of call to being involved ecumenically in the formation of spiritual directors. I remember feeling I was very ready and eagerly waiting, yet there was nothing on the horizon; so in dialogue and discernment with my spiritual director, I decided to let go of a quarter of my ministry hours to make space. Then, five months later, I was asked to join the formation team at [removed]. The call got stronger as I felt at home, and [I] was confirmed and affirmed by others in the role. (0223)

Some interviewees expressed their call as being one of necessity and “born out.”

In the academic professions, all interviewees indicated supervision flowed naturally out of the spiritual direction program. Interviewee 0117 states this:

One of necessity. The students in our program needed supervisors. Doing spiritual direction for years, it was prudent to do so; so I got training. It seems important to mentor once you have experience under your belt. It’s like, paying it forward. I didn’t feel a great call; it just seemed like a thing to do. The call was born out [of necessity]. (0117)

In conjunction with call, interviewees identified gifting and charism¹⁴ as a necessity first for spiritual direction and then supervision. Interviewee 0115 passionately spoke of cultivating the gift, given in vocation:

It is important, just as spiritual directors have intentional training, for supervisors to be trained. There is value in cultivating this gift. It is a charism of the Holy Spirit and therefore vocation should have a community voice in it. Those gifts are called out by our community for those who know us. Profession is secondary. Having a framework, training, and accountability are part of the professional framework that is in service to the vocational calling. (0115)

¹⁴ The word charism is a transliteration of the Greek *charisma* (free gift). In the evangelical tradition the word gift is used.

The Role

The second aspect of vocations gives insight into the roles which emerged from the data and which were articulated by the interviewees. Interviewee 0225 understands the role and the focus of the work as follows:

In their role, they accompany a spiritual director and the directors work with their directees, sometimes mentoring. The focus is on the work of the director with the directee; bringing their practice of spiritual direction to the supervisor in conversation. Personal issues, challenges and story will come up in supervision. They will be named, taken to prayer, and then, if needed, to their own spiritual director, counselor, etc. (0225)

A leader within a parachurch spiritual direction ministry, Interviewee 0119, conveys that supervisors provide a safe place and hospitality:

Within the context of one-on-one supervision, it's really about providing a safe, welcoming place where a spiritual director takes a long loving look at the real, at what emerged in a spiritual direction session, at themselves and God – it's really holding space, supporting space. It is supporting the life [of] the spiritual director [who is] ultimately in service of the directee, the unseen other.

Interviewees spoke of the spaciousness needed within their ministries and freeing roles:

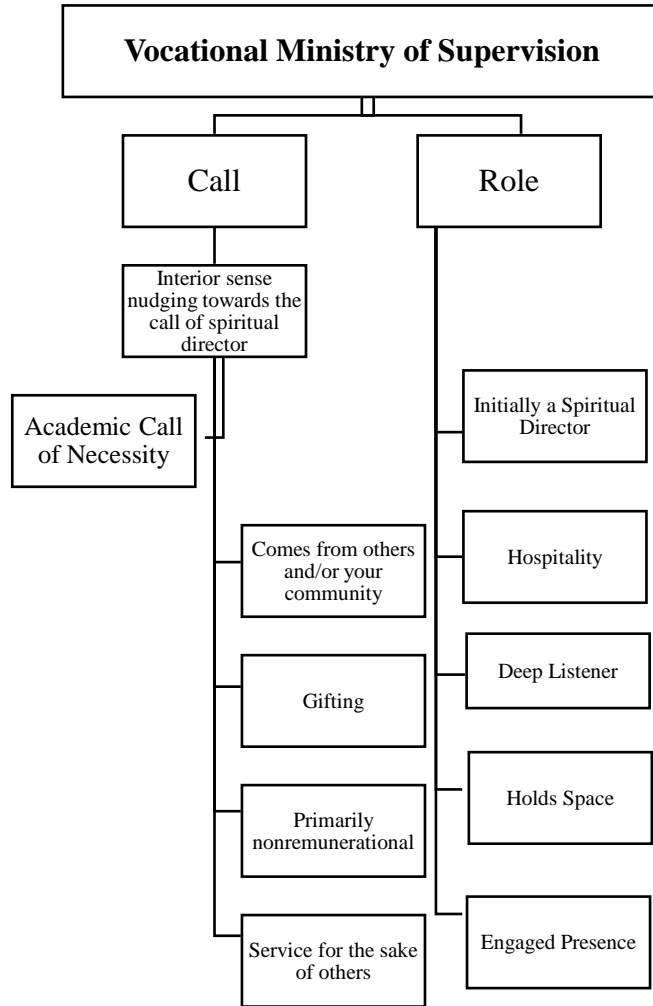
A supervisor holds the space. (0334)

a collaborative process of trust-filled learning enabled by provision of a safe holding space is fostered by contemplative prayer and by being a compassionate witness, coupled with the freeing roles assumed by both supervisor and supervisee. (0223)

Deep listening is a required skill in supervision. Many of the interviewees voiced deep listening skills as foundational for supervision. The director of a parachurch spiritual direction training program, interviewee 0330, sees the central task of supervision within their program as helping interns “grow in the attentiveness to the Holy Spirit” as they offer direction, and views listening as priority:

The ability to listen deeply, tending to the effect of words in oneself and in one's supervisee. And the grace in being able to form questions that help the supervisee to explore their own experience. (0330)

Figure 8. Vocational Ministry Characteristics



Professional Ministry

Theory emerged from the interview data, indicating both positive and negative attributes of the ministry of supervision with respect to the profession.

Core Capacities

For many of the interviewees, there was apprehensiveness towards group or peer supervision of spiritual directors. Concerned with adequate supervision, experienced supervisor interviewee 0221 indicated that group supervision does not satisfactorily supervise the spiritual director:

A qualifier for supervision is one who has been a director and had one-to-one supervision for some time. Group supervision doesn't qualify you for supervision with someone. You need to be skilled in one-to-one supervision.

Data indicated a minimum of three years, and preferably five years, of spiritual direction were required to begin supervising. Interviewee 0225 elaborates on the necessity for this length of time for supervisors.

Supervisors should be experienced in the art of supervision, be a spiritual director formed in the ministry with five plus years of spiritual direction, and have discerned a call to supervision. (0225)

The concept of "professional" suggests an individual who is fully trained as a spiritual director and supervisor. This was indicated by interviewee 1009, a seminary professor and vowed religious:

Supervisors need to have a deep experience within the ministry of spiritual direction, including some familiarity with psychology and spirituality. They need to be grounded in Scripture, in their tradition and have continual spiritual growth. They must have the capacity to process what's going on in themselves, the director and the directee. (1009)

The following interviewee spoke about the tension of a profession within the ministry of both spiritual direction and supervision:

I deliberately don't get caught between profession and vocation and gift. It doesn't make any difference whether you charge for service. What is the charism? Who and what are you caring [for]? Who are you accountable for? Who is the center? Some people move towards the professional aspect it's structured. I ask people to give an offering to a charity. (0334)

Some of the interviewees stated there was need for the academic study of spiritual direction and supervision, including theological programs while others were not totally convinced that a training program was needed for supervision. Other qualifications noted were a daily rhythm of personal prayer, scripture, silence, solitude, and journaling. Although there was tension between the vocational and professional aspects of spiritual direction and supervision, all interview participants agreed professionalism was necessary.

Ethics

As a licensed clinical social worker, spiritual director and supervisor of spiritual directors, Interviewee 1018 spoke of listening to spiritual directors with both a ministerial and professional ear while holding to ethics:

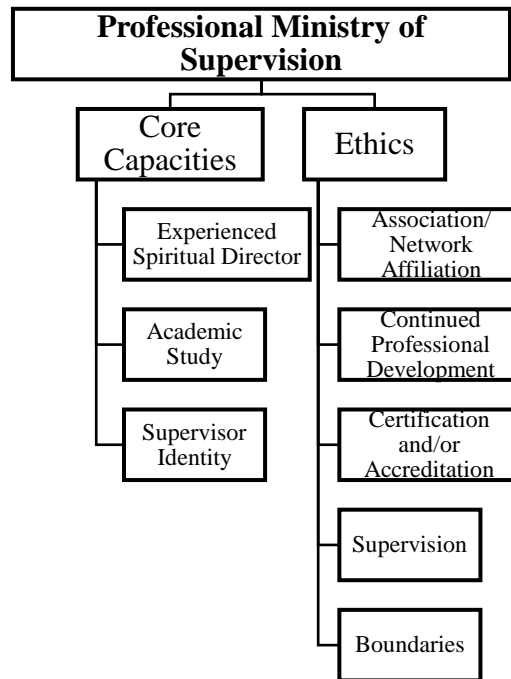
Since spiritual directors can have malpractice insurance, you are legally in the eyes of the law a professional. Viewing it doesn't taint the ministerial aspect of it. I think there are some professional acts that don't have to squash the soul of the ministry. I personally have accountability in my own supervision. My supervisees have a clear sense of my values and my availability to them and I try to model transparency, openness, risk-taking and, at times, careful politeness. (1018)

Interviewee 0223 held fast to the administrative details of establishing a covenant:

Clear boundaries; often established and negotiated early by a supervision covenant which sets out supervision parameters and is co-signed by supervisor and supervisee.

Further data retrieved from the interviewees recommended that supervisors be under supervision themselves for accountability, have membership in an association such as Spiritual Directors International, and continue their own professional development.

Figure 9. Professional Characteristics of Supervision



Soul of Supervision

This section embraces the community of faith and theological aspects of the participants' interviews and seeks to give understanding of current theological underpinnings of supervision. It highlights the value placed on the participants' community of faith, by those participants. Data collected from the interviews also analyzed three additional areas: Scriptural understanding of supervision; Scripture that articulates supervision and the interviewee's favorite biblical story that describes supervision.

Community of Faith

For most participants, the community of one's faith is seen as integral to spiritual direction and as such, also supervision. Ordained minister and professor, interviewee

0003, notes, as did others, the connectedness to one's faith community and tradition, the willingness to be a servant, and a close relationship with God:

The practice of spiritual direction, and then supervision, calls us to the recognition of what we are doing, to recognize it's a calling, a practice [of] our faithfulness to God, to our directees and to the accountability of the larger tradition; and not running by ourselves. Under the jurisdiction of [our tradition], the person is validated and receives a blessing. The director and supervisor need to be under spiritual direction. There are other expectations too, such as taking care of our rhythm and rule of life, updating of education and accountability for ministry. And then just like the director, the supervisor needs to check in about their work.

Others noted a need, in the twenty-first century, for exposure to multiple streams of Christianity, and the value of knowing your own faith tradition.

Spirituality and Theology

This aspect of the study of supervision ministry focuses on data which emerged relating to spirituality and theology.

Scripture is foundational. Jesus as a spiritual director helping people discover the kingdom among us. He was always asking the appropriate questions and responding. As a Christian spiritual director, knowing that Scripture undergirds all of the direction session is key. (0220)

Scripture is the basis of everything we do; Protestants have a better knowledge of Scripture. What's lacking is they've studied Scripture rather than praying Scripture. It's the journey from the head to the heart. It becomes one of the truths you can work on. They are somewhere on that journey. (0226)

As a vowed religious it is essential. The focus on the origin of supervision in the gospel, as in the behavior of Christ, liberates rather than demeans and demonstrates good supervision skills. "Come with me by yourselves to a quiet place and get some rest." (Mark 6:31 NIV) Have rest. The story of the woman at the well; she felt met and respected. The posture of Christ never demeans or makes them feel ashamed; value the person before us, even if their lifestyle is different. (0332)

I don't even know if I've thought of Scripture and supervision. (0119)

It doesn't apply to me. I don't relate at all to Scripture. (0113)

Scripture is a challenge for me. I don't have a biblical model of supervision, what is helpful for me is I use scriptural imagery and references when I do supervision. (0112)

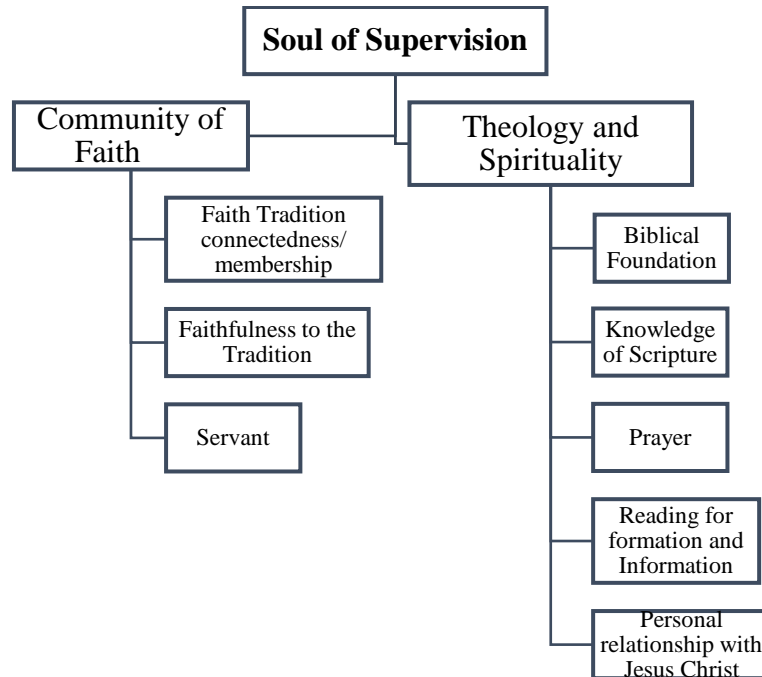
Scripture doesn't formulate my understanding of supervision. I don't think in those terms. (0009)

Discipleship is an apprenticeship, I see supervision, in that regard, as a form of biblical discipleship. A supervisor should be more experienced, not necessarily a master, as in Jesus Christ, but so that those directors are being supervised, as in the apprenticeship discipleship relationship. (0014)

Scripture that articulates supervision and favorite biblical stories from the data collected include: Moses; Psalm 139, known and held by God; Isaiah 43:4, you are precious and honored; Jesus, discipleship passages; Matt. 18:20 where two or three are gathered; Matt. 11:29-30, take my yoke; John 4:1-26, seeing through the story being told; Romans 12:1-2 being transformed; Luke 24:13-15, Emmaus Road; John 3:1-21, cultivate listening; John 10:10 & Deut. 30:19, heal, shift and transform.

Data collected indicated theological questions regarding supervision had not been asked prior to the interviews. Data emerged indicating most interviewees did not contemplate supervision and Scripture. However, the interviewees that could articulate references to supervision in Scripture did so effortlessly. Further exploration found that most supervision sessions were extensions of spiritual direction and did not include any theological reflection on ministry. The participants included reading of theological and spiritual books for formation and information, the need for theological training and a personal relationship with Jesus Christ.

Figure 10. The Soul of Supervision Characteristics



Category Two: The Habit of Supervision

Functional Practices

The second sub-category which emerged from the data is the functional practices for the supervisor of the spiritual director. Functional practices of supervision are the rhythms supervisors value along with those practiced. Interviewee 0117 believes our personal intimacy with God is foundational for calling and the continued work of spiritual direction and supervision:

The only indispensable thing, I think is one's own intimacy with God. As I grew in intimacy, the work became more effective, because I relied more on God and not myself. Interestingly, the hardest thing to learn and teach is [that] you can only point; you can't lead anyone there. My effectiveness has grown as I get myself out of the way and let God do the work. (0117)

Protestant Seminary professor 0114, with twenty plus years of spiritual direction and formation experience sites regular silence and solitude, a rhythm of prayer and discernment as foundational:

My practices of spiritual formation are silence and solitude, time alone and quiet, on a regular, daily basis. Also, monthly and quarterly, I have an extended time of silence and solitude. I have a life of prayer which grounds everything. I use the term “a lifestyle of discernment,” which engages all of life: proper rest, balance, rhythms in life, study, prayer, community, solitude, a healthy emotional [and] spiritual lifestyle. I have found without this, my ability to be present is severely limited. (0114)

With thirty-three years of vowed religious life, interviewee 0116 had a strong sense of personal formation. Crucial to this was a spiritual life and life as part of a community:

The crucial piece is doing personal work. To be aware of blocks, blind spots, my own windedness and being clear. A lot of people who are trained are never required to do inside work, like dealing with woundedness, personal counseling or an awareness of anger and frustration. We need to pay attention and know we are a work in progress. Also nurturing my own spiritual practices continues to be significant. (0116)

Interviewee 0223 captures the sense of learning from vulnerabilities and having good supervision:

I have found my own supervisors helpful in their encouraging, collegial mirroring and challenging postures toward my ministry and spiritual journey. One significant experience was one in which I felt quite vulnerable as a supervisor and my supervisor reminded me of what I already knew, and that helped keep me centred and not distracted by the “what ifs” of an encounter, which were not real. So I would argue we learn a lot from our vulnerabilities, doubts and entering mystery to learn that God is there already, and through good supervision we can trust and grow. (0223)

The practice of prayer and paying attention to God’s movements encourages interviewee 0221:

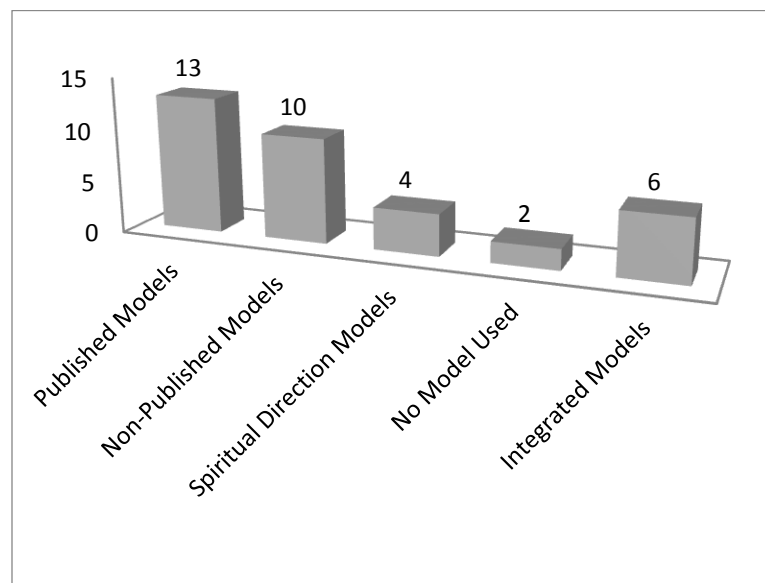
Foundational is my own prayer life. It’s tending to it as in doing self-direction. It’s always changing and moving. We talk about spiritual disciplines; I find tending to my prayer life is like a tide of silence, then journaling, then music. It’s paying attention to how God is moving in me and I in God. It’s my prayer

practice to tend to that moment. It's saying "Here I am" and God responds, "Here I am," and how we are together, changes. (0221)

Current Models of Supervision

Data suggested that most spiritual direction training programs are grounded in the Christian tradition, and respect the religious and spiritual diversity of our changing cultures. The data also indicated that most spiritual direction training programs are conducted by Roman Catholics. Data from Protestants interviewed, who were academically trained within seminaries and parachurch ministries for supervision, were trained by those of the Roman Catholic tradition. Most participants and all academic programs use the tool of verbatim and/or a reflection type of form.

Figure 11. Comparison of Current Models Used in Supervision



Referencing the published models, six of the thirteen supervisors use a contemplative model of supervision (including the use of a form), four use an integrated model and three used the model from *Looking into the Well*. For verbatims, ten

participants indicated favoring their use while two strongly indicated no forms were used and one participant had no indication. Referencing spiritual direction models, the four participants indicated supervision was a continuation of spiritual direction. The two participants not using any model, supervised as a come as you are approach.

Current Climate of Supervision

Data retrieved from interviews is wide-ranging. Interviewee 0022 speaks of peer groups and the need to define spiritual direction:

We are at a place where spiritual directors are more cognizant of the benefits of ongoing supervision. I think people also are trying to make supervision peer groups really work. My experience is that peer groups aren't working very well for them. We don't start with the person facilitating; we start with their definition of spiritual direction. (0022)

Interviewee 0221 continues the theme:

Those people who have a sense that this is a calling and they have people who are actively coming to them come for supervision. They do it as a vocation, those that don't may come to peer supervision and have a few directees. People that see more than 5-6 people per month do one-to-one supervision. There are evangelicals that only do group supervision. They are not really serious about their vocation. You can hide in group supervision, you cannot hide in the same way when you do supervision, one-to-one. (0221)

Interviewee 0229 speaks of the place of accountability and obligation:

It is more and more recognized, accepted and appreciated as a means of accountability in ministry. In fact, in many places it is mandatory to be in supervision if you are in public ministry. (0229)

Many of the interviewees spoke of a dearth of supervision.

Our present environment is, "It's a good idea; I'll get around to it." Directors think supervision is a good idea but just don't do it. (0013)

It is an expanding environment where there is an increasing desire and need for good and experienced supervisors. There are more professional supervision associations springing up in [Oceania] which are becoming open for supervisors of spiritual directors to join. Though they think we are novel and not necessarily equivalent with other pastoral supervisors. This may change as more supervisors

of spiritual directors gain higher degrees and so are deemed equally experienced, educated and qualified. (0223)

Supervision is “hit and miss.” Once trained in spiritual direction, you are influenced by the quality of supervision. Ongoing spiritual direction depends on the culture of your church. Roman Catholics are used to paying for spiritual direction; in other denominations there isn’t that assumption. What happens [is that] they over spiritualize that and, unless you do the supervision for free, directors don’t go. It’s a strange type of diversity. Some of the Church of England provides spiritual direction and supervision for free; however, they have no training and are not accredited. In some ways, spiritual direction is a bit of a mess. Spiritual directors concerned about the quality of their ministry will seek out and pay for supervision. It’s hard to get people to see it’s an important part of the work. (0332)

And Interviewee 0334 spoke of the importance of the process:

In my opinion, supervision is seen as an important part of maintaining the health of a spiritual director and direction relationships and is offered with respect, compassion and a belief in the value of the process. (0334)

Category Three: the Emerging Story

The core category that resonated with all participants, regardless of tradition, is an ethos of gratitude for their calling and a passion for being in the service of God for the sake of others. This concept is evident throughout the two previous categories (Distinctions of Supervision and Habit of Supervision) and their sub-categories.

Interviewee 0330 recounted their passion as a “holy and graced experience leading to deep gratitude.” This devotion to servanthood echoed across the participants’ ministries of spiritual direction and supervision.

The collected data revealed that the participants’ main concern was the longing for trained supervisors and then, for spiritual directors to ethically practice spiritual direction by participating in ongoing supervision. Surfacing within the ministry of supervision of spiritual directors is not knowing or misunderstanding the concept of supervision. Some were unable to articulate a definition of spiritual direction.

The data revealed an absence of theological understanding of supervision. Few participants could articulate narrative biblical models or identify Scriptures which formed their understanding of supervision.

Step Two Evaluation and Implications for Evangelicals

The initial career narrative interviews sought to understand the climate of supervision, the current models of supervision and determine the professional/vocational underpinnings of the supervisor's ministry experience. The research findings were to become the basis for Step Three of the project, which was the training project. However, what emerged out of the grounded theory methodology, to the researcher's surprise, was the confirmation of the thesis ministry issue. The thesis was to address the lack of training for predominately evangelical supervisors of spiritual directors. Research now revealed that supervisor training is lacking throughout the larger landscape and this is not subject to only evangelicals. This confirms one of the ministry issues—the lack of supervision training, not only for evangelical Protestants but for all faith traditions. It also addresses the issue of spiritual directors continuing the ethical practice of supervision and moving into ministry from academic practicum or parachurch courses. The research also revealed the ongoing confusion about spiritual direction and supervision. The findings of the career narrative interviews were developed into the Step Three hybrid training model.

Surprisingly, the emerging data identified that training in supervision of spiritual directors in Protestant, evangelical, theological institutions and parachurch ministries was being carried out by individuals of the Roman Catholic tradition.

Critical to the evangelical is the absence of a theological understanding of supervision. Theological underpinnings were assumed by the researcher for all

participants currently involved in supervision. Evangelical and all other Christian spiritual direction training has its foundation in theology and Scripture. However, most interviewees were unable to bridge this into their knowledge of supervision. In light of this research, a strong theological emphasis was placed into Step Three.

The use of the grounded theories for this part of the thesis project was assessed for the fit of the data and their relevance, workability and modifiability. Fit data was obtained through the categories of Distinctions of Supervision and the Habit of Supervision, where interview data was not forced into the categories but landed there naturally. The core problems and processes were allowed to emerge throughout the research, demonstrating relevance. Workability was achieved by capturing the participants' main concerns about supervision training and attending supervision. A hidden concern to the ministry of supervision for spiritual directors was also exposed: It is that an absence of theological awareness exists. Modifiability refers to the theory's ability to be continually modified as new data emerged. Research data was continually adapted as new concepts, beliefs and ideas surfaced to create new categories which determined the final groupings and the unifying core category—gratitude and passion.

Step Three The Art, Practice and Soul of Supervision for Spiritual Directors Training

Step Three Participants

This project involved Christian spiritual directors and supervisors, primarily of evangelical denominations, who have training in the Ignatian tradition and desired to explore the ministry of supervision of spiritual directors. In order to engage participants that would provide a substantial contribution to this project and who have a desire to be a

supervisor, the following requirements for participants' involvement in Stage Three were established:

- A Christian spiritual director with formal classroom education in the spiritual direction field
- A minimum of three years of active spiritual direction, after graduation
- Be able to articulate a calling into the ministry of supervision for spiritual directors
- Have a degree from a recognized, accredited, evangelical institution with a focus on biblical, theological and spirituality studies.
- Presently meeting with a supervisor in either group or one-to-one supervision
- Presently meeting with a spiritual director
- Geographically situated in the Province of Ontario, Canada

Invitations were sent to nine spiritual directors who indicated an interest from the initial survey. Six responded and were involved in Step Three of the project. The criteria and survey limitations were firmly set to ensure that emerging theory was relevant to this thesis and the evangelical tradition. Six spiritual directors (one male and five female) responded in the affirmative. Participants were numerically identified to ensure the gender, anonymity and confidentiality of each participant. The six project participants are identified as follows: 1086, 1087, 1088, 1089, 1090, and 1091. All participants were from 45 to 65 years old and from various denominational backgrounds.

Step Three Chronology and Design

Step Three utilized program development research, which is described in detail below, under "Program Development." Chronologically, Step Three commenced with personal intake interviews with each participant (Appendix 5). The purpose of this meeting was for participants to ask any questions regarding the research, to sign the

Informed Consent Waiver (Appendix 3), and to assess their spiritual direction background, their calling, and their understanding of the supervision process. During the initial interview, participants were given a “Learning Journal” with instructions to use the journal to assist them in making connections between new supervision learnings and reflections on their own practice of spiritual direction, as well as to note where the nudgings of the Holy Spirit were leading them. On November 2, 2014, the hybrid program began. Upon completion of the hybrid program, participants participated in a “Next Steps Interview,” with the final participant interview taking place January 20, 2015. During Step Three, I used multiple procedures of data collection, including interviews, journaling, reflective notes, questionnaires, speaking with individual participants and my own observations. I made reflective and descriptive notes following each interview and seminar during the intensive. During the three-day intensive, participants were asked to complete a formative seminar evaluation after each session (Appendix 7). As the project unfolded, my desire was for the training seminars to be adequate vehicles for the six participants to comprehend, and fully embrace, their call to supervision of spiritual directors. These meaningful evaluations or assessments helped the participants to gain insight into what they were learning and provided immediate feedback.¹⁵

During the entire project, I was available to all of the participants for further consultation regarding the understanding of evangelical supervision of spiritual directors.

¹⁵Peter Renner, *The Art of Teaching Adults: How To Become an Exceptional Instructor and Facilitator* (Vancouver, BC: Training Associates Ltd., 2005), 129.

Step Three Program Development

In program development research, “the researcher determines the need for a program or intervention, establishes its theoretical basis, sets its objective, designs it, implements it, and evaluates the results.”¹⁶ Chapters 1 and 2 of this thesis established the need, outlined the theoretical basis of the project and set the objective. Step Two of this project, the career narrative interviews, was described above. This section outlines the design and implementation of the training segment of the thesis. The training was bracketed by an intake interview held prior to the training and an exit “next steps” interview. The qualitative interview analysis of apprentices’ intake and exit interviews is expanded under the heading “Evaluation and Outcomes of Training.”

I developed a four-week, on-line module called “The Art and Practice of Supervision for Spiritual Directors” (Appendix 10), utilizing “CourseSites” by Blackboard, as well as a hybrid, three-day intensive, called “The Soul of Supervision.” This training was an accumulation of my own personal supervision training¹⁷, the issues and themes which emerged from the career narrative interviews, biblical models of supervision, current literature, and seeking God’s wisdom and guidance through prayer.

¹⁶Vyhmeister, *Quality Research Papers*, 16.

¹⁷The researcher’s personal training for supervision comprised: in 2012, “Introduction to Supervision for Spiritual Directors: The Contemplative Way” (Tyndale Association of Spiritual Directors, Toronto, ON, CDA – Maureen McDonnell); in 2014, “Internship in the Art of Supervision of Spiritual Direction” (Mercy Centre, Burlingame, San Francisco, CA, USA); “Contemplative Supervision Harvesting Sacred Conversations” (Ontario Jubilee, Paris, ON, CDA), the Pohly Center for Supervision and Leadership Formation (United Theological Seminary, Dayton Ohio); in 2015, “Supervision of Spiritual Directors” (Loyola House, Guelph, ON, CDA – Janet K. Ruffing); “The Art of Supervision” (North Park Theological Seminary, Chicago, IL, USA – Lucy Abbot Tucker).

Designing the Structure of the Training

Scheduling and timing were significant considerations to step three of the project. I wanted to allow time for instruction, experience, practice and reflection, fostered through prayer and contemplation. I began with the assumption that no participant had received prior training in supervision, that they were active within their communities of faith and that they desired to explore the possibilities of God calling them into the ministry of supervision of spiritual directors. I considered the possibility of a two-year project consisting of four learning intensives interspersed with online modules. However, for this project, the timing was not feasible. I settled on a program of six weeks which is described in the “Project Chronological Time Chart” (Appendix 13).

The face-to-face aspect of this stage, called “The Soul of Supervision,” brought all participants together at a retreat center. The St. Frances Centre is a retreat house under the direction of the Franciscan Friars. It is located in the rural setting of the Caledon Hills, on 150 acres of pristine pastures and woodlands. The Centre graciously accommodated our small group with all food preparations, living quarters and meeting spaces. Refreshments were waiting for the group as they arrived (between 9:15 and 9:45 a.m.). Knowing that spiritual direction is a ministry of hospitality and recognizing the angst the new supervisor apprentices may bring, I created a warm welcoming environment. Margaret Gunther reveals, “At its simplest, hospitality is a gift of space, both physical and spiritual, and like the gift of attentive listening, is not to be taken lightly.”¹⁸ Making every effort for the apprentices to feel welcome, I prepared “welcome

¹⁸Margaret Guenther, *Holy Listening: The Art of Spiritual Direction* (Cambridge, MA: Crowley Publications, 1992), 14.

bags,”¹⁹ and greeted each person as they arrived, ensuring their needs were met in receiving room assignments and directions. To facilitate a contemplative learning environment, I created a reflective centerpiece and arranged seminar tables and seating, in a “V” format around it. The reflective centerpiece was to remind us of the fundamental truth of God’s presence with us, our rootedness in the true vine, and the fact that we are grafted to the vine and fully connected to receive all God had for us during the training. It was hoped that this atmosphere exemplified a sacred space, where apprentices were set apart from the business of life to turn their body, mind and soul towards their holy calling.

Ethical Consideration

All participants read, agreed to, and signed an informed consent statement which I created (Appendix 3). The statement was discussed with each participant during their intake interview, with full disclosure of the purposes of this training. The interviewee was asked about their willingness to allow the use of my observations, as well as their feedback and quotations in the thesis in order to encapsulate the learning from the training experience.

Each of the training modules and the face-to face-intensive were deliberately designed with the confidentiality and privacy of each participant in mind. All participants were given identifiable numbers, rather than names, to protect all genders. Any quotations were offered anonymously and participation in all modules and group processes at the intensive were voluntary. All data collected was stored in a confidential filing system in my office. Typed data was stored on a separate thumb-drive, retrieved

¹⁹Welcome bags included: travel size toiletries, candies, chocolates, travel size tissues, hand-written personal welcome card, The Soul of Supervision binder, and pen.

only by me, and kept under lock and key when not in use. The online modules were closed at the end of the training project.

Hybrid Training Program

The Art, Practice and Soul of Supervision For Spiritual Directors Training

The Art and Practice Online Modules

The online modules embraced reading, personal reflection, and informal responses to other participants' reflections. They also began to establish a personal and biblical foundation for supervision, which would be cultivated throughout step three of the project. Commencing the training by scanning the two books was recommended.²⁰ Appendix 10 outlines the online training segment.

Step three of the thesis project began with the online training modules and covered the administration of supervision. There were four objectives for week one: to build cohesion and intimacy within the group, to begin a process of supervisory identity, to re-examine the participants' spiritual direction definition and to develop a community covenant.

The second week focused on supervision. The module encouraged participants to begin thinking critically about supervision and their place within supervision. Participants were immersed into the purpose and function of supervision for ministry, began to lay a biblical foundation for supervision and looked at ethical practices of supervision for spiritual directors.

The third week of online training addressed the participants' devotional life with an emphasis on the spiritual disciplines and their role as supervisor. Well-known author,

²⁰ Conroy, *Looking Into the Well*; Bumpus, *Supervision of Spiritual Directors*.

Richard Foster, offers this guidance, “to know the mechanics does not mean that we are practicing the Disciplines. The Spiritual Disciplines are an inward and spiritual reality, and the inner attitude of the heart is far more crucial than the mechanics for coming into the reality of the spiritual life.”²¹ A supervisor of spiritual directors must have the desire, the willingness and a practice of mature prayer as the components for an effective supervisory ministry. Jesus offers this guidance:

Are you tired? Worn out? Burned out on religion? Come to me. Get away with me and you’ll recover your life. I’ll show you how to take a real rest. Walk with me and work with me—watch how I do it. Learn the unforced rhythms of grace. I won’t lay anything heavy or ill-fitting on you. Keep company with me and you’ll learn to live freely and lightly (Matt. 11:28-30, *The Message*).

During this session participants began to theologize the practice of supervision by engaging Scripture to discover for themselves models of supervision. Topic three of this session invited participants to take charge of their own learning by asking pertinent questions to be discussed during the three-day intensive, “The Soul of Supervision.” This session also encouraged participants to begin thinking about how the language of spiritual direction transfers, or does not transfer, into the evangelical communities in which the supervisees minister. Spiritual direction necessitates the involvement of the community of believers within the evangelical churches and, at times, a linguistic misunderstanding occurs. Supervisors of spiritual directors ought to have a clear understanding of the language of spiritual direction and the evangelical complement to use when necessary.

The fourth week brought the online training modules to a close and prepared participants for the three-day intensive, “The Soul of Supervision.” Participants were invited to look back over the four weeks and ensure all work was completed. Topic 2

²¹ Richard Foster, *Celebration of Discipline: The Path to Spiritual Growth*, 3d ed. (New York, NY: HarperCollins, 1998), 3.

required each participant to prepare two centering exercises or gathering prayer exercises, and bring appropriate copies for distribution to all participants at the intensive. During the intensive, each participant guided the group through their prepared exercises. Topic 3 acquainted the project participants with the Supervisory Conversation and introduced the Ministry Reflective Form, which was to be completed and brought to the intensive.²² A final reminder of the location (St. Frances Centre), starting time (9:45 a.m.), and seminar room for the intensive was emailed to each participant, ensuring that they had the appropriate information and were prepared for the intensive.

**The Soul of Supervision,
Three-day Intensive Module**

The seminars of the “Soul of Supervision” intensive were designed to allow opportunities for supervisory growth through discussion, experience, instruction, and reflection and personal transformation through encounters with the Holy Spirit. As the name implies, the three-day intensive was, indeed, intensive. It included an overlay of several types of content, was enveloped in morning and evening devotional prayer, and involved seminars, group work, individual work and role playing. The purpose of the intensive was to train evangelical spiritual directors for the much-needed role of supervisor within evangelical contexts. Despite maintaining its primary function, as time progressed, the purposes lightly shifted to include discerning the spiritual directors’ call to supervision and their spiritual giftings for this role. An outline of The Soul of Supervision seminars may be found in Appendix 11.

²² The Guided Ministry Reflective Form is described in Chapter 5, 167.

Day 1

On Thursday November 27, once supervisor apprentices arrived, we gathered for prayer, for God’s wisdom and discernment throughout the time together.²³ Several logistical items were then covered; intensive outline, starting times, commissary and facility updates.

Seminar 1 established a common grounding for the time together as a guest facilitator presented a review of the ministry of spiritual direction, via Skype. Topics included: What is spiritual direction?; the process of spiritual direction; the biblical story; and listening to the story. Apprentices listened and were reminded, “As we give ourselves to the work and the journey, we discover that the gift and the ministry of giving spiritual direction emerges within us as we learn.”²⁴

Seminar 2 summarized both published and unpublished models of supervision. The objective of the session was to encourage the flexibility of supervision—not focusing on “the model” but “a model.” The seminar commenced with a reflection on Colossians 1:24-29, where Paul explains his work as a servant of the church. After a period of reflection, apprentices were invited to the centerpiece of the cross and, using the metaphor of a water jug, to pour out all they had brought with them which may prevent them from learning all God had in store for them during this time (work, family and other concerns). The seminar recapped the modes of supervision, including individual, peer group, group and facilitator, Skype, email and telephone. Donald F. Beisswenger’s seven modes of supervision were briefly presented with emphasis on the “Spiritual Guide

²³ Stage three participants are now identified as “supervisor apprentices.”

²⁴ Wendy Miller, “Spiritual Direction Review” (lecture, *The Soul of Supervision*, Caledon, ON, November 27, 2014).

mode.” Regina Coll, in *Supervision of Ministry Students*, considers this mode of theological reflection to be at the “heart of ministerial supervision.”²⁵ She suggests this mode complements and completes the consultation and resource modes. Session 2 asked the questions, “Is one model more effective than the other?” and “Are any of the models suitable for the Evangelical Christian supervisor of spiritual directors?” The short answer is that all models studied in this thesis are effective, and all models are suitable for the Christian tradition, in the right environment. Some models have a counseling focus while others focus on a continuation of spiritual direction. And thus, the evangelical supervisor of spiritual directors must appreciate and value the entire breadth of the Christian Church—its history, its writings and its worship. However, the principle concern is that if evangelicals are people of God’s Word, then the Word must permeate through all we do, and we must daily walk in God’s presence. Henry Nouwen, explains “To walk in the presence of the Lord means to move forward in life in such a way that all our desires, thoughts, and actions are constantly guided by him. When we walk in the Lord’s presence, everything we see, hear, touch, or taste reminds us of him.”²⁶ Therefore, the supervision session is a reminder of walking in the Lord’s presence. Supervisory models are not motionless, they keep moving. This is most noticeable in Elizabeth Liebert’s, *The Experience Circle*, where the supervisor focuses on the simultaneity of experience through the four quadrants and mystery.²⁷ As supervisors listen to the supervisee’s narrative, there is a continuum of movement.

²⁵ Regina Coll, *Supervision of Ministry Students* (Collegeville, MI: The Liturgical Press, 1992), 22.

²⁶ Henri Nouwen, *The Living Reminder* (New York, NY: Seabury, 1977), 28.

²⁷ “The Experience Circle,” *Supra* at 80.

Spiritual directors and supervisors of all traditions must be aware that the model guiding the ministry (and movement) in which they are called, provides direction and purpose, and that it is crucial to their personal spiritual formation and growth of the ministry. The King James Version of the Bible declares, “Where there is no vision, the people perish,” (Prov. 29:28). The Message articulates this verse in the sense of supervision: “If people can’t see what God is doing, they stumble all over themselves; But when they attend to what he reveals, they are most blessed.” Supervisors of spiritual directors within the evangelical context must have a vision, must have awareness of God’s presence in the midst of ministry, and their supervision must show a correlation between spiritual direction and theology.

Session 3 opened with a gathering prayer/reflection prepared by apprentice 1089. This time of quiet reflection, called “A Lavender Cross” was based on M. Basil Pennington’s quote, “In prayer we seek God. We do not seek peace, quiet, tranquility, enlightenment; we do not seek anything for ourselves. We seek to give ourselves to God. He is the all of our prayer.”²⁸

Session 3 continued with an introduction to the quad process used during the three days. The objective of the session for apprentices was to gain experience as supervisors by actively engaging in the supervision process through role-playing and leading a supervisory conversation. There was a brief introduction to the quad process. The apprentices were divided into two groups (Quad 1 and Quad 2) for role-playing and to obtain experience in conducting a supervision conference.

²⁸ Unknown source.

Apprentices were not accustomed to writing a verbatim and discussion ensued regarding the values and difficulties of the skill. Verbatims are valuable tools, which aid supervisees (directors) to establish “interior space that allows feelings to emerge gently and reverently,” says Maureen Conroy.²⁹ She suggests the skills of “listening, exploring, practical application, role-playing, and feedback assist directors to grow in self-knowledge, develop an awareness of experiential insights and inner freedom, and enhance the capacity to linger longer with their directees’ experiences.”³⁰ A review of The Ministry Reflective Form and a suggested method of beginning and ending the supervisory conversation were considered. The apprentices held a common misconception: they believed that the supervisor training would give them a definitive “how to” process for the supervision of spiritual directors.

Session 4 opened with an inspired contemplative poem by apprentice #1086, called “Let Your God.” Personal prayer and reflection followed. This session addressed the topic “What supervision is not!” The objective of this session was for apprentices to articulate their understanding of supervision. The differences between counseling, consultation, spiritual direction and supervision were discussed. (Appendix 11, Session 4)

Session 5 commenced with a reading of Psalm 139:9-10, followed by a time of reflection and prayer. The object of this session was to apply the participant’s knowledge of theology and the dynamics of spiritual direction to the supervision of the spiritual director. The apprentices started off with an exercise called “Incognito Exercise.” Situated around the room were five creative spaces: an Advent cross, a puzzle of doors, an art center, lighthouse material with stones, and three candles. Apprentices were invited

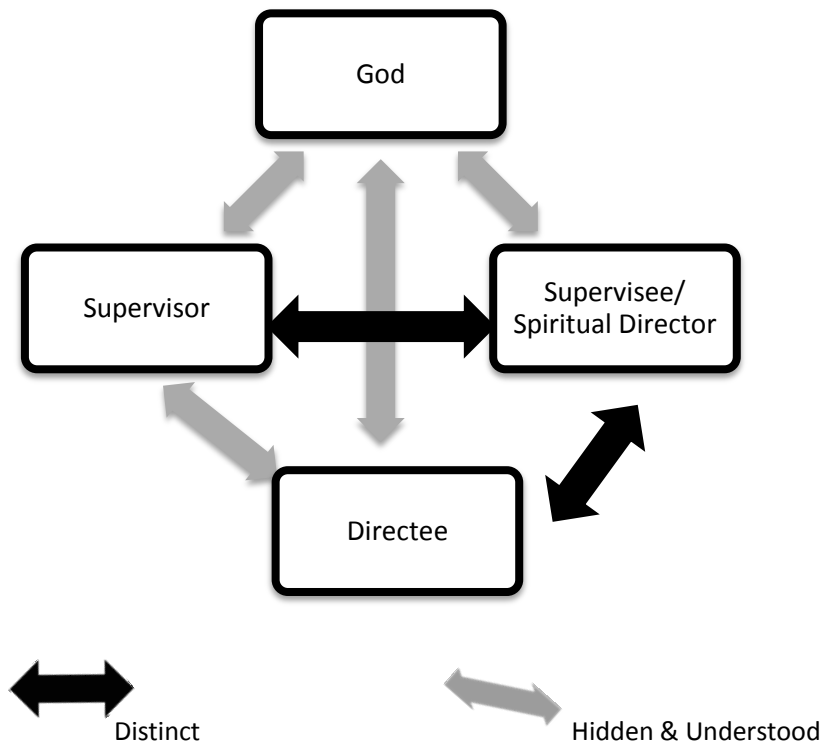
²⁹ Conroy, *Looking into the Well*, 64.

³⁰ *Ibid.*

to use their imagination and theological background to choose one of the spaces, enter into it with a prayerful stance, choose a Scripture that corresponds with the setting, and then apply it to supervision. They were reminded of C. S. Lewis' quote, "The world is crowded with Him [God]. He walks everywhere incognito."³¹

Apprentices were invited to share their discoveries upon completion of the exercise. The session continued with a dialog on God desiring relationship and a review of Trinitarian theology. A discussion on the Trinity and the supervision process completed this session. Figure 6 clarifies the supervisory process and shows God's hidden, yet understood, relationship with the supervisor, spiritual director and the directee.

Figure 12. The Supervisory Process



³¹ C. S. Lewis, *Letters to Malcolm: Chiefly on Prayer* (San Diego, CA: Harcourt Brace Jovanovich Publisher, 1964), 75.

Session 6, titled “Discernment of Supervision” took apprentices through a review of the Prayer of Examen, most prominently used for a daily review. Examen is an ancient practice which helps us see God’s presence throughout the day. It “produces within us the priceless grace of self-knowledge.”³² In this use of the Examen, the group looked at benchmarks for spiritual direction and supervision and ultimately reflected on their call to supervision. Richard Foster, describes the Prayer of Examen as two aspects. First it is an *examen of consciousness* where we notice God’s presence throughout the day and our response to the presence. The second aspect is an *examen of conscience*, where areas of cleansing, purifying, and healing are exposed. Foster explains this experience as two concentric circles which continuously overlap, interface and weave in and out of each other. They are distinct, yet never separate from each other.³³ As apprentice supervisors, the group was encouraged to enter an *examen of conscience* prior to preparing for supervisory conversations and to ask spiritual directors to do likewise.

Day 2

Session 7 began with a gathering prayer excise from Jeremiah 29:11-13. Apprentices were asked to reflect on the questions, “Who am I?” and “What shapes my identity?” In this session, we discussed three areas: identity, being known and the human experience. The objective of this session was to establish a firm understanding of identity, to cultivate an understanding of human experience, and to hone supervision

³² Richard J. Foster, *Prayer: Finding the Heart’s True Home* (New York, NY: HarperCollins Publishers, 1982), 31.

³³ *Ibid.*, 27-35.

skills by mapping the apprentice's personal spiritual story using symbols and icons as visual imagery.

Self-understanding is a critical factor for the supervisor's identity and to build relationship with those supervised. Contemporary studies have been done on the integration of psychology and Christian formation, which is a significant part of spiritual direction. Regina Coll suggests our identity (as supervisors) is formed by how others treat us, not our self-identification or skill acquisition. It becomes "part of who we are, not of what we do."³⁴ To facilitate and encourage a supervisor identity in the participants they were deemed "supervisor apprentices" throughout the training. During week one of the thesis project, apprentices were asked to complete an online personality self-inventory, the Jung Typology Test, an enneagram, and the Harben Christian Formation Assessment Resource³⁵. The enneagram has received renewed attention as a way to understand the nature of our spiritual formation, yet it is not widely used within our evangelical tradition. The assessments were generally explained and, with additional notations, they would be personally and confidentially addressed at each participant's "Next Steps" interview.

Our sense of identity is generally shaped by the perception of our narrative or story. We uncover our identity through many sources, such as our family origin, culture, faith traditions, gender, as well as the multiple roles we assume in life and our salvation

³⁴ Coll, *Supervision of Ministry Students*, 18.

³⁵"HumanMetrics Jung Typology Test," HumanMetrics, <http://www.humanmetrics.com/cgi-win/JTypes1.htm> (accessed July 31, 2014); Timothy J. Harben, "A Christian Formation Assessment Resource" (DMin Thesis, Ashland Theological Seminary, 2014).

story.³⁶ As supervisors, we attend to emerging stories that are focused on one significant slice of the supervisee's (spiritual director's) life and their journey with a directee.

Kenneth Pohly suggests these emerging stories are “autobiographical in the sense that they belong to and are reported by the supervisees [spiritual directors] out of their recent lived experience.”³⁷ As supervisors, he goes on to say, our central task is to help the supervisee look internally at their lived experience. That is, to look “theologically at their emerging stories,” and unearth “dominant and controlling images, that disclose the convictions which shape and inform their stories of experience.”³⁸

The group was introduced to a tool called “Embellish Your Story” and given the opportunity to construct their own autobiographical map using symbols and icons (which they created). This learning activity was based on the New American Standard Bible, Psalm 139:15-17, “My frame was not hidden from you, when I was made in secret, . . . Your eyes have seen my unformed substance; And in Your book were all written the days that were ordained for me, . . . How precious also are your thoughts to me, O God! How vast is the sum of them!” This project created a flurry of excitement as each participant individually prepared their emerging story. At the end of this learning activity, they were invited to share their narrative in dyads. This activity also aided the apprentices to begin understanding the life experience of the other.

The topic of Session 8 was honoring the body as it relates to supervision. The gathering began with a reading of 1 Corinthians 6:19, “Do you not know that your bodies

³⁶ Kenneth H. Pohly, *Transforming the Rough Places: The Ministry of Supervision* (Franklin, TN: Providence House Publishers, 2001), 156-159.

³⁷ *Ibid.*, 160.

³⁸ *Ibid.*

are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own.” Following this, the group was asked to reflect on the question, “If my body is the temple of the Holy Spirit, how have I cared for it?” Then they were asked to sit with this awareness for a few minutes, speaking with God, and listening to His response.

The goal of Session 8 was for apprentices to develop a deeper understanding of the connection between health and supervision so they might effectively have a ministry which shows that they care for themselves as they serve the needs of their supervisees. The guest presenter, an ordained minister formally involved in parish nursing, emphasized the wholeness of body, mind and spirit within the ministry of supervision. A myriad of issues pertaining to a holistic approach to supervision were given. The importance of physical health and a call to personal holiness was emphasized.

The topic of Session 9 was supervisory questions. The session began with a reflection on Jesus and the rich young ruler, and then the disciples (Mark 10:17-31). Jesus had a conversation with the rich young ruler and gave an invitation; then he clarified the story for the disciples. Apprentices were invited to place themselves in the story and ponder the questions asked.

The objective of the session was to enable apprentices to recognize the significance of using narrative questions and to develop skills in asking generic, open-ended questions during supervision. The group discussed the biblical foundations for asking questions. As spiritual directors, the members of the group were comfortable asking clarifying questions, and this session endeavored to seek deeper questions to ask as supervisors. Using several texts, the group was educated on the topic of the six

constrictive questions.³⁹ This session ended with a dialog on formulating a supervisory covenant. Apprentices were encouraged to formulate a supervisory covenant for future use in supervisory conferences.

Table Talk

After a day of seminars, interactive discovery and reflection, the group participated in a session created as “Table Talk.” It was designed to initiate informal conversation and generate active participation. This methodology gave opportunity to seek clarification, ask questions, raise concerns, and share experiences. The room was set up with two chairs, facing each other, in the middle of the room. Participants sat around the chairs. They were given brief guidelines:

- One person would come and occupy one of the two empty chairs and present a question;
- A second person would come and sit in the other chair and present an answer;
- Others could enter the space only when one of the chairs was vacated and enter the conversation;
- This would continue until no further responses were brought forward;
- Another person would then occupy an empty chair and present a question;
- The process continued until all questions are finished;
- No comments were allowed unless you were sitting in one of the chairs.

The process of “Table Talk” brought an active response, laughter and engagement throughout the time. Questions were raised concerning spiritual direction meetings, how to start a supervisory conversation, seminary versus para-church training, whether to

³⁹ Thomas Hora, *Dialogues in Metapsychiatry* (Orange, CA: PAGL Press, 1986); James Neafsey, “Constricting and Spiritually Expansive Questions” (paper presented to Evangelical Covenant Spiritual Directors at the Jesuit Retreat Center in Los Altos, California, May 12, 2014).

advertise or not to advertise, and how to overcome spiritual directors being regarded as suspicious within evangelical churches.

Day 3

Session 10 began with a gathering prayer exercise on “Facets of Your Life,” prepared by apprentice 1088. Apprentices were asked to notice the many facets of a glass such as the size, the shape, how it reflects light, and the “shadow within each facet.” The facets may be thought of as the many parts of life—some are shiny and happy, while others are dull. Yet they all shape us. The time ended with readings from Psalm 125:2 and Isaiah 30:15, 18-21.

During this session two areas were addressed: First the contemplative soul of a supervisor, and second the supervisor’s self-supervision. There was a review of what is meant by “contemplative” and a discussion of the apprentices’ understanding of the word “contemplative” ensued. The following attributes of a contemplative supervisor were discussed:

- Compassionately receptive to all that the supervisee brings;
- Welcomes the supervisees story;
- Listens intently;
- Has an awareness of what is pure and simple;
- Has the ability to separate personal perceptions from actual fact;
- Waits upon the real, open to the real, available to the real, leaning towards the real.

Subsequent to session 10, apprentices joined in their respective groups for their final “Quad 1” and “Quad 2” supervisory experience and role play. This valuable time

allowed all participants to encounter the role of supervisor and role of spiritual director allowing familiarity with the reflective form and project model.

Subsequent to session 10, apprentices gathered in their respective groups for their final “Quad 1” and “Quad 2” supervisory experience and role-playing. This valuable time allowed all participants to experience the role of supervisor and of spiritual director, developing familiarity with the reflective form and project model.

Coram Deo (Appendix 12) was a powerful experience for all participants. Participants were commissioned into their calling, rather than simply into the position of supervisors of spiritual directors. This public celebration impacted each participant as they were now participating in the community, the real and active mission of their calling. One participant who felt restored in the call to spiritual direction shared,

During the leaving ceremony, I was able, for the first time, to thank the Lord for my calling as a *spiritual director*. This ‘laying down’ of my resistance and the ‘taking up’ of my calling - with gratitude, was a formative act. The words, “*Christ has no body now but yours; Go be the body of Christ in the World!*” still echo within me. Since the retreat, I have practiced spiritual direction with unprecedented peace and discernment. And my understanding of spiritual direction and supervision continues to expand.

At the conclusion of the *Coram Deo*, participants received a Certificate of Completion (Appendix 14). The training was over; each one went out into the ministry of supervision and spiritual direction, grafted to the vine, with the strong name of Jesus Christ to sustain them.

Step Three Evaluation of the Training Program

How does one evaluate whether the training project was successful or not? Does one measure the participant’s ongoing practice of supervision within the community of spiritual directors as success? Do we, as evangelical Christians, profess our faith and

leave the calling in God's hands and to the movement of the Holy Spirit for those who are looking for a supervisor of spiritual directors? My personal story of the calling to supervision, given in Chapter 1, attests to the Holy Spirit's movement in spiritual directors looking for a supervisor. However, a steward of a new ministry must be held accountable, give evaluation and assess all outcomes.

This project is about fostering the practice of supervision for spiritual directors in the evangelical tradition. Career narrative interviews with current supervisors from multiple denominations and traditions within the field of spiritual direction took place during the fall of 2013. This enabled the analysis of current practices in the supervision of spiritual directors. Because of the significance of the material to supervision, the evaluation and analysis is found separately in Chapter 5, under the title "Analysis of Research Data." It will present current thoughts on supervision of spiritual directors.

In this section, I desire to capture the "lived experience" of the supervisory method as it relates to the evangelical tradition, utilizing the qualitative method. This approach accesses the "inner experiences of the research subject [and will] provide rich insights into human experience."⁴⁰ I compare the participant's intake interview with the exit interview and evaluate them to gain an understanding of the project's effectiveness as it related to the person. I looked for supervisory growth and evangelical understanding on the part of the ministry project participants by a review of the self-assessment tools, my observations, field notes (journaling) and their exit/next steps interview.

Participants took part in two semi-structured interviews: an intake interview and an exit/next steps interview. Of the six training participants, five followed through with

⁴⁰ John Swinton and Harriet Mowat, *Practical Theology and Qualitative Research* (London, UK: SCM Press, 2006), 105.

their commitment and completed the program. One participant, due to family reasons, completed the intake interview and online training but could not attend the intensive. The following evaluation flows chronologically through the six-week program.

Intake Interview

The qualitative confidential intake interview (Appendix 5) gave participants demographical information, assessed their spiritual direction background, their calling, and their understanding of the supervision process. A goal of the entire thesis project was to understand the current climate of supervision from a variety of denominations. The intake interview offered a concrete landscape of the climate of both supervision and spiritual direction from current evangelical participant spiritual directors living in Ontario, Canada. Demographic analysis was given previously in this chapter under the heading “Step Three Participants.” The analysis of this intake interview includes extracted information from step three participants who were involved in the training process.

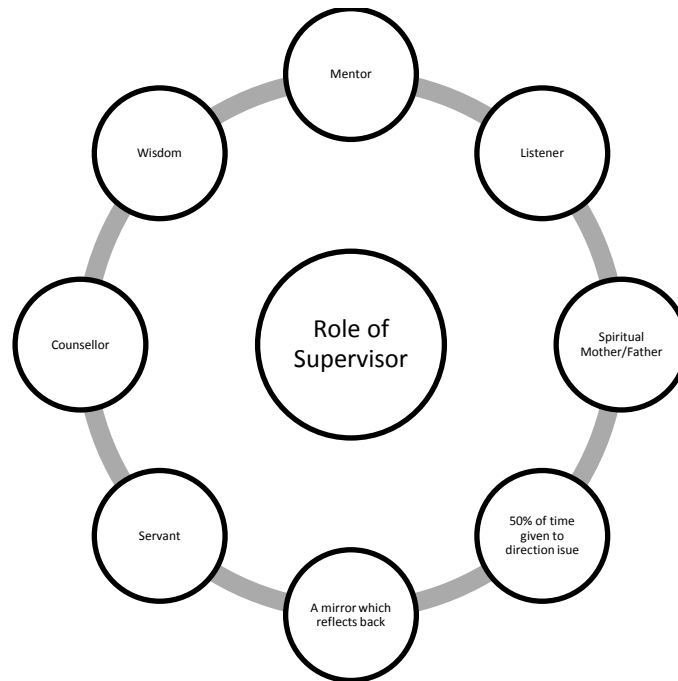
Although all participants graduated from an evangelical seminary spiritual formation program having a combination of academic study and applied spiritual direction internships with continued supervision, each participant struggled to formulate a definition of supervision. Instead, they used descriptive vocabulary to describe their perception of the role. Participants also had difficulty verbalizing a personal definition of spiritual direction. Figure 7 offers a reflection of the participants’ initial ideas of a supervisor. One participant explained a supervisor to be “Someone who can work on my giftedness and help me to strengthen the areas I am not aware of” (1089) while another

suggested that a supervisor is “Mature; someone who has experience [in areas] that I don’t have experience in; someone further down the line”(1086).⁴¹

Participants were also asked what the role of a supervisor is. The initial understanding of the role of a supervisor by the participants included supervisors having Bible knowledge, experience and giftedness in spiritual direction, a humble quality and one who offers wisdom, illumination and encouragement. Their understanding of the role was based on their experience. Most participants had experienced group supervision and had not experienced one-to-one supervision, except while in their initial training (three or more years before). One participant who had experienced individual supervision expressed an understanding of the role as, “One supervisor I had was like a counseling session. It was not what I was looking for. Another was listening to the story that was going on and seeing where God is in the story. A person needs to know what they are missing” (1091).

⁴¹ Explanation of bracketed numbers, Supra at 92.

Figure 13. Step Three Interviewees Characteristics of the Role of a Supervisor



Two theological questions were asked in the initial interview. The first was, “how does Scripture formulate your understanding of spiritual direction?” The second asked if the participant had a favorite biblical story that captured the concept of the ministry of supervision. To my surprise, four out of the six participants had never thought through biblical foundations and references to find a source of the supervision process. One indicated, “I have never thought of it that way before,” (1089) while another stated, “That is a work in process I have not landed.” (1086).

When asked to describe their last supervision meeting with a supervisor, one participant remarked:

My last session was group supervision. The supervisor had us do an exercise of just sort of charades and take a pose that reflected how we were inside & then each person held that pose in their heart and spirit & talked to the Lord about it. Each one in the group shared what was on their heart. In some senses it was spiritual direction in a way, but also caring for us. We weren’t asked to do a pose

that reflected a session; it was really where we were. Then after that we did one reflective form. That particular one wasn't an issue, but we all participated. It was difficult [to discern] why that form came up. I cannot remember Scripture coming into it. (1087)

Another participant expressed that, during their last supervision session, “a Psalm was used . . . It was not spiritual direction supervision; it was almost career counseling” (1091). Still another participant stated, “It was loving, insightful and illuminating. We participated in *Lectio Divina* prayer” (1087).

Notice that throughout the intake interviews, participants did not have a clear understanding of supervision, indicated their current supervisors did not have a grasp of their supervisory role, and supervision conferences were primarily spiritual direction focused. Note also that, although participants were evangelicals and believed in the uniting cries of the Protestant Reformers, theological reflection was not evident in their supervision sessions.⁴²

When asked about the professional aspect of supervision of spiritual directors, all of the participants stated there was a need for professionalism. Suggested competencies included training, understanding of the role, integrity, humility, discernment, and a substantial amount of theological and biblical training, as well as a close relationship with God. Qualifications included supervision experience, giftedness, training as a supervisor with Christian parameters, a Master's Degree in theology, association membership, church membership, a calling, and the experience as a spiritual director. All participants agreed that supervision is both a vocation and a profession with one participant remarking, “supervision is a vocation, a poor relative to counseling” (1086).

⁴² *Sola Scriptura* (Scripture Alone); *Sola Gratia* (Grace Alone); *Sola Fide* (Faith Alone); *Solus Christus* (Christ Alone); and *Soli Deo Gloria* (To God Alone be Glory).

Hybrid Training Modules

There were multiple means of evaluation for this part of the project. A qualitative evaluation of the program consisted of individual formative evaluations (Appendix 7), completed by participants following every seminar. A personal goal was to give each participant freedom to develop, at their own pace, their apprenticeship supervisor role and skill set. This type of evaluation was significant. During the hybrid program, I also used note-taking and personal observations, recording them in my journal. After concluding the training, project participants completed a “Participant Review” (Appendix 8).

Formational Evaluations

Meaningful formation evaluations were used to assist learning by helping the apprentices to gain an understanding of their learning as they reflected on two simple questions after each seminar.⁴³ There was no identification placed on the evaluations and apprentices spoke freely as to their learnings. They were invited to place their reflections into their Learnings Journal, for reference at a later date. This type of evaluation also helps the presenter know if they are speaking clearly, if clarification is needed, or if a topic needs to be revisited. It is not used to assess the seminar but to assist the learning of the new apprentice supervisors. Rather than attempt to analyze each evaluation, I collected statements from the responses, and I used my personal journaling and observations during this part of the project. I attempted to extract emerging themes from the significant statements, under the headings of supervision and participants’ experience.

⁴³ Renner, *The Art of Teaching Adults*, 129.

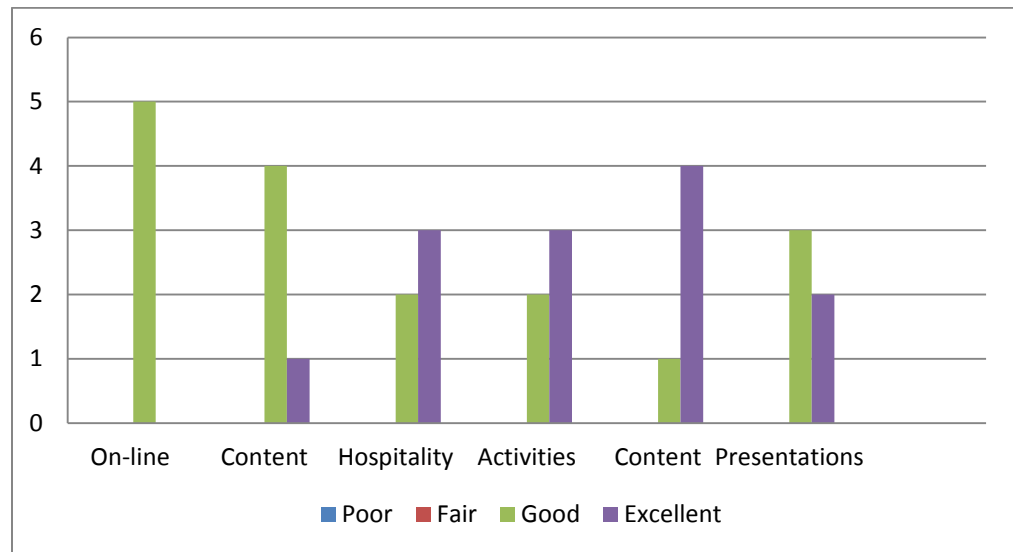
At the end of the hybrid program, the supervisor apprentices completed the Participant Review, a Likert-type scale evaluation that also included qualitative questions (Appendix 8).

Participants' Review Results

The participants' final review of the Art of Supervision for Spiritual Directors Online Study and The Soul of Supervision (Appendix 8) shows evidence that the five apprentice supervisors who participated in the project maintained a commitment to their growth in spiritual direction and supervision. This review sought to analyze the efficacy of the training program and was divided into three segments. The first segment of the results (questions 1 to 6) ascertains apprentice experiences during the learning process. The second segment (questions 7 to 8) gives insight into pertinent opinions of the apprentices into further course structures, and the third segment (questions 9 to 10) appraise the researcher. 1 to 4 and 9 are Likert-type scale questions while 5 to 8 and 10 are qualitative questions.

The numbers located to the left of the chart indicate the number of participants involved in the question. In the first section, question 1 of the Participant Review, apprentices were asked to rate the quality of the overall program.

Figure 14. Overall Quality of the Hybrid Training Program



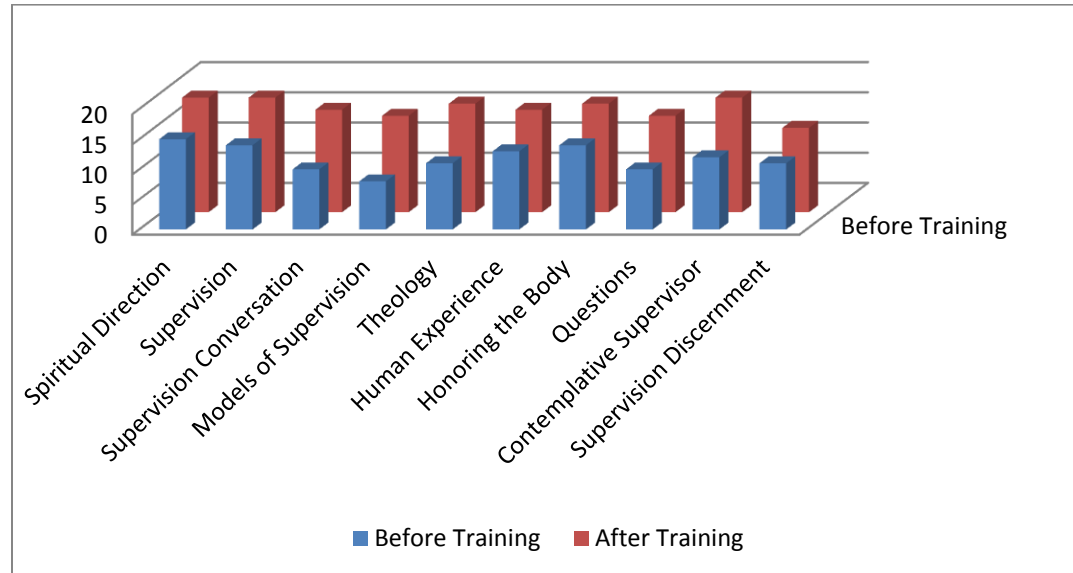
All participants rated the online learning as “good,” although none had experienced this type of learning prior to this training. The training modules were developed through COURSEsites, by Blackboard.⁴⁴ There were a few operational issues with start-up. However, they were quickly resolved. Participants engaged fully with the online portion.

Question 2 offered insights into a key goal of the project, which was to train spiritual directors for the ministry of supervision of the spiritual director within the evangelical tradition. Apprentices were asked to self-assess what they already knew regarding the seminar topics and compared their new knowledge with what they learned and experienced throughout the training. It was expected that the apprentices would have some knowledge of the topics since they had graduated from theological programs, had continued training within the ministry of spiritual direction, and prior experience with

⁴⁴ COURSEsites by Blackboard is an on-line course development program, found at <https://coursesites.com/webapps/Bb-sites-course-creation-BBLEARN/pages/index.html>

supervision. The figure 10 below expresses the knowledge gained through the experience of the training.

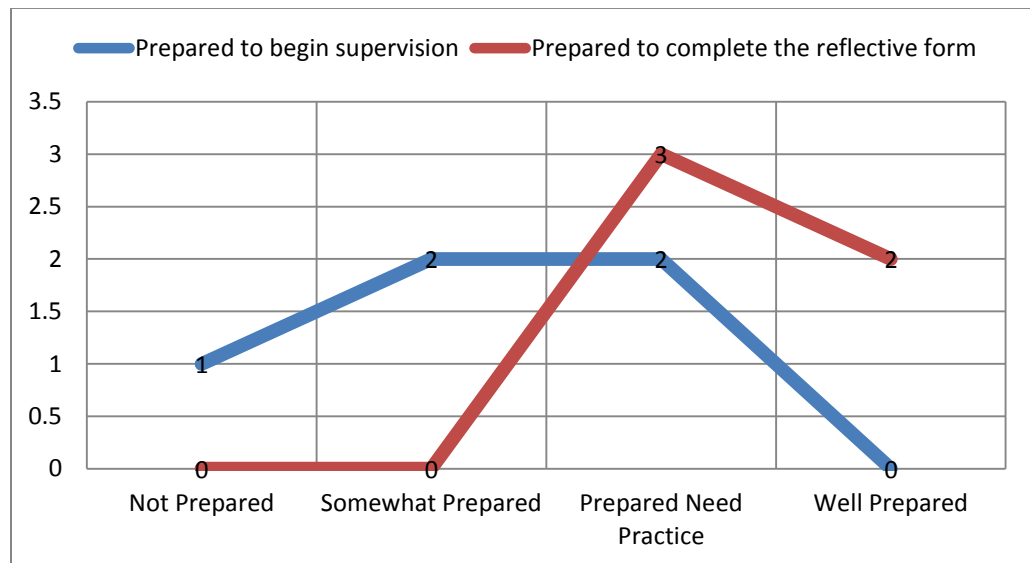
Figure 15. Participants' Knowledge and Experience Prior to and After Training



Notice that all participants experienced an increase in their knowledge and practice of spiritual direction. One of the participants affirmed the review seminar on spiritual direction as “I have long struggled with the term, “director,” resisting its authoritative overtones. Reflecting on my need to embrace the title of my calling, I now understand that, as a director, I direct others to Christ, the great Spiritual Director of their life” (1087). The ministry of spiritual direction must be centered in Christ, deeply rooted in Scripture, with a willful attentiveness of maturing into Christlikeness, to the glory of God (1 Cor. 3:18). This is a movement towards sanctification and holiness. In spiritual direction both director and directee pay attention and respond to the work and invitations of the Triune God.

Questions 3 and 4 elicited the apprentices' felt preparedness to supervise a spiritual director and their comfort level for completion of the reflective form. These questions also reflected the results of the person's discernment about the calling into the vocation of supervision. The training was conclusive for one of the participants in their discernment process, as they felt unprepared to continue in the ministry of supervision yet, conversely, felt a stronger calling to the ministry of spiritual direction: "I did not connect with the ministry of supervision. I feel I need to be in the process so much more in spiritual direction itself before I could be in supervision" (1087).

Figure 16. Apprentices' Preparedness to Supervise vs Their Readiness to Complete a Reflection Form



Another apprentice sensing a call to the ministry of supervision explained,

I have not had any training as a supervisor in counseling or spiritual direction prior to this; however, I do have lots of experience of supervision and related activities, such as mentoring and coaching in non-religious situations, in which tangible skill development is the objective. This is very different, albeit with some cross-over applicability. This type of supervision model is more complex, dynamic interaction with the director (1089).

Another individual who confirmed their call to supervision clarified their personal need for further practice,

The exercises, teaching, and training provided prepared me for some understanding of the ministry of supervision. Further study and practice is needed. From the sharing during the sessions, I understand supervision is a learning journey. Therefore, the only way for me to be in the ministry of supervision is to become a supervisor and continue to learn (1086).

Questions 5 and 6 required narrative comments. Question 6 asked, “Have you discovered any differences within the evangelical tradition for supervision of spiritual direction?” This question was challenging for the participants, irrespective of graduating from an evangelical seminary and the emphasis that was placed, during training, on the evangelical tradition. All participants agreed that spiritual direction in evangelical churches was still in its infancy, although growing. During the training, a participant indicated the Reformers had “thrown out spiritual direction” along with “fifteen hundred years of church history” and it was time evangelicals reclaimed this history.⁴⁵ One participant likened evangelicals to her previous church background and indicated evangelicals were “authoritative and directive” whereas spiritual direction supervision “is more supportive and contemplative.” Another participant commented on how, in their experience, a specific reflective form was being used to the point of exclusivity and “at the expense of other models,” amongst some evangelical supervisors within Canada. Moreover, still another mentioned it was “difficult to find a supervisor and had stopped trying to find a local evangelical spiritual director or supervisor.” When this question was addressed during the combined exit/next steps interview, participants mentioned all

⁴⁵ Recent scholarship indicates this thinking is mistaken. Authors such as David Benner, Bruce Demarest and Kenneth Leech critique the spiritual path of the Reformers on spiritual direction. “The Reformation and Beyond,” *Supra* at 25.

previous training was completed in the Catholic tradition and prior to this training had not considered any differences. Analysis indicated that previous supervision experiences had been primarily an extension of spiritual direction. All noted verbally there was no theological reflection within their supervision sessions and prior to this training they had not combined theology with their ministry. The language of the evangelical was also noted as each participant now called spiritual direction a ministry and expressed an awareness of spiritual direction as part of a church ministry, rather than separating it. This was new and welcomed. I had hoped the participants would be able to articulate a stronger variance in their understanding.

Question 6 explored discoveries participants made throughout the supervision training that would help them in their present ministry practice as spiritual directors. Participants responded with clear insight to the helpfulness of the training for their ministry, as follows:

I was appreciative of the opportunity to clarify the boundaries of spiritual direction in supervision. To see how questions themselves make a distinction between supervision and spiritual direction. I feel greater patience and understanding of another's uncomfortableness regarding spiritual direction, let alone supervision.

I will rethink my theology on spiritual direction and the role of being a spiritual director and begin to reflect on the role of a supervisor for spiritual directors. To articulate the language in today's culture and bridge the difference in the understanding of the biblical language and the meaning of the Word.

Being a spiritual director is a ministry.

Tri-focal listening. I understand this is the supervisor being engaged with a whole picture of the situation faced by the director: how they feel, how the director understands the directee, the dynamic between the director and directee.

Question 7 and 8 asked the participants, “If you were given the task of redesigning this intensive hybrid course, what suggestions would you make?” and question 8 asked for further comments. Narrative comments indicated a desire for:

- a longer training period;
- a comparison of other church cultures in spiritual direction;
- facilitating the online training prior to the intensive training.

Question 9 sought a personal review of the project leader for this stage of the project while question 10 offered participants an additional avenue for communication of feedback. All responses were affirming for the project leader.

Exit/Next Steps Interview

The final exit and next steps interviews began one week after the training part of the thesis project ended and continued until all five of the participants had been interviewed. The Participants’ Review had been previously submitted. The objectives of this meeting were to review, privately and confidentially, with the participant the outcome of the personal identity and formational tools and discuss their next steps in the spiritual direction and supervision ministry. None of the participants had taken any of the tests previously.

It is essential for supervisors of spiritual directors, to know themselves and their spiritual formation walk. Understanding and practicing the spiritual disciplines is a means of grace—an opportunity through which the Spirit works in the formation of a believer. The “Harben Christian Formation Assessment Resource” assessed the participant’s formation in Christlikeness with respect to nine groupings of virtues/vices and six dimensions of the self. Based on the results, specific spiritual disciplines were

recommended for the individual participant. One recommendation from this test for five of the six participants was to have active participation in spiritual direction. The “Jung Topography Test” determined the participant’s personality type. All of the participants had previously been assessed with the Myers- Briggs Type Indicator assessment, but not within the past three years. The “How is it with your soul?” assessment produced by Ruth H. Barton, helped the participants notice the state of their soul as a spiritual director. This assessment indicated that two of the participants were dangerously tired and were at risk of losing their “soul in ministry.” Two helpful resources were endorsed for their reading consideration.⁴⁶

And finally, a historical cognitive model of personality-type, the “Enneagram” personality typing test, gave the participants insight into self-knowledge and forced them to take a brutal, honest inward look at their struggle with sin and to face their own darkness, their false self which attempts to hide from themselves, others and God.⁴⁷ Learning about oneself is never easy, especially if the false-self has taken hold for many years. Participants were encouraged to spend time with their new knowledge of self before God, asking, “What is truth?” (John 18:38) The participant’s Enneagram was compared with their “Harben Christian Formation Assessment Resource” for subjective consideration of their ongoing spiritual formation and supervision development.

Comparison of the supervision apprentice’s intake interview to their exit/next steps interview indicated an increase in knowledge and practice of supervision of spiritual

⁴⁶ Ruth Haley Barton, *Strengthening the Soul of Your Leadership: Seeing God in the Crucible of Ministry* (Downers Grove, IL: InterVarsity Press, 2008); Archibald D. Hart, *Coping with Depression in the Ministry and Other Helping Professions* (Waco, TX: Word Books Publisher, 1984).

⁴⁷ Richard Rohr and Andreas Ebert, *The Enneagram: A Christian Perspective* (New York, NY: Crossroad Publishing, 2012), xvi-xvii.

directors. All participants had entered the training with curiosity about supervision and yet a desire to discern their calling to this ministry. In all cases, their personal ministries of spiritual direction and/or supervision was strengthened. One of the participants did not feel a conclusive call to the ministry of supervision while two felt further prayer and discernment were needed. Two others sensed they were being called into the ministry of supervision of spiritual directors of evangelical traditions. Entering the training, participants indicated that they realize there are models of supervision other than what they had experienced, and now they appreciate the existence of other models. Rather than a continuation of spiritual direction, participants now view supervision as a ministry and also recognize that it is very different from spiritual direction. As participants, throughout the training, their self-knowledge deepened. As supervisor apprentices, role playing in supervision sessions with supervisees (directors), they took notice when spiritual issues emerged and were able to redirect the supervisee back to their own spiritual direction for exploration. As already mentioned in this chapter, participants, for the most part, were previously unable to articulate a theological foundation for supervision or give biblical models from Scripture. The exit interview indicated that each participant had a well-defined biblical view and could articulate biblical models of supervision. Scripture is now their foundational lens through which their practice of supervision is viewed. The secondary lens being psychological. The participants have begun a process of turning back to our roots in Scripture, by listening to the Spirit through the biblical text and applying it to tradition and culture in the context of supervision. During the initial interview, there was little awareness of personal identity associated with spiritual identity and supervisory identity. All held their identity within Christ. However there appeared to

be a role confusion, which surfaced from a lack of clear supervisory identity and definition. A heightened awareness of identity may be helpful in the consideration of the supervisor's denominational affiliation. This could possibly become a stumbling block if a clash of denomination perspectives comes between the supervisor and supervisee. Identity was enhanced through the personal assessments, participants' deep personal faith, and their commitment to the ministry of spiritual direction/supervision.

Step Four Supervision Model Practice

Step Four engaged two participants from Step Three who received one additional half-day of training and then supervised a spiritual director utilizing the reflective ministry model in a supervision session/conference. One participant, now regarded as a supervisor, completed a supervision session/conference with the model during the month of January 2015. The project leader conducted an additional supervision session/conference to ensure the validity of the model. Each session was transcribed and returned to the directee for verification. Prior to the supervision session, the directee was asked to sign a consent waiver, and an identification number was assigned for confidentiality. Chapter 5 outlines this model.⁴⁸

Chapter Four Summary

This Chapter introduced the reader to the design and implementation of the project. It introduced the participants in the four steps and provided demographic information. This chapter gave an overview of the project providing development

⁴⁸ To ensure the validity of the model, six additional supervision sessions/conferences were completed by the project leader in the months of January and February 2015.

evaluations and analyzes of the training and the participants' intake and exit/next steps interviews. This chapter concludes Step Three of research using the qualitative method for interviews, participant reviews and evaluation of the training program.

Having developed and evaluated the training program for evangelical supervisors of spiritual directors, Chapter Five will introduce the proposed model for a supervision session or conference. The chapter will address the contribution this research has made in the arena of supervision for spiritual directors, most specifically evangelical directors. Chapter Five concludes with future study considerations.

CHAPTER 5
MODEL, REFLECTIONS AND IMPLICATIONS

Introduction

This project is about supervision of spiritual directors. It began with the purpose to foster an evangelical practice of supervision for spiritual directors through training, comparing present models of supervision, and exploring the lack of evangelically-trained supervisors of spiritual directors. In attempting to negotiate the maze of the entire project, it became evident, rather quickly, that this would also be a ground-laying exercise since no previous research had been done in this field of supervision for evangelicals or Protestants.

This final chapter has five components. First, summarizes the accomplished project goals. Second, it outlines the method of supervision prescribed to foster an evangelical model of supervision. Third, this chapter brings together the conclusions from the research data of the project. Fourth, this chapter highlights the implications of the project. Fifth, it identifies future study considerations in the area of supervision of spiritual directors.

Project Goals Accomplished

The goal of stage three of the project was to foster an evangelical practice of supervision for spiritual directors through training. To that end, this stage of the project was a success. The program was carried out by providing an adult learning environment

and integrating experience and theory with the multiple learning processes. The model, which is following, has given the participants new insight into their practice of supervision and spiritual direction, and has redirected the “spiritual” back into spiritual direction.

Stage three also addressed the confusion concerning the terms “supervision” and “spiritual direction” and clarified their definition in an evangelical context. When the project began, during the intake interviews, the participants had challenges articulating definitions for spiritual direction and supervision. At the conclusion of the training, the supervisor apprentices’ definitions were clear and concise. Examples of the participant’s definitions of spiritual director include:

A spiritual director accompanies you on your walk, helping you to hear and see God at work in your life; praying together, listening, asking reflective questions, making supportive observations, not unlike someone holding a flashlight for you to help illuminate the shadows. (1088)

Spiritual direction is an intentional avenue in discovering how the directee is already glorifying God and exploring how the directee can continue to glorify God in the present; it is a homecoming to true self in authentic relationship with the Divine, prayerful[ly] facilitated and encouraged, with the accompaniment of a spiritual director. (1086)

Spiritual direction is a ministry of companionship by which a spiritual director, through guided conversation, using a variety of spiritual disciplines, facilitates the seeker’s hearing God’s voice for her/himself intimately and transformatively; so the directee grows in ever-increasing surrender to God’s loving will and purposes in their life. (1091)

Apprentice supervisors also confirmed the definition of supervisor of spiritual directors as, “a method of doing and reflecting on [the spiritual direction] ministry in which a supervisor and one or more supervisees [spiritual directors] covenant together to reflect critically on their [spiritual direction] ministry as a way of growing in self-awareness,

ministering competence, theological understanding, and Christian commitment.”¹

Participants understood that clear definitions gave their ministries the meaning needed to enrich their calling and ministry within the evangelical tradition, within their faith communities and to the spiritual directors or directees they will serve.

Model of Supervision for Evangelical Spiritual Directors

This section explores the presented model of supervision for spiritual directors. It provides the details of the model including the design, goal, focus and methodology. The model has been taught, experienced and verified by numerous people. Within the ministry of spiritual direction, the spiritual director is ethically accountable to engage in regular supervision.

Description

This model takes into consideration the models discussed in Chapter 4. It is a blended narrative model in which Trinitarian relationship is key. It has a Trinitarian framework which is not bound by any particular psychological approach. There is a triad method: a written reflection tool, a supervisor-supervisee session (called the supervision conference) and a reflective summary. This is not a practicum model. The sessions are enveloped in prayer and openness to the Holy Spirit of God. It gently moves the supervisee through a written reflection tool. It invites the supervisee to prayerfully reflect on their spiritual direction sessions and the directee while paying attention to the intersections in story and interior movements of both director and directee. The model

¹ Kenneth Pohly, *Transforming the Rough Places: The Ministry of Supervision*, 2nd ed. (Franklin, TN: Providence House, 2001), 107-108.

connects both faith tradition and practice, and promotes the supervisee's professional growth as a spiritual director.

This blended narrative model is distinct from spiritual direction. Barry Estadt says, "Extensive focus on the counselor's [spiritual director's] therapeutic issues in supervision will side-track and contaminate the supervisory process."² Spiritual issues that are discovered in supervision are referred back to the supervisee's spiritual direction to explore. Similarly, counseling and psychological issues are referred. In the narrative form of supervision, we carefully listen to the story behind the story that the supervisee is telling. This aids the supervisee to reflect, at a deep level, where transformation is possible.³

Supervision provides a sacred space for the supervisee. This model recognizes the definition of supervision of spiritual directors to be "a method of doing and reflecting on [the spiritual direction] ministry in which a supervisor and one or more supervisees [spiritual directors] covenant together to reflect critically on their [spiritual direction] ministry as a way of growing in self-awareness, ministering competence, theological understanding, and Christian commitment."⁴

² Barry K. Estadt, "Toward Professional Integration," in *The Art of Clinical Supervision*, ed. Barry Estadt, John Compton and Melvin C. Blanchette (Mahwah, NJ: Paulist, 1987), 10.

³ Jane Leach and Michael Patterson, *Pastoral Supervision: A Handbook* (London, UK: SCM Press, 2010), 107.

⁴ Pohly, *Transforming the Rough Places*, 107-108.

Objective

The goals of the written reflective tool and the supervision conference are to help the supervisee to be an effective director, to grow in self-awareness and spiritual director ministry competence, and to reflect a theological understanding and Christian commitment.

Focus

The supervision focus is on the supervisee's continued personal growth as a spiritual director, the exploration of the directee-director experience, and the integration of theology into our sense of ministry. This entails tending to questions of a personal and consultative nature, paying attention to, having an awareness of, and naming interior movements. The focus becomes a reflection on how we work as spiritual directors within the ministry of spiritual direction, in light of our faith and Scripture.⁵

Methodology

The method consists of a three-part movement, enveloped in prayer: a written reflection tool, a supervisor-supervisee session (called the supervision conference), and a reflective summary.

The first movement is the written reflection. The process begins with the Prayer of Examen, through which directors prayerfully reflect on their direction sessions of the past and select a session to consider during supervision. While in the posture of prayer, the director completes the written reflection tool. Questions pertaining to the directee and the session, the internal nudging felt by the director, cultural and faith traditions, as well

⁵ David Carroll, "Encountering Freedom through Supervision," in *Enriching Ministry: Pastoral Supervision in Practice*, ed. Michael Paterson and Jessica Rose (London, UK: SCM Press, 2014), 95-102.

as the opportunity to complete a verbatim complement the form. The directee concludes this time in a prayer of gratitude for the Holy Spirit's guidance. The form is sent to the supervisor three days prior to the supervision conference. Once received, the supervisor, evoking a contemplative stance, spends time in prayer and reads the form, in preparation for the supervision conference.

The second movement is the supervision conference. The session is opened in prayer. The supervisee (director) and the supervisor reflect and dialog over the contents of the written reflective form and any new material that is brought forth. The focus statement is revisited to ensure that the emphasis for the supervisee is still the core of the session. The session respectfully draws out any dominant feelings and issues which need attention or celebrations of joy and thanksgiving. This leads to theologizing, where the supervisee endeavors to understand what this means for his or her life and the spiritual direction ministry in light of the sources of their Christian faith.⁶ Following this, consultative questions are answered. A tri-focal lens of observation and deep listening skills evoke a contemplative stance throughout the session. A prayer of blessing and gratitude ends the supervision conference.

The third movement, following the supervision conference, is that of summary. Both the supervisor and supervisee prayerfully reflect on the supervision conference and separately note insights which emerged.

This three-movement sequence is a reminder of the transformational process which continually shapes us into the image of Christ for the sake of others (supervisors,

⁶ Pohly, *Transforming the Rough Places*, 118.

directors and directees). It constantly draws us back to Scripture. It looks through the lens of experience, culture and faith tradition.

Conclusions from the Project

The research question assumed that there was a need for evangelical supervision training and a model of supervision which would be acceptable to the evangelical Protestant tradition. The research determined the following:

There is a lack of training for evangelical Protestant supervisors of spiritual directors. Research for this thesis revealed conclusively that this statement is not only true for evangelicals, but also for the greater Protestant faith community. Spiritual direction is relatively new within the evangelical Protestant church. While spiritual direction training is now common within evangelical seminaries, primarily through spiritual formation programs, and in parachurch ministries through spiritual director training, supervision training is still lacking. Where the latter training exists, the teaching and leadership is provided by followers of the Roman Catholic tradition.

A review of literature found six published models of supervision for spiritual directors and two published works on supervision of spiritual directors. Published models of supervision for spiritual directors were few and there was a noticeable exclusion of any theological frameworks. The career narrative interviews in this study indicated that there was no preferred model, and that many current supervisors use unpublished models. The interviews also revealed confusion about the meaning of the term “supervision” and the methodology. In the eyes of some, supervisory sessions were simply continuations of spiritual direction. This raises the need for further study on the impact of supervision

types on spiritual directors. Also, if supervision is a continuation of spiritual direction, then are directors committing to their ethical responsibility for ongoing personal spiritual direction? There was evident confusion as to what to call supervision. Since one of the objectives of this thesis was the creation of an evangelical model of supervision for spiritual directors, a training model and a model of supervision which incorporates theological reflection was developed.

There is an absence of theological reflection during current supervision. Most participants throughout the project had difficulties connecting theological reflection to supervision. “The key to theological reflection is the Scriptures,” says David Carroll. For evangelicals, Scripture is their guidepost.⁷

Self-understanding is a critical factor for a supervisor’s identity and for his or her relationship with others supervised. Research data indicated the need for self-awareness. Four separate psychological testing methodologies were used to assist participants in the training modules on self-awareness.

The career narrative research gave evidence that tension is produced by the terms “vocation” and “profession” of supervisor. There is a vocational call to spiritual direction, and supervision develops out of that call. The profession of supervisor of spiritual directors requires ethical responses to continued personal spiritual direction and supervision, insurance coverage, and continued connection to a faith community. The tension includes the question “Who is supervision for? The answer is that it is for all spiritual directors and it extends from training, to practicum to the vocation and ministry.

⁷ Carroll, *Encountering Freedom Through Supervision*, 99.

There is a unifying core category of passion and gratitude that is present in all who feel the call to spiritual direction and supervision. A common thread emerged throughout the research: passion and gratitude for service within the ministries of spiritual direction and supervision of spiritual directors. This thread appeared first during the grounded theory research of the career narrative interviews, continued with the training project participants and reoccurred in phase four of the thesis project. Rooted in love (Eph. 3:17), this sense of passion and gratitude gives commitment to all participants of this thesis in fulfilling their vocation in light of the gospel story in *Coram Deo* (in the presence of God, under the authority of God, for the glory of God) and for the sake of all who are touched.

The concluding question for the thesis project was “What are the differences for evangelicals in supervision of spiritual directors?” Supervision is a pastoral ministry. It requires courage to see with a trifocal lens. The first lens of the evangelical is that of Scripture. The focus of the ministry of supervision for the evangelical Protestant is reflection on the director (supervisee) and spiritual direction ministry in light of our faith and Scripture. In today’s culture of supervision, this focus is very rarely present. The second lens of an evangelical supervisor is that of prayer, where the Holy Spirit is not only the true spiritual director but the real supervisor, guiding the supervisor and supervisee as they reflect on their ministry of spiritual direction. We have a direct relationship with God through Jesus Christ by His Holy Spirit. The third lens is found in the words of Jesus, “Love one another, as I have loved you” (John 13:34-35). Our ministry is bound in the love of God and we are grafted to the vine:

I am the vine; you are the branches. If you remain in me and I in you, you will bear much fruit; apart from me you can do nothing. If you do not remain in me, you are like a branch that is thrown away and withers; such branches are picked up, thrown into the fire and burned. If you remain in me and my words remain in you, ask whatever you wish, and it will be done for you. This is to my Father's glory, that you bear much fruit, showing yourselves to be my disciples. (John 15:5-8)

Implications of the Project

This section presents some of the personal implications of this project for the ministry of supervision and my reflections on the journey during this thesis project.

The layers of learning for this thesis were complex. I listened to the many voices of those in supervision of spiritual directors across three continents, gleaning and seeking their wisdom which flows through this thesis. I listened to the voices of evangelical spiritual directors, discerning their call to spiritual direction and the desires they had concerning supervision. At times the project became overwhelming.

After months of qualitative research, I have come to realize the value of many voices, to honor the methodology, and to allow the research data to emerge and speak for itself. The many voices came through current supervisors, who crossed denominations and traditions. They were willing to share their knowledge, wisdom and expertise with someone whom they had never met. Both men and women were willing to share because they had a desire to enrich the ministry into which they had been called. This is awe-inspiring for me, and I now feel empowered to share with others the wisdom and insights revealed along with the findings of the research.

After preparation, teaching and evaluating the teaching model, I have come to recognize that reflective supervision training and learning needs space and is better accommodated over a greater length of time. While I am committed to a model of hybrid

training for supervision, the actual model program needs to be extended from six weeks to a two-year time frame in which both men and women come together regularly for focused training, engagement in supervisory practice, fellowship with other supervisors and guided experiences with the spiritual disciplines.

I am thankful for the growth and transformation that has taken place in my life. During my Doctor of Ministry studies, I believe I have acquired a magnitude of knowledge and practice. Through my time at the Transforming Center, which began this journey, and continuing through Northern Seminary, my understanding of God's immeasurable and profound love for all of humanity and creation has deepened and grown. Yet I know there is more to come.

Future Study Considerations

My hope for this research and for the supervision model developed is that it be a beginning and that others will come after me to do further research and study to improve the supervision of spiritual directors in the future.

Research data collected during this study indicated that many spiritual directors did not carry on with supervision after their training programs. Although this is understood, there are no statistics to prove this. Spiritual Directors International, an organization which regularly does surveys among their membership, has not asked this question. A study of individuals who are not under supervision, and the reasons why, would be worthy of consideration.

Beyond the scope of this thesis was gender analysis among spiritual directors and supervisors of spiritual directors. An assumption is made that women dominate this field of ministry. A study of this nature would be worthy of consideration.

This thesis discussed individual supervision for spiritual directors after completing formation programs and practicums within the evangelical Protestant tradition. Continuing the conversation of this thesis would be worthy.

Beyond the scope of this thesis was the inclusion of the ministry of spiritual direction in the local evangelical Protestant church. What would that look like? Does the structure of the evangelical Protestant church envision vocational and professional spiritual directors as staff positions? Or should spiritual direction take place outside of the church? These are questions that require further research and they would make a worthy study for the church at large.

It is my hope that this project will provide greater understanding of the ministry of supervision for spiritual directors and encourage everyone to take a closer look at their own supervision. Finally, I invite supervisors of all traditions to examine and use the model provided.

APPENDIX 1

SPIRITUAL DIRECTOR RECRUITMENT SURVEY

1. Are you a spiritual director?

- No
- Yes: 1-3 Years
- Yes: 4-5 Years
- Yes: 6-10 Years
- Yes: 11+ Years
- Practicum Student
- SD Certified
- SD Certified Supervisor
- No longer in SD Ministry

2. Are you currently participating in spiritual direction supervision? If yes, how often and type?

Name of Supervisor: _____

- Yes, Monthly Group Supervision
- Yes, Monthly Private Supervision
- Yes, Bi-Weekly Group Supervision
- Yes, Bi-Weekly Private Supervision
- Yes, Supervision when 10 hours of spiritual direction with directee completed
- No, I am not under supervision

3. What were your most helpful/least enjoyable experiences of spiritual direction supervision? (In 30 words or less) _____

4. Do you identify with any of the following denominations?

- | | | |
|--|---|---|
| <input type="checkbox"/> Anglican | <input type="checkbox"/> Episcopal | <input type="checkbox"/> Presbyterian |
| <input type="checkbox"/> Associated Gospel | <input type="checkbox"/> Evangelical Covenant | <input type="checkbox"/> Orthodox |
| <input type="checkbox"/> Baptist | <input type="checkbox"/> Evangelical Free | <input type="checkbox"/> Vineyard |
| <input type="checkbox"/> Brethren | <input type="checkbox"/> Lutheran | <input type="checkbox"/> Wesleyan |
| <input type="checkbox"/> Catholic | <input type="checkbox"/> Mennonite | <input type="checkbox"/> Salvation Army |
| <input type="checkbox"/> Christian & Missionary Alliance | <input type="checkbox"/> Methodist | <input type="checkbox"/> United |
| <input type="checkbox"/> Church of God | <input type="checkbox"/> Nazarene | <input type="checkbox"/> Other |

5. Are you interested in participating in a supervision of spiritual director's research project?

- Not sure, I need further information, please contact me.
- Yes, please contact me.
- No

6. Please provide your contact information.

Name:

Address 1:

Address 2:

City/Town:

State/Province:

ZIP/Postal Code:

Country:

Email Address:

Phone Number:

APPENDIX 2

PARTICIPANT INVITATION LETTER

Dear Spiritual Direction Colleague:

Thank you for responding to the Spiritual Direction Supervision Survey, indicating you would like further information and/or to be involved in research with me. I do need your help. I am working on a doctor of ministry degree at Northern Baptist Theological Seminary in Spiritual Transformation.

My project focuses on the supervision of spiritual directors. The project develops a teaching model for supervisors and completes a training module. To date, within the evangelical church this work has not yet been done. I would like you to consider being involved with this project. The total ministry project consists of six weeks and includes a hybrid program of online focus group & training and a three-day intensive. The commitment, looks like this:

Week	Program	Commitment
Week 1	Personal interview via telephone, Skype or in person	.5 Hr.
Weeks 2 – 5	Online reading, focus group, active participation, short assignments	1-1.5 Hrs. per week
Weeks 5/6	Three-day intensive, The Soul of Supervision	3 full days
Week 6	Evaluation & Peer/Self review	.5-1 Hr.

I am thrilled with the involvement of other ministry professionals during our three-day intensive. There is no cost to you during this ministry project other your accommodation, food and transportation during the three-day intensive.

Thank you for considering this invitation for your own spiritual benefit. My personal hope is that you will continue and participate in this ministry project and find it, graced with God’s empowering love for you, and then go into your community of faith and continue anew in your ministry.

If I may be of further assistance, or if other information is needed for you to make a decision, please do not hesitate to contact me at steppingstoneministries@rogers.com.

Peace & Grace,
Cathy McMulkin
DMin (Candidate)
RSVP

******* Please copy and paste this response into your email
and send to steppingstoneministries@rogers.com *******

R.S.V.P.

RESPONSE FROM _____ (YOUR NAME)

TELEPHONE: _____ EMAIL: _____

- A confirmation of your involvement (please indicate)
 - Yes, I would like to participate in the research
 - No, I do not want to participate

- A confirmation of the dates
 - Start date, Week beginning October 27 – End date, Week beginning December 1, 2014

- A confirmation and decision on date & location of the three-day intensive, *The Soul of Supervision*
 - Dates: Please choose
 - Thursday November 28 to Saturday November 29, 2014 **OR**
 - Sunday November 30 to Tuesday December 2, 2014?
 - Location:
 - Retreat House **OR**
 - Church

- A time to speak personally with you
 - During the day - Best time _____
 - During the evening - Best time _____

APPENDIX 3

INFORMED CONSENT WAIVER

PROJECT TITLE:

Fostering an Evangelical Practice Of Supervision For Spiritual Directors

RESEARCHER: Cathy McMulkin, M.Div., CSD

Doctor of Ministry Candidate, Northern Seminary

Address: 113 Browning Trail, Barrie, Ontario, Canada L4N 6R2

Telephone: 705.728.9479

Email: steppingstoneministries@rogers.com

THESIS DIRECTOR: Dr. James Kent, Doctor of Ministry Program

Northern Baptist Theological Seminary

660 E. Butterfield Road,

Lombard, ILL, 60148

Phone: (630) 620-2180

DESCRIPTION OF THE RESEARCH: As part of the requirements for Doctor of Ministry degree at Northern Baptist Theological Seminary, Cathy McMulkin must complete a research study. Her research interest is in developing an Evangelical process for supervision of spiritual directors. The research will involve a six-week hybrid module consisting of online and three-day intensive components, bracketed by personal interviews.

RESEARCHER'S ROLE AND RESPONSIBILITIES:

The researcher, Cathy McMulkin, will do the following:

1. Prepare and lead the six-week module;
2. Protect the anonymity of all participants in the study;
3. Retain collected data for the duration of the study and a further six months then destroy.
4. Define the experience and outcome of the research for the purpose of analysis in her thesis.
5. Be available to answer questions and receive feedback throughout the period of the study.
6. Provide all necessary materials.

Over...

**INFORMED CONSENT WAIVER
MY ROLE AS A RESEARCH PARTICIPANT**

As a participant, in Cathy McMulkin's research, I agree to the following:

1. I understand that participation in the six week module, providing feedback, personal assessments, surveys, group participation and being interviewed is voluntarily.
2. I will personally pay any accommodations, meals and transportation.
3. I will endeavor to attend the three-day intensive and online modules.
4. I am invited to remain in communication with Cathy McMulkin during the research and following the conclusion of the study.
5. I will hold in strict confidence all sharing during the modules.
6. I will not hold Cathy McMulkin responsible for any breaches of confidentiality that I or others reveal during the modules.
7. I will not hold Cathy McMulkin liable for my supervisory practices, supervisees or spiritual directees.
8. I give permission for all sessions and my interview with Cathy McMulkin to be recorded.
9. I may withdraw from the six-week module at any time, without repercussions.
10. I understand that anonymity will be ensured in the write-up by disguising my identity.
11. I understand that disguised extracts from my interview may be quoted in the thesis and any subsequent publications.

I have read, agree with and understood these statements. Yes ____

I agree to participate in this research. Yes ____

I agree to have photos taken during the 3 Day Intensive. Yes ____

I have received a copy of this consent form. Yes ____

I am willing to participate in follow-up interviews, as needed. Yes ____ No ____

I agree to quotation/publication of extracts from my interview

I do not agree to quotation/publication of extracts from my interview

Participant's Name: _____

Participant's Signature: _____

Date: _____

APPENDIX 4

CAREER NARRATIVE INTERVIEW

Research

Interview of Supervisor who is engaged in Supervision of Spiritual Directors

Purpose of Interview

This interview seeks to understand the present climate of supervision, models of supervision used, and the personal professional/vocational underpinnings of the interviewee's supervision ministry experience.

Interview Questions

Personal Journey

How would you describe your call into the ministry for supervision of spiritual directors?
What do you sense are the significant experiences within your formation for this role?
What would you identify as your fundamental practices of spiritual formation for this role?

Supervisory Traditions

What does "experienced supervisor" mean to you?
What is the role of the supervisor for spiritual directors?
How does your practice of supervision compare to your understanding of the role of supervision?
How does Scripture formulate your understanding of supervision?
What Scripture verbalizes your understanding of supervision?
Do you have a favorite biblical story that captures the ministry of supervision?

Supervisory Models

What is your understanding of the ministry of supervision?
What model of supervision do you use? Why?
How would you begin to design a supervisory model?
How do you tend to your practice of supervision and supervisees?

Profession/Vocation

What is your perception of supervision as a profession and as a vocation?
What three competencies have you found particularly helpful as a supervisor?
What qualifications would you consider necessary for a supervisor?
What is your understanding of contemplative attitude?

Present Climate of Supervision of Spiritual Directors

What is the present environment of supervision in your ministry?

Do you have further recommendations, suggestions or guidance you would like to share with me?

CAREER NARRATIVE INTERVIEWEE BACKGROUND

Date/Time		Interview #		Code #	
Age	Gender	Married	Single	Divorced	
Denomination:					

Original Spiritual Direction Training (where, when, length of training, accredited)

Presently receiving supervision Yes No

Accredited Yes No

Original Supervision Training (where, when, length of training, accredited)

Presently receiving supervision Yes No

Accredited Yes No

PRESENT SUPERVISION MODEL
ASSOCIATION MEMEBERSHIPS
AFFILIATED ORGANIZATION NAME:

APPENDIX 5

PARTICIPANT INTAKE INTERVIEW

Research

Participant initial Interview for ministry project.

Interview Questions

During our interview, other questions may be asked to clarify your responses.

Personal Journey

How would you describe your call into the ministry of spiritual direction?

What do you sense are the significant experiences within your formation for this role?

What would you identify as your fundamental practices of spiritual formation for this role?

Spiritual Direction Traditions

What does “experienced supervisor” mean to you?

What do you understand as the role of a supervisor for spiritual directors?

How does Scripture formulate your understanding of spiritual direction?

What Scripture verbalizes your understanding of spiritual direction?

Do you have a favorite biblical story that captures the ministry of supervision?

Supervisor

How would you describe your last spiritual direction supervision meetings? What tools, if any were used? Was there reference to Scripture?

What drew you to your present supervisor? Did it matter to you, which denomination or tradition the supervisor represented? Explain.

What training did your supervisor have?

Profession/Vocation

What is your perception of supervision as a profession and as a vocation?

What three competencies do you think would be helpful as a supervisor?

What qualifications would you consider necessary for a supervisor?

Training

What topics do you believe are essential in training for supervision of spiritual directors?

What topics would you definitely leave out?

Do you have further suggestion you would like to share with me?

PARTICIPANT INTERVIEW BACKGROUND

Date/Time		Interview #		Code #	
Age	Gender	Married	Single	Divorced	
Denomination:					

Original Spiritual Direction Training (where, when, length of training, accredited)

Are you presently receiving supervision? Yes No Accredited Yes No
 Are you presently receiving spiritual direction? Yes No

Are you presently a spiritual director? If so how long have you been one and what qualifications do you have?

FURTHER SPIRITUAL DIRECTION TRAINING
ANY ASSOCIATION MEMEBERSHIPS

APPENDIX 6

THREE-DAY INTENSIVE: THE SOUL OF SUPERVISION

Day & Time	Seminar
Day One 09:45	Gathering Prayer – Welcome - General Logistics
10:00	Session 1: The Ministry of Spiritual Direction (Guest)
10:30	Session 2: Models of Supervision/Types of Supervision
11:00	Introduction to Quads
12:00	Lunch
1:00	Gathering Prayer – Session 3: Generating the Supervision Conversation – Verbatim
1:45	Session 4: Consultation, Counseling, Spiritual Direction & Supervision
2:30	Break
3:00	Session 5: Spirituality and Theology of Supervision
6:00	Dinner
7:00	Session 6: Discernment of Supervision (Guest Presenter)
Day Two 07:00	Morning Devotional
07:30	Breakfast
09:00	Gathering Prayer – Announcements Session 7: The Human Experience – Being Known – Personal Identity
10:00	Break
10:30	Quads
12:00	Lunch
1:00	Session 8: Honoring the Body through Supervision (Guest)
3:00	Break
3:30	Session 9: Supervisory Questions & Evangelical
6:00	Dinner
7:00	Table Talk
Day Three 07:00	Morning Devotional
07:30	Breakfast
09:00	Gathering Prayer – Announcements Session 10: Being Contemplative as a Supervisor – Self-Supervision
10:00	Break
10:30	Quads
12:00	Lunch
1:00	Supervision <i>Coram Deo</i>

APPENDIX 7

PARTICIPANT FORMATIVE SEMINAR EVALUATIONS

Sessions 1 & 8 Evaluations

On the supplied half-sheet of paper answer the following questions:

1. The most important item I have learned today is . . .
2. What I understood least is . . .

Session 3 Evaluation

On the supplied half-sheet of paper, answer the following questions:

1. What didn't you understand during the seminar . . .
2. What do you think may help . . .

Session 5 Evaluation

On the supplied half-sheet of paper answer the following questions:

1. Three items I will take away from this seminar are . . .
2. How I use them within my supervision or spiritual direction ministry . . .

Sessions 4 & 7 Evaluations

On the supplied paper, answer the following questions:

1. List three points that stood out for you during this session.
2. Has your view of supervision changed?
3. How might you apply what you have heard today to your practice of supervision or spiritual direction?

APPENDIX 8

PARTICIPANT EVALUATION

1. Please complete the following by checking the column of your choice.

<i>PLEASE RATE THE QUALITY OF THE FOLLOWING</i>	POOR	FAIR	GOOD	EXCELLENT
Online Learning Experience				
Content of online learning				
3-Day Intensive Welcome & ease of checking				
3-Day Intensive Seminars by presenters				
Participant handouts				
Participant & Group Activities				

2. Reflect about what you *already knew* and what you *learned and experienced* during the three day intensive, “The Soul of Supervision” training about supervision of spiritual directors. Then evaluate your knowledge in each of the following topic areas *Before* and *After* your training.

1 = No Understanding

3 = Some Understanding

4 = A lot of Understanding

BEFORE TRAINING				<i>SELF-ASSESSMENT OF YOUR KNOWLEDGE AND SKILLS RELATED TO:</i>	AFTER TRAINING			
1	2	3	4		1	2	3	4
1	2	3	4	Session 1: Review of Spiritual Direction	1	2	3	4
1	2	3	4	Session 2: What’s the Difference	1	2	3	4
1	2	3	4	Session 3: Supervision Conversation	1	2	3	4
1	2	3	4	Session 4: Models/Types of Supervision	1	2	3	4
1	2	3	4	Session 5: Supervision Spirituality/Theology	1	2	3	4
1	2	3	4	Session 6: Supervision Discernment	1	2	3	4

1	2	3	4	Session 7: The Human Experience	1	2	3	4
1	2	3	4	Session 8: Honoring the Body	1	2	3	4
1	2	3	4	Session 9: Supervisory Questions	1	2	3	4
1	2	2	4	Session 10: Contemplative Supervisor	1	2	3	4

3. To what extent do **you** feel prepared to begin the ministry of supervision?

1	2	3	4
Not At All Prepared	Somewhat Prepared	Prepared Need Practice	Well Prepared

If you do not feel prepared, please explain briefly why you do not.

4. To what extent do you feel prepared to complete a reflective form and understand why you are preparing it?

1	2	3	4
Not At All Prepared	Somewhat Prepared	Prepared Need Practice	Well Prepared

If you do NOT feel prepared to complete a reflective form, please explain briefly why you do not.

6. Have you discovered any differences within the evangelical tradition for supervision of spiritual direction?

6. Please share any discoveries you have made during your training that will help you in your practice of spiritual direction. Briefly share.

7. If you were given the task of redesigning this hybrid course, what suggestions would you make?

8. Please share any other comments you have that would help us *strengthen* or *improve* this course.

9. As this is research, and the project leader desires to be evaluated would you please complete the following.

<i>PLEASE RATE THE PROJECT LEADER</i>	FAIR	GOOD	VERY GOOD	EXCELLENT
Clarity of presenting				
Structure of Online sessions				
Structure of 3-Day Intensive				
Approachability				
Caring attitude				
Knowledge of subjects				

Contemplative attitude				
Willingness to have others thrive				
Handouts				
Devotional				
Other: _____				
Other: _____				
Other: _____				

APPENDIX 9

MINISTRY SUPPORT GROUP EVALUATION

Ministry Project: **Fostering an Evangelical Practice of
Supervision for Spiritual Directors**

Name: _____

1. Do you believe this project is essential for the evangelical tradition?
2. Was Cathy McMulkin, the project leader clear in her discussions with you?
3. Were you satisfied with Cathy McMulkin's performance throughout the ministry project?
4. Would you like to offer any further inspiration or comments to Cathy?

APPENDIX 10

OUTLINE OF PROJECT MODULES

Project Modules	
Date	Topics
Week of October 26	Participant Intake Interviews (Appendix 5)
Week of November 2	The Administration of Supervision –Personal Identity An Introduction-Who are you?, What is supervision?, Accountability, Covenant & Ethics
Week of November 9	The Purpose of Supervision & Supervisory Skills
Week of November 16	Supervision Self-Assessment, The Supervisory Conversation, Consultation
Week of November 23	Supervision and the Spiritual Disciplines, Assessment tool “How Is It with Your Soul?”
Intensive November 27, 28, 29	Intensive - The Soul of Supervision (Appendix 6)
Week of November 30	Self/Peer Evaluation
Week of December 7	Participant Exit & Next Steps Interview

APPENDIX 11
SESSION OUTLINES

Session 1

Topic: Review of Spiritual Direction

Time: 2 hours

Gathering Prayer/Reflection: Opening Prayer by guest presenter

Objective:

- To review the ministry of spiritual direction;
- To provide a common understanding and definition of spiritual direction.

Outline:

- What is spiritual direction?
- The biblical story
- Listening to our story
- Listening to another's story
- The process of spiritual direction

Learning Activities:

- Reflect on your own story. Then reflect back on your life, and notice how you are aware of God's presence and work in your life.
- In dyads, take turns telling each other your story, including where you were aware of God's presence. Begin with a minute of silence, and being present for God and each other before sharing.

Learning Assessment:

- 1 minute formative evaluation

Session 2

Topic: Models and Types of Supervision

Time: 1.5 hours

Objective:

- To be aware of the different models and types of supervision;
- To recognize a personal style and practice of supervision.

Gathering Prayer/Reflection: Colossians 1:24-29

Outline:

- Supervision models
 - Introduction to models
- Supervision methods: individual, group, Skype, email and telephone
- Modes of supervision
 - Beisswenger's seven modes of supervision
 - Work evaluation
 - Instructor
 - Apprentice
 - Training
 - Resource
 - Consultative
 - Spiritual Guide
- Benefits
- Obstacles

Learning Activities:

- Group practice of a supervision model

Learning Assessment:

- 1 minute formative evaluation

Session 3

Topic: Generating the Supervision Conversation

Time: 2 hours

Objective:

- To grow in confidence, ability and experience in the process of supervision;
- To actively engage in the supervision process by role-playing;
- To practice interpersonal skills in supervision;
- To cultivate self-confidence in the facilitation of a supervisory conversation.

Gathering Prayer/Reflection: “A Lavender Scented Cross”

Outline:

- Introduction to the quad process
- The use of the verbatim
 - Advantages
 - Disadvantages
- The Ministry Reflection Form
- How to start and end the supervision conversation

Learning Activities:

- Quad 1 and Quad 2 separate into their groups. While Quad one engages in the supervision conversation session, Quad 2 has free time.

Learning Assessment:

- 1 minute formative evaluation

Session 4

Topic: What Supervision is NOT!

Time: 1 hour

Objective:

At the end of this session, apprentices will be able to articulate:

- What supervision is;
- What supervision is not;
- The differences between consultation, spiritual direction and supervision.

Gathering Prayer/Reflection: *Let Your God*

Be still
 Be silent
 Let our God love you
 Beloved
 Beheld
 Let your God see you
 Sanctified
 Sacred
 Let your God hold you
 Precious
 Treasured
 Let your God affirm you
 Liberated
 Freed
 Let your God bless you
 Be still
 Be silent
 Let your God love you

Outline:

- Discussion: What is supervision? What is not Supervision?
- Overview of the differences between spiritual direction, consultation and supervision

Learning Activities:

- In dyads discuss, “In what ways did your last experience of supervision correspond with or conflict with our learning today.”

•

Learning Assessment: 1 minute formation evaluation

Session 5

Topic: Spirituality and Theology of Supervision

Time: 1.5 hours

Objective:

- to apply the participant's knowledge of theology and the dynamics of spiritual direction to supervision of the spiritual director

Gathering Prayer/Reflection:

If I rise on the wings of the dawn,
if I settle on the far side of the sea,
even there your hand will guide me,
your right hand will hold me fast.

Psalm 139:9-10

Outline:

- Incognito exercise
- God desires relationships
- Trinitarian theology
- Holy Spirit and the supervision process
- Scripture – supervision theological reflection

Learning Activities:

- Incognito exercise
- Supervision theological reflection

Learning Assessment

- 1 minute formative evaluation

Session 5: Supervision Theological Reflection

Pick one scripture from each category. Read, pray for wisdom, and read it again; then spend time in silent meditation before answering the questions found below.

Models of Supervision	Topics for Supervision
Priestly responsibilities (Deut. 33:8-10)	Calling (1 Cor. 1:9, 7:15, Eph.4:1, Phil. 3:14)
Moses and Jethro (Deut. 18:5-27)	Calling (1 Thess. 4:7, 2 Pet. 1:3, 11-12)
Eli and Samuel	Covenant (Jer. 31:33, 2 Cor. 3:3-6)
Elijah and Elisha	Incarnation (John 1:14)
Silas, Titus, and Barnabas	Judgment and grace (Jer. 30:17, 31:32, 34; Rom. 1-2, 3:23-24; 2 Cor. 3:6)
Barnabas and Paul	Two are better than one (Eccles. 4:9-12)
Paul and Timothy	Iron sharpens iron (Prov. 27:17)
Paul and Epaphroditus (Phil. 2:25)	

For Reflection:

- The “models”:
 - Describe the biblical characters’ attentiveness to the other person and their strength for supervision.
 - What actions and characteristics of supervisory leadership do you see in them?
 - What do you sense was most life-giving, life-draining or challenging in their supervisory experience?
- The “topics”: Consider why this is a supervision topic?
 - Why is theology important in supervision?
- What would you reflect in a Covenant about theology, Scriptures, your doctrinal stand? Or would you reflect at all?

Learnings Journal:

Respond by journaling your discoveries in your Learnings Journal.

Session 5: Collaborative Supervision Prototypes

Located around us are six reflective spaces. Each tells a supervision story. Choose one space and follow the guidelines.

Reflective Spaces:

- The Advent cross
- Stones placed on lighthouse material
- Puzzle
- Art center
- Three candles

Guidelines

10 Minutes:

1. View the reflective space from several advantage points (standing, sitting, kneeling, etc.)
2. Does this space tell a supervision story?
3. Look at the reflective space again.
4. Now, drawing from your biblical understanding choose a biblical event, story or Scripture passage that reminds you of supervision and this reflective space.
5. Seek the guidance of the Holy Spirit as you reflect on the space.
 - a. Is there a truth hidden that needs to be discovered?
 - b. Where are you being lead with this reflection?
 - c. Are there images or metaphors of supervision?

5 Minutes:

6. Spend another 5 minutes, engaging with the biblical event, story or Scripture as a supervisor.

5 Minutes:

7. Write what has been revealed and your understandings into your Learnings Journal.

Group Sharing

Session 6

Topic: Discernment of Supervision

Time: 1.5 hours

Objective:

Gathering Prayer/Reflection:

Outline:

- Definition:
- Benchmarks: such as spiritual self-awareness of the directee, sense of the presence of God, open communication, stillness, and hope for moving forward
- Review of Examen: Begin with gratitude, petition, review, forgiveness, renewal, thankfulness
- Questions for Examen:
 - (1) Considering the discerned benchmarks, identify at what times and in what ways you recognize the benchmarks as being present during your most recent sessions of spiritual direction? Be concrete.
 - (2) During your most recent sessions of spiritual direction, were there times when none of the benchmarks seemed to be present? What points would be the low points in your spiritual direction sessions?
- Sharing #1
- Return to Examen, Questions #2
- Closing prayer of gratitude

Learning Activities:

- #1 Individual and group sharing:
 - Individually identify benchmarks for recognizing good/effective spiritual direction.
 - Take time to pray over this and listen for God's genuine intent for spiritual direction.
- #2 Return to the Examen with the following questions:
 - What evokes the most compassion in me right now?
 - What evokes the most passion in me right now?
 - What is God inviting me to do right now?
 - What is God requiring of me right now?
 - What is God not allowing me to do right now?

Learning Assessment:

- 1 minute formation evaluation

Session 7

Topic: Personal Identity, Being Known, The Human Experience

Time: 1.5 hour

Objective:

- Hone supervision skills by mapping a personal spiritual journey using symbols and icons as visual imagery;
- Cultivate an understanding of the human (lived) experience.

Gathering Prayer/Reflection: Jeremiah 29:11-13

Outline:

1. Personal identity: Jung Typology Test, Enneagram, Harben Christian Formation Assessment Resource
2. Spiritual identity
 - Formed out of a movement towards faith
 - Authenticity – Matt. 23:25-28
 - Identity confusion – our job is to act out truth, not just to spout forth true ideas
 - Begins with a sense of alienation (separation)
 - Moves to an awakening (Mark 1:18)
 - Spiritual quest to a new naming of self and reality (Simon the son of John, now called Cephas-Peter (John 1:25-42)
 - Integration
 - Integration of spiritual quests, experiences of alienation, awakening, and naming into a meaningful whole. (John 21:15-19)
3. Being known
4. The human (lived) experience

Learning Activities:

- Spiritual Journey Mapping: Using the arts and crafts provided, construct your history, noting milestones in your life, (i.e., birthday, baptism, confession, etc.)
- Share in dyads

Learning Assessment:

- 1 minute formation evaluation

Session 8

Topic: Honoring the Body within Supervision

Time: 2 hours

Objective:

- To contribute to apprentices' understanding of a healthy supervisor;
- To present a myriad of issues pertaining to a holistic approach to supervision;
- To enhance the apprentices' understanding of self.

Gathering Prayer/Reflection: 1 Corinthians 6:19 – Reflection: “If my body is the temple of the Holy Spirit, how have I cared for it?” For a few minutes, sit with this awareness; then, speaking with God, listen to God’s response.

Outline: Guest speaker

Learning Activities:

Learning Assessment:

- 1 minute formation evaluation

Session 9

Topic: Supervisory Questions

Time: 1.5 hours

Objective:

- To recognize the significance of using the narratives of Scripture in forming questions;
- To construct generic, open-ended questions;
- To develop skills of asking questions in supervision.

Gathering Prayer/Reflection: Mark 10:17-31 (rich young ruler)

Outline:

- Biblical foundation for asking questions
 - Moses – Exod. 3:13-14
 - Isaiah – Isa. 6:8 (God questions; Isaiah answers; call and commissioning)
 - Job – Job 40:1-9 (God questions Job)
 - Jesus – Matt. 8:27 (people asking); Luke 2:41-52 (Jesus' early years); Mark 8:17-21 (disciples); Matt. 16:13-20 (Peter)
- Constructing questions
- Formulating a supervisory covenant
 - What questions would you use?

Learning Activities:

- Discussion regarding other pertinent questions within Scripture
- Apprentices were asked to formulate their own supervisory covenant.

Learning Assessment:

- 1 minute formative evaluation

Session 10

Topic: Being Contemplative as a Supervisor/Self-Supervision

Time: 1 hour

Objective:

- To develop an understanding of contemplative supervision;
- To recognize the significance of reflection within one's own life;
- To integrate self-supervision into the personal ministry of supervision.

Gathering Prayer/Reflection: Psalm 139:10

Outline:

- Power Point on Contemplative Supervisor

Learning Activities:

- Discussion – contemplative supervision
- Discussion – what is the best method of self-assessment

Learning Assessment:

- 1 minute formation evaluation

APPENDIX 12
LITURGIES FOR MORNING, NIGHT PRAYERS
AND
CORAM DEO CELEBRATION

***NIGHT BLESSING**

Guide us waking, O God, and guard us sleeping;
That awake we may watch with Christ,
And asleep we may rest in Christ's peace.
Let us bless the Lord.

THANKS BE TO GOD

The almighty and merciful God bless us and keep
us.

AMEN

*(Depart in Silence, breaking Silence at
Morning Prayer)*

*A liturgy
For
Night prayer
Thursday November 27, 2014*

Source: Iona Abbey Worship, Northumbria Community,
Complete Jewish Bible, NRSV, Stepping Stone Ministries.

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THE SOUL OF SUPERVISION

A liturgy for Night Prayer

*Opening

Our shouts greet you, Shepherd God.

WE HAVE BEEN LED BY YOUR LOVING
HAND, AND WE PROCLAIM WITH JOY THAT
YOU ARE OUR SALVATION.

Reign in our hearts this night.

AMEN

*CANDLE LIGHTING

NIGHT PRAYER

May God grant us a quiet night and peace at the last.

AMEN.

It is good to give thanks to the Lord,

TO SING PRAISE TO YOUR NAME, O MOST
HIGH;

To herald your love in the morning,

YOUR TRUTH AT THE CLOSE OF THE DAY.

Psalm 31

In you, O Lord, I seek refuge; do not let me ever be
put to shame; in your righteousness deliver me.

INCLINE YOUR EAR TO ME; RESCUE ME
SPEEDILY. BE A ROCK OF REFUGE FOR ME,
A STRONG FORTRESS TO SAVE ME.

You are indeed my rock and my fortress; for your
name's sake lead me and guide me, take me out of
the net that is hidden for me, for you are my refuge.

INTO YOUR HAND I COMMIT MY SPIRIT; YOU
HAVE REDEEMED ME, O LORD, FAITHFUL
GOD.

INVITATION TO REST

O Holy God, open unto us light for our darkness,
courage for our fear, hope for our despair.

O LOVING GOD, OPEN UNTO US WISDOM
FOR OUR CONFUSION, FORGIVENESS FOR

O God of Peace, open unto us peace for our turmoil,
joy for our sorrow, strength for our weakness.

O GENEROUS GOD, OPEN OUR HEARTS TO
RECEIVE ALL YOUR GIFTS.

AMEN.

READING FROM SCRIPTURE, THE WORD OF GOD

(Before the reading)

O God, as these words are read,

IN OUR HEARTS MAY WE FEEL YOUR
PRESENCE.

Reading-Psalm 23

(After the reading)

This is the Word of the Lord!

THANKS BE TO GOD.

SILENCE

(Let us release our burdens in silence to God.)

RESPONSE

You have redeemed me, O Lord, God of truth.

HEAR MY PRAYER, O LORD; LISTEN TO MY
CRY

Keep me as the apple of your eye;

HIDE ME IN THE SHADOW OF YOUR WINGS.

In righteousness I shall see you;

WHEN I AWAKE, YOUR PRESENCE WILL
GIVE ME JOY.

*THE LORD'S PRAYER

OUR FATHER IN HEAVEN,

HALLOWED BE YOUR NAME

YOUR KINGDOM COME, YOUR WILL BE DONE,

ON EARTH AS IN HEAVEN.

GIVE US TODAY OUR DAILY BREAD.

FORGIVE US OUR SINS AS WE FORGIVE THOSE WHO
SIN AGAINST US.

SAVE US FROM THE TIME OF TRIAL, AND DELIVER US
FROM EVIL.

FOR THE KINGDOM, THE POWER, AND THE GLORY

ARE YOURS NOW AND FOREVER,

AMEN

* Please Stand

CAPS: All Response

THE LORD'S PRAYER

OUR FATHER IN HEAVEN,
HALLOWED BE YOUR NAME,
YOUR KINGDOM COME, YOUR WILL BE
DONE, ON EARTH AS IN HEAVEN.
GIVE US TODAY OUR DAILY BREAD.
FORGIVE US OUR SINS AS WE FORGIVE
THOSE WHO SIN AGAINST US.
SAVE US FROM THE TIME OF TRIAL,
AND DELIVER US FROM EVIL.
FOR THE KINGDOM, THE POWER, AND
THE GLORY ARE YOURS,

***PASSING THE PEACE**

The peace of the Lord be with you.
AND ALSO WITH YOU
Let us share the peace with each other.

God to Enfold You**THE APOSTLES' CREED**

I BELIEVE IN GOD, THE FATHER ALMIGHTY,
CREATOR OF HEAVEN AND EARTH.
I BELIEVE IN JESUS CHRIST, HIS ONLY SON,
THE LORD. HE WAS CONCEIVED BY THE
POWER OF THE HOLY SPIRIT
AND WAS BORN OF THE VIRGIN MARY.
HE SUFFERED UNDER PONTIUS PILATE,
WAS CRUCIFIED, DIED AND WAS BURIED.
HE DESCENDED TO THE DEAD.
ON THE THIRD DAY HE ROSE AGAIN.
HE ASCENDED INTO HEAVEN, AND IS
SEATED AT THE RIGHT HAND OF THE
FATHER. HE WILL COME AGAIN TO JUDGE
THE LIVING AND THE DEAD.
I BELIEVE IN THE HOLY SPIRIT, THE HOLY
CATHOLIC CHURCH, THE COMMUNION OF
THE SAINTS, THE FORGIVENESS OF SINS,
THE RESURRECTION OF THE BODY AND
THE LIFE EVERLASTING. AMEN

God to Enfold You**BREAKFAST BLESSING**

We thank you, Lord, for our daily bread.
Keep us ever mindful of your Providence.
BLESS, O LORD, THIS MEAL THAT WE ARE
ABOUT TO RECEIVE, NOURISH US, BODY
AND SOUL, FOR YOUR SERVICE.
Keep us ever responsive to the needs of others
for Christ's sake. AMEN.

Source: Iona Abbey Worship, A Light House, Northumbrian
Community, Stepping Stone Ministries, Psalm 51:15; 118:24;
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A Liturgy

For

Morning Prayer

Friday November 28, 2014

THE SOUL OF SUPERVISION

A Liturgy for Morning Prayer

*OPENING

O GOD, OPEN OUR LIPS, AND WE SHALL
DECLARE YOUR PRAISE.

This is the day that the Lord has made, let us
rejoice and be glad in it.

LET US REJOICE!

Praise the Lord!

GOD'S NAME BE PRAISED!

*MUSIC- O For a Thousand Tongues to Sing

*CANDLE LIGHTING

*MORNING PRAYER

Today is the day you made, O God. My heart
rejoices in this day and the opportunities it holds
for me to experience more of Your loving
presence.

I open my spirit to You, and I give thanks for Your
life that fills every cell of my body and life.

I open my eyes to You, and I give thanks for Your
light that warms and brightens my day.

I open my heart to You, and I give thanks for Your
life that fills me with compassion, understanding,
and peace.

I open my soul to You, and I give thanks for Your
presence in my life and in the lives of the people I
hold dear.

Thank You, God, for all that You are and for the
blessings that fill every moment of every day.

AMEN

* Bless the Lord, My Soul (Taize)

PRAYER

Let us pray together:

WE PRAISE YOU WITH JOY, LOVING GOD.
FOR YOUR GRACE IS BETTER THAN LIFE
ITSELF.

YOU HAVE SUSTAINED US THROUGH THE
DARKENESS; AND YOU BLESS US WITH LIFE IN
THIS NEW DAY.

IN THE SHADOW OF YOUR WINGS WE SING
FOR JOY AND BLESS YOUR HOLY NAME.
AMEN

WHAT DO YOU SEEK?

One thing I have asked of the Lord,
this is what I seek:
that I may dwell in the house of the Lord
all the days of my life;
to behold the beauty of the Lord
and to seek Him in His temple.

Who is it that you seek?

WE SEEK THE LORD OUR GOD.

Do you seek Him with all your heart?

AMEN. LORD, HAVE MERCY.

Do you seek Him with all your soul?

AMEN. LORD, HAVE MERCY.

.

Do you seek Him with all your mind?

AMEN. LORD, HAVE MERCY.

Do you seek Him with all your strength?

AMEN. CHRIST, HAVE MERCY.

READING OF SCRIPTURE – THE WORD OF GOD

Christ the Cornerstone - 1 Peter 2:1-10

This is the Word of the Lord!

THANKS BE TO GOD.

SILENCE

***BLESSING**

Be the great God between your shoulders to protect you in your going and your coming; be the Son of Mary near your heart; and be the perfect Spirit upon your pouring.

May your strength be renewed, May you mount up with wings like eagles, run and not be weary, walk and not faint.

AMEN

A Celtic liturgy

For

Night prayer

Friday November 28, 2014

Source: Iona Abbey Worship, Stepping Stone Ministries.

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THE SOUL OF SUPERVISION

A CELTIC LITURGY FOR NIGHT PRAYER

*OPENING

Come to us this night, O God,
COME TO US WITH LIGHT.

*CANDLE LIGHTING

Speak to us this night, O God,
SPEAK TO US YOUR TRUTH.

Dwell with us this night, O God.
DWELL WITH US IN LOVE.

Now That Evening Falls

PRAYER OF THANKSGIVING

Thanks be to you O Christ,
FOR THE MANY GIFTS YOU HAVE
BESTOWED ON US, EACH DAY AND NIGHT,
EACH SEA AND LAND, EACH WEATHER
FAIR, EACH CALM, EACH WILD.

Each night may we remember your mercy given so
gently and generously.

EACH THING WE HAVE RECEIVED,
FROM YOU IT CAME;
EACH THING FOR WHICH WE HOPE,
FROM YOUR LOVE IT WILL COME;
EACH THING WE ENJOY
IT IS OF YOUR BOUNTY;
EACH THING WE ASK,
COMES OF YOUR DISPOSING.

O God, from whom each thing that is freely flows.
GRANT THAT NO TIE OVER STRICT, NO TIE
OVER DEAR, MAY BE BETWEEN
OURSELVES AND THIS WORLD. AMEN

READING FROM SCRIPTURE, THE WORD OF GOD

O God, as these words are read,
IN OUR HEARTS MAY WE FEEL YOUR
PRESENCE.

ISAIAH 40:21-31

(after the reading)

This is the Word of the Lord.
THANKS BE TO GOD!

SILENCE

*Be Still and Know

**Please Stand/CAPS: All Respond*

AFFIRMATION OF FAITH – THE APOSTLES' CREED

I BELIEVE IN GOD, THE FATHER ALMIGHTY,
CREATOR OF HEAVEN AND EARTH.
I BELIEVE IN JESUS CHRIST, HIS ONLY SON,
THE LORD.
HE WAS CONCEIVED BY THE POWER OF
THE HOLY SPIRIT
AND WAS BORN OF THE VIRGIN MARY.
HE SUFFERED UNDER PONTIUS PILATE,
WAS CRUCIFIED, DIED AND WAS BURIED.
HE DESCENDED TO THE DEAD.
ON THE THIRD DAY HE ROSE AGAIN.
HE ASCENDED INTO HEAVEN, AND IS
SEATED AT THE RIGHT HAND OF THE
FATHER.
HE WILL COME AGAIN TO JUDGE THE
LIVING AND THE DEAD.
I BELIEVE IN THE HOLY SPIRIT, THE HOLY
CATHOLIC CHURCH,
THE COMMUNION OF THE SAINTS, THE
FORGIVENESS OF SINS,
THE RESURRECTION OF THE BODY AND
THE LIFE EVERLASTING. AMEN

PRAYERS OF CONCERN

O Christ, kindle in our hearts within a flame of love to
our neighbor, to our foes, to our friends, to our kindred
all.

(An invitation to bring prayers spoken or unspoken)

We bring to God
Someone whom we have met or remembered today
and for whom we want to pray. . .
LORD HEAR OUR PRAYER

We bring to God
Someone who is hurting tonight and needs our prayer
. . .
LORD HEAR OUR PRAYER

We bring to God
A troubled situation in our world tonight . . .
LORD HEAR OUR PRAYER

We bring to God silently
All we could not say, those we find hard to forgive and
trust . . .
LORD HEAR OUR PRAYER

We bring ourselves to God,
That we might grow in generosity of spirit, clarity of
mind, and warmth of affection.
LORD HEAR OUR PRAYER

We are placing our souls and our bodies under your
guarding this night, O Christ.
O SON OF THE TEARS, OF THE WOUNDS, OF
THE PIERCINGS, MAY YOUR CROSS THIS
NIGHT BE SHIELDING ALL.

AMEN

God, Who Made the Earth and Heaven

THE LORD'S PRAYER

OUR FATHER IN HEAVEN,
HALLOWED BE YOUR NAME
YOUR KINGDOM COME, YOUR WILL BE
DONE,
ON EARTH AS IN HEAVEN.
GIVE US TODAY OUR DAILY BREAD.
FORGIVE US OUR SINS AS WE FORGIVE
THOSE WHO SIN AGAINST US.
SAVE US FROM THE TIME OF TRIAL, AND
DELIVER US FROM EVIL.
FOR THE KINGDOM, THE POWER, AND THE
GLORY ARE YOURS NOW AND FOREVER,
AMEN

BREAKFAST BLESSING

BENEDICTION

Go forth into this day with the strong name of Jesus
Christ to sustain you.
THE GRACE OF OUR LORD HESUS CHRIST
BE WITH US ALL.
AMEN

A Liturgy

For

Morning Prayer

Saturday November 29, 2014

*Adonai – My Lord, My Master
Jehovah Jireh – The Lord will provide*

Source: Iona Abbey Worship, Northumbria
Community, Complete Jewish Bible, NRSV, Stepping
Stone Ministries.

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THE SOUL OF SUPERVISION

A Liturgy for Morning Prayer

*OPENING

O God, open our lips,
AND WE SHALL DECLARE YOUR PRAISE.

Praise to the Lord, the Almighty

*CANDLE LIGHTING

*PRAYER

New every morning is your faithful love, Jehovah
Jireh, your mercies never end.

YOU LORD ARE OUR PORTION, WE PLACE
OUR HOPE IN YOU. ALL DAY LONG YOU ARE
WORKING FOR GOOD IN THE WORLD. STIR
UP IN US DESIRE TO SERVE YOU, TO LIVE
PEACEFULLY WITH OUR NEIGHBOURS, AND
TO DEVOTE THIS DAY TO YOUR SON, OUR
SAVIOUR, JESUS CHRIST THE LORD. AMEN

PSALM 121 (Antiphon)

I raise my eyes to the hills, from where will my help
come?

MY HELP COMES FROM ADONAI, THE
MAKER OF HEAVEN AND EARTH.

He will not let your foot slip —
your guardian is not asleep.
NO THE GUARDIAN OF ISRAEL NEVER
SLUMBERS OR SLEEPS.

ADONAI is your guardian; at your right hand
ADONAI provides you with shade —
THE SUN CAN NOT STRIKE YOU DURING
THE DAY OR EVEN THE MOON AT NIGHT.

ADONAI will guard you against all harm;
he will guard your life.
ADONAI WILL GUARD YOUR COMING AND
GOING FROM NOW ON AND FOREVER.

PSALM PRAYER

Let us pray together . . .

WE PRAISE YOU WITH JOY, LOVING GOD,
FOR YOUR GRACE IS BETTER THAN LIFE
ITSELF. YOU HAVE SUSTAINED US
THROUGH THE DARKNESS; AND YOU BLESS
US WITH LIFE IN THIS NEW DAY. IN THE
SHADOW OF YOUR WINGS WE SING FOR
JOY AND BLESS YOUR HOLY NAME. AMEN.

***All Stand
CAPS – ALL Response**

READING FROM SCRIPTURE, THE WORD OF GOD

Listen now for the Word of God.

1 Kings 19:1-8 - Renewed and Refreshed

(After the reading)

This is the Word of the Lord!

For the Word of God in scripture,
For the Word of God among us,
For the Word of God within us,
THANKS BE TO GOD.

SILENCE

O For a Heart to Praise my God

CANTICLE OF ZACHARY (Luke 1:68-79)

Praised be Adonai, the God of Israel;
He has come to his people and set them free.
HE AS RAISED UP FOR US A MIGHTY
SAVIOUR,
BORN OF THE HOUSE OF HIS SERVANT
DAVID.

He promised to show mercy to our fathers and to
remember his holy covenant.
THIS WAS THE OATH HE SWORE TO OUR
FATHER ABRAHAM:
TO SET US FREE FROM THE HANDS OF OUR
ENEMIES, FREE TO WORSHIP HIM WITHOUT
FEAR,
HOLY AND RIGHTEOUS IN HIS SIGHT ALL
THE DAYS OF OUR LIFE.

And you, child, will be called the prophet of the Most
High, for you will go before the Lord to prepare his
ways.

TO GIVE KNOWLEDGE OF SALVATION TO
HIS PEOPLE BY THE FORGIVENESS OF
THEIR SINS.

By the tender mercy of our God,
The dawn from on high will break upon us.
TO GIVE LIGHT TO THOSE WHO SIT IN
DARKNESS AND IN THE SHADOW OF
DEATH AND TO GUIDE OUR FEET INTO THE
WAY OF PEACE.

God to Enfold You

Blest Be the Tie that Binds-

***PARTING BLESSING**

(All stand in preparation to leave)

May God, who knows your path
and the places where you rest, the desires of your
heart, the training you have received,
guide your feet as you go and lead you by the hand.

The Maker's blessing be yours
on your road
on your journey
guiding you, cherishing you.

The Son's blessing be yours
Wine and water
Bread and stories
Feeding you, challenging you.

The Spirit's blessing be yours
Wind and fire
Joy and wisdom
Comforting you, disturbing you.

The angels' blessing be yours
On your house
On your living
Guarding you, encouraging you.

GOD'S BLESSING BE OURS;
THE BLESSING OF PILGRIMS
ALL THE NIGHTS AND DAYS
OF OUR JOURNEY HOME.
AMEN.

***(We remain standing to leave, our community
lives now through our ministries, flowing directly
from our worship)***

Coram Deo

Saturday November 29, 2014

To live *coram Deo* is to live one's entire life in the presence of
God, under the authority of God, to the glory of God.

Source: Psalm 95, Iona Abbey Worship, Stepping Stone
Ministries.

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THE SOUL OF SUPERVISION

The Commissioning Service of Coram Deo

*CALL TO WORSHIP

Come; let us shout joyfully to the LORD,

SHOUT TRIUMPHANTLY TO THE ROCK OF
OUR SALVATION

LET US ENTER YOUR PRESENCE WITH
THANKSGIVING,

LET US SHOUT TRIUMPHANTLY IN SONG

FOR YOU ARE OUR LORD, A GREAT GOD, A
GREAT KING ABOVE ALL GODS.

THE DEPTHS OF THE EARTH AND THE
MOUNTAIN PEAKS ARE YOURS

THE SEA IS YOURS; FOR YOU MADE IT
YOUR HANDS FORMED THE DRY LAND.

LET US WORSHIP AND BOW DOWN, LET US
KNEEL BEFORE THE LORD OUR MAKER.

FOR YOU ARE OUR GOD, AND WE ARE THE
PEOPLE OF YOUR PASTURE; THE FLOCK
THAT YOU SHEPHERD.

*CANDLE LIGHTING

Sacred is Your Calling (Poem)

RESPONSE

The world belongs to God,
THE EARTH AND ALL ITS PEOPLE.

How good it is, how wonderful,
TO LIVE TOGETHER IN UNITY.

Love and faith come together,
JUSTICE AND PEACE JOIN HANDS.

If Christ's disciples keep silent,
THESE STONES WOULD SHOUT ALOUD.

Open our lips, O God,
AND OUR MOUTHS SHALL PROCLAIM YOUR
PRAISE.

PRAYER OF GRATITUDE

For the roots of our Community, and of all our
communities of faith:
WE THANK YOU, LIVING GOD.

For what we share together here, and for the life we
share with other:
WE THANK YOU, LIVING GOD.

For the path that lies before us now,
And our futures in your hands:
WE THANK YOU, LIVING GOD.

God in your mercy, HEAR OUR PRAYER.

READING OF SCRIPTURE – THE WORD OF GOD

1 CORINTHIANS 12:12-27

For the Word of God in scripture,
For the Word of God among us,
For the Word of God within us
THANKS BE TO GOD.

SILENCE

Coram Deo Commissioning

CHRIST HAS NO BODY

Christ has no body but yours,
No hands, no feet on earth but yours,
Yours are the eyes, with which he looks with
compassion on this world,
Yours are the feet with which he walks to do good.
Yours are the hands with which he blesses all the
world.
Yours are the hands, yours are the feet,
Yours are the eyes, you are his body.
Christ has no body now on earth but yours.

BLESSING OF HANDS

Christ has no body now but yours;
Go be the body of Christ in the World!

LETTING GO

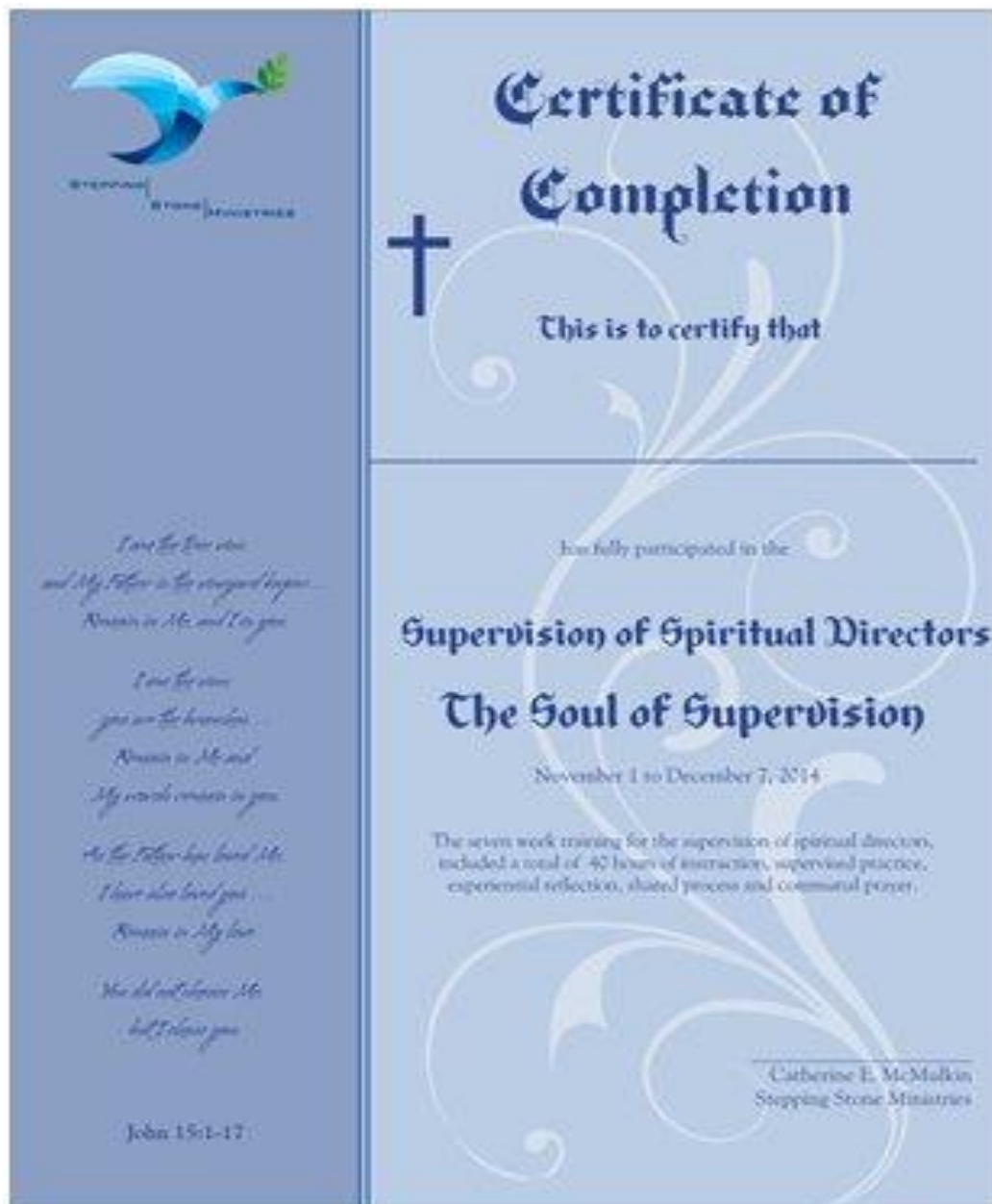
As Abraham left his home and the security of all he
had known,
SO WE LAY DOWN WHAT IS PAST AND LOOK
TO THE FUTURE.
As Mary washed Jesus' feet, with oil and hair,
SO WE TAKE INTO DAILY LIFE
SIGNS OF HOPE AND HEALING
As Paul travelled ever on, As John built community,
SO WE REACH BEYOND OURSELVES, TO
SHARE THE LIVES OF OTHERS AND TOUCH
A WIDER WORLD.

And as Jesus taught us, so we pray:
OUR FATHER IN HEAVEN,
HALLOWED BE YOUR NAME,
YOUR KINGDOM COME,
YOUR WILL BE DONE ON EARTH AS IN
HEAVEN,
GIVE US TODAY OUR DAILY BREAD,
FORGIVE US OUR SINS
AS WE FORGIVE THOSE WHO SIN AGAINST
US,
SAVE US IN THE TIME OF TRIAL
AND DELIVER US FROM EVIL,
FOR THE KINGDOM, THE POWER AND THE
GLORY ARE YOURS, NOW AND FOREVER.
AMEN

*All Stand/CAPS: All Respond

APPENDIX 13

CERTIFICATE



APPENDIX 14

GUIDED MINISTRY REFLECTION Spiritual Director

Preparation

As you prepare for your supervision conference, you are invited to begin with the Prayer of Examen as a guided journey, recalling your recent spiritual direction sessions since last meeting with your supervisor. (Ps. 139:1; 1 Chron. 28:9) Take time to quiet yourself. Invite the Holy Spirit to give you sensitivity and to guide your reflection. (John 16:13)

Discernment

- Which spiritual direction session, shall I bring?
 - Contemplate your recent spiritual direction sessions. Take notice what was most life-giving in your experience, and what was life draining or challenging for you.
 - All sessions are suitable. You may desire to choose one that was prominent during this time of Examen.
 - Choose one.

Helpful Hints:

1. Completing the Guided Ministry Reflection
 - a. Complete as much as you are able of the following form and email the form to your supervisor three days prior to your supervision conference. All of the questions may not be relevant to your spiritual direction case.
 - b. Attempt to articulate a Central Theme and Focus Question. These statements will give your supervision conference its focus and purpose.
 - c. Recall the session by writing a summary or providing a semi or full verbatim. Include inner nudges, emotions and physical sensations that you experienced. NOTE: What you think happened in the session and what actually happened may be two different things. Notes and verbatim writing *at the time of your spiritual direction sessions* will provide greater accuracy and enhance your supervisory experience.
2. As companions along the way with others, connecting the threads of God's presence in our directees' lives, we, as spiritual directors, must be sensitive to the work of the Spirit in our own hearts. This matter will be addressed in the Theological Reflection section of this report.

GUIDED MINISTRY REPORT FORM
Spiritual Direction
 Confidential

Directee's Code:		Conversation Date:	
Supervisee:		Number of Sessions:	

Focus Statement

During this supervision conference, I desire to explore:

Background Information

Provide a brief background of the directee.

Session Reflection

Give a summary of the session or provide a semi/full verbatim (found on the 2nd page). Include any emotions, physical reactions or sensations you observed in your directee and/or in yourself. Are there keywords, images, symbols or metaphors that help you recall the session?

Central Theme

What was the prevailing tone or central theme of the session? Was there grace, consciousness, need or gratitude revealed by your directee during this session?

During the session, were your thoughts possibly those of your own concerns or those of the directee? In what way?

Was there any point in the conversation where you were tempted to "fix" the directee? How and when did you recognize the impulse? Were you able to resist it?

Were there cultural perceptions that influenced the session?

Is there anything you would change in your response to the directee?

If so, what?

Theological Reflection

Prayer and theological reflection involve the mind and heart in a process that focuses on God. During your session, how was God's presence revealed? Were you surprised? Did you and/or your directee experience God in a new way?

Are there metaphors or symbols from your faith tradition that connect to this experience? Explain.

Is there a point of intersection between your direction experience and the gospel?

Spend time resting in God's embrace, asking: What do these insights mean for my life and ministry of spiritual direction? Is there something I need to change or be grateful for?

Consultation

Use this space to ask any questions of a consulting nature.

Summary

At the end of your supervision session, feel free to ask or discuss any of the following:

What resources do I need?

Is there anything that would enhance the support I feel from my supervisor?

Is there a new sense of freedom that I will take into my future sessions?

Is there a faith response I intend to make?

Has a new awareness emerged?

What is my next step?

©Catherine E. McMulkin

Full OR Semi Verbatim

DIRECTOR/SUPERVISEE REACTIONS/FEELINGS/INNER DIALOGUE/ QUESTIONS	CONVERSATION
	Directee 1:
	Supervisee 1:
	Directee 2:
	Supervisee 2:
	D3:
	S3:
To add rows, highlight this row, right-mouse click and choose "Insert"/"Insert Rows Above" or simply tab the end of this row.	

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