

SPIRITUAL DIRECTION RESEARCH PROJECT 2000

Questionnaire DIRECTORS

a. INVOLVEMENT WITH DIRECTEES

I suspect some ambiguity in the question Some answered for numbers of directees: some may have referred to numbers of years?

1. 12 2. 9 = 18 3. 3 = 9 More 13 = 52 at least (one has 21 directees).

b. ORDAINED directors 22 LAY directors 16

DOES THIS AFFECT SPIRITUAL DIRECTION IN ANY WAY?

ORDAINED

NO

4

NO WAY OF TELLING 2

The grace of ordination is an unspeakable gift: But i can't say if this affects direction

VERY LITTLE 4

It is probably a reality that some "power" issues are attached to the ordained directed
There is a note of professional discipline in my expectations.

It gives my work a little more "authority" with those for whom this counts.

YES

12

Understanding from experience

I know e.g. something of the pressures of parish life and denominational structures.

something of the Expectations place on the ordained e.g. that they will have profound
and

intimate experiences of God.

Something of ordained ministry selection, training etc procedures

Theological training can be helpful: can assume reference to theological/pastoral
issues/Bible freely without explanation.

Positively this gives me an intimate insight into the context

Negatively possibly getting stuck with tales of mutual situations/gossip

Knowing that we will meetup in other situations and the need to keep
s.d.separate.

Now retired, so out of the "pecking order", but distinction between s.d. and supervision
can be blurred.

Ability to offer use of Confession and anointing in a formal fashion.

LAY

NO

8

The contractual agreement must be clearly established as in other cases

I have been involved in lay ministry professionally for 20 years

As a religious sister I too have a permanent vowed commitment which seems to give an
affinity.

A LITTLE

5

Earlier in my ministry I may have been intimidated. Not now

Extra vigilance needed as ministers are paid to keep off this work!

Now I am happier with my relationship to "church" in the year I left my church it was affected.

At first I had some anxiety whether I would cope theologically / I had to not compare myself with one who had more theological education.

Some questioned me because I was not ordained

Many ordained think they are spiritual directors themselves by definition and find it hard to accept the idea of direction from one who is a. lay b. a woman

YES 2

I can be more objective

As an outsider I offer confidentiality and impartiality

c. HOW OFTEN ATTEND SESSIONS

Most commonly usually MONTHLY 29+

2-4 weeks 1 (and 1 other in crisis)

5-6 weeks 4

2 monthly 3 (distance of travel one reason)

Spasmodically/erratically 2

during a retreat 1

d. KEY VALUE IN YOUR DIRECTION OF THE ORDAINED

Being someone who is there for them

The trust of sharing things no one else does

A safe place for them to say anything relating to problems with the church as well as their own spiritual

Journey.

To give them a place to be open: to let their doubts, pain, searching roam freely. "They don't have to

Have all the answers"

Allowing them to be themselves, without a role.. to say "whatever is on their heart"

GOD. The activity of the Holy Spirit Seeing spirituality, ministry, life as flowing from God - as - experienced - in - prayer, not fitted in as busyness permits

Helping them deepen their relationship with God in the midst of busyness..

The gift of time to deepen, explore, enjoy and evaluate relationship with God.

Helping discern the action of God in their lives : a place for growing into the person they were created to be. Focus on their developing relationship with God, and holding to that., rather than their public ministry: but so keep their ministry focused.

Exploring significant "God" experiences: giving them the time and companioning them to hear God in them. Insights sharpened and enlarged.

Accompany them on their spiritual journey in their total life, not just professional life and to help them see the God connections . Encouraging a deeper experience of the Holy

Helping them see/ acknowledge their own spiritual life: to see God in all things and in themselves.

Being able to take for granted that they already have a personal relationship with God and a desire to grow in that.. that that is their life orientation.

Listening to them in such a way that they gain perception and work through issues

To recognise how gifted and precious they are.

Sharing the delight of new discoveries as well as known truths revisited.

An anchor point during a time of profound mystical experience and how to use the experience

The same as for all directees (5) “the seeker of God is the seeker of God”

Encouraging them to expend resources of time and energy on themselves.

A catalyst to self discipline.

e. DID THE DIRECTEE COME AS PART OF THE JOB DESCRIPTION OR OF CHOICE ?

Personal Choice 10 Solely because of the Job description A few Most a blend of Job description and choice

The INFLUENCE OF THIS ON DIRECTION:

Choice speaks of free desire and longing Job description has a sense of compulsion
Choice makes the work more personal and intentional. It focuses the person on their own journey and not on ministry requirements. Makes the directee honest and does not hide beneath his priesthood

Makes them strongly focused open, and committed to making the most of s.d. Very prepared for sessions

Director cannot work without willing co-operation of the directee

Personal need, spiritual life changes, and a belief that a particular director can offer something are the keys to seeking direction.

Freedom of choice very important to one who belongs to a denomination with a tight congregational control.

Come freely : go freely

None choice

Must surely affect attitude.. must come positively and not under duress.. must value and want for themselves

Have had experiences of game playing and resistance by clergy required to attend

With required attendance.. Low commitment. Half heartedness. Adverse influence (Spasmodic attendance). Not as intentional.

Initially less interested but this soon disappeared

“ a feeling of “I have to be here”. Later awareness of the benefit

“ difficult, but after 3 sessions or so no difference (except in payment arrangements)

“ a little reticence , but usually minor

“ unsure and uncertain, until assured its OK to express doubts and work through to new

perceptions

“ the primary motivation, ,but where search for god is the key, time in direction deepens vocation

The directee was not a rebellious sort of person and sought to make the best use of the discipline

Requirement helps keep the ordained motivated ; gives it a sense of greater need and intentionality

Sometimes holds the directee in relationship when there is a sense of nothing particular “coming up”

The opportunity to select one’s own director is important

The key is establishing and maintaining a good relationship with the directee.

f. HOW DO YOU VIEW SPIRITUAL DIRECTION IN CONTRAST TO SUPERVISION

OR COUNSELLING

Spiritual Direction is about

the directee’s relationship with GOD 18

their prayer life, where God is /isn’t in their life generally

whole- of - life relationship with God (and therefore with others); where/how one encounters

/experiences God ; God at work

“ one’s own stuff “ ; personal to one’s faith walk ; the search for direction and purpose within a

framework of Christian values and discipleship; fostereing and strengthening the movement

of God in one’s life

helping ministers retain a core of personal/ spiritual; identity apart form their ministry

Unlike supervision or counselling spiritual direction :

Is a regular discipline, independent of current ’need’ or feelings or trying to solve problems

The directee/ director relationship is equal cf counselling; s.d. is a companioning process Work and issues enter only as they are part of this

Listening skills are similar But the right to question about relationship to God is outside the supervision/ counselling sphere

The directee is always free to make their own life decisions

Supervision is about

One's work, work roles, work relationships and ministry 7

It is task focused.. about interaction / competence / coping.

Counselling

focusses on a problem /issue/difficulty in the counsellees life and their resolution 6

The OVERLAP:

A number of directors spoke of practising in all three areas

Spiritual direction is focused on the broader picture of life including how issues for supervision or counselling impact on the whole picture; work issues often impinge on s.d. Where there is a cross over into the other categories it is important to declare it.

My other skills help me see times when directees need to be referred for these skills..

Sometimes one slips into supervision and we have to be reminded of the s.d. task

Aspects of supervision or counselling inevitably come up. More than with non-clerical directees

“parish pump” issues are often difficult to get through to the more personal matters

“I find I am constantly having to stop myself from counselling and keep returning to how I can assist his relationship with God”

Some remedial counselling is often necessary; there is some problem solving; We allow separate time for work issues.

Good s.d. sometimes encompasses the other skills in its practice

g . WITH WHAT ENTHUSIASM / INTEREST DO THE ORDAINED
RESPOND TO

SPIRITUAL DIRECTION ?

Early in Direction:

Keen to get started 4

Relieved to have someone to share their experience of God

Eager to tell what has been happening form the beginning

Readiness / need to tell own story

Always finding value in it 10

Began with gratitude and still expressing it

Early interest factors can affect development 11

Later value depends on the effort put into it

The quality of relationship established and the emotional state of the directee tend to be factors both late and early

This a quest.. energy levels depend on emotional, physical and spiritual state
Presence indicates level of interest
Affected more by weariness than by length of relationship

Most maintain commitment Pressure of time may undermine attendance
Varies considerably with all directees (5): They are as different “as butchers from bakers” :Some “early” enthusiasm (like the Seeds)fizzles out, for others perseverance yields a mature revitalising faith in and love for God : Depends entirely on where they are on their journey
Sometimes enthusiasm, sometimes reluctance.. when they are unsure where they are being led

Both willingness and reluctance (blocks and discernment) to suggestions or ways out of an impasse
One required to attend is very sporadic in attendance
Regular reviews help maintain response

Tentative start leading to growth in enthusiasm 11
Initially :
“Let’s explore this” Shy unsure what to expect...
Fearful “What am I getting into?” Time “getting to know you” and trust building
Warms up with time! Increasing relaxation, comfort
Some anxiety but also expectancy.. which develops into simply enjoying the time to reflect on their relationship with God
May even see it as interference.. until they learn to offload “rubbish” and go deeper
As the “yes” moments became more frequent, our mutual enthusiasm, sense of fun, and delight in the God of “surprising wisdom and grace” grew.. increased readiness to plumb the depths in their God relationship
“It really does work, is safe and very fruitful”
As they work more on the idea they respond more freely

g (2) HOW EASY IS IT FOR THE ORDAINED TO DROP “CLERICAL HATS” ?

Ordained

Very easy 5
Mine have been only recently ordained
Perhaps the Male/ female mix helped
This is a soul before me.. What they do in life seems immaterial

Easy 6
I prefer to work from my servant role i.e. as an equal
I offer companionship, friendship: I drop mine with ease which helps the other to.
Where the focus is kept on the directee’s journey
It does depend on the director’s ability to offer warmth, empathy, pacing, matching , congruence and acceptance.. while challenging at appropriate times

Anglicans leave their collars behind once we get “real”..esp in the sexual area/ Others don't wear them, so less easy to see.

In the discovery of “who I am” hats have to come off But nakedness is a cautious, delicate process

Not easy 11

Not easy for those who feel they “should” have their faith all together/ know all the answers.

Often very aware of role as well as their desire to know

I have a very “high” view of ordination I may drop my clerical ”hat” but not my clerical “vest”

What a person has at heart in relation to their priesthood is not a “hat” that they can easily take off

Because of vulnerability: Being personally open to the journey frequently leads to frustration and disappointments in the clerical context.. easier with more integrated personalities?.

The further the ordained is away from the power structures of their church the easier it is.

When both are ordained their a danger of getting into “clerical discussions”.. needs monitoring

Initially very difficult.. even when put down they are quickly taken up when advice is expected !

Lay

Very easy 3

Never an issue Quite comfortable.. clerical hat does not feature strongly
We focus on individual struggles

Easy 5

Work cannot be separated from faith so for a priest naturally church issues have a big part to play, tho my directee come through as a person rather than as a priest
Consciousness of clerical role earlier but now diminished to a non-issue
Less difficult as trust builds and we become just human
Tend to focus on their problems with the church rather than their personal journey with God

Variable with individuals 3

Some find it easy.. some very difficult
Varies with gender and denomination.. women find it easier: hierarchical denominations (Anglicans and Catholics) find it harder

Not easy 6

Quite difficult.. helps that I am a lay director
It is such an all - consuming ministry, quite different from other employment
Impossible because of a variety of reasons within and without.. but more possible with time
It takes time to look beyond the professional God relationship into the personal
Too much time talking of issues with parishioners

h. ANY ISSUES SPECIFIC TO THE ORDAINED

Business and finding it hard to make time for prayer and keeping a basic link with God
The issue of lack of time is heightened by the expectation that the ordained are “holy people with plenty of time to pray and meditate”, which is simply not true. Anxiety about taking time out to pray during the day or lack of time set apart regularly for prayer, left to the whim of mood/ emotional state.

The expectations of others and of the job .. full of “shoulds” or “oughts” : performance orientation : relating to those they serve: the vulnerability that goes with this; for some distancing from parishioners brings loneliness and poor support networks Some feel they “should” have their faith all together.. resulting in guilt at the “absence” of God
Expectations often link into parent-child stuff or need for approval; Messiah complex is common: Transference issues which the role provokes, leading to a sense of compulsion to “produce the goods”

Lack of adequate vocabulary / experience in discussing the spiritual life: or too set in their beliefs: or unwillingness to have some areas of their life touched e.g. shadow

The Church becoming the focus rather than God : Worship life centres on the Public and begins to dry up Lack of connectedness to prayer except in the liturgical leadership role; Prayer and Bible reading is so often work focused (what does this mean for THEM?) and fails to be personally refreshing. Knowledge gets in the way of experience. Spiritually caring for others makes it difficult to be open about their own barren desert times, faith struggles. Their job focus also impinges on direction and confuses or easily takes over from the personal

The negative impact of ministry on the minister's/pastor's/priest's ability to journey spiritually :

- a . Dealing with grief and working through it effectively at a personal level.
- b Frustration and anger and resultant personal attrition
- c. Authority/ administrative insensitivity
- d. Making sense of being in ministry and staying there
- e. Ministry in the church is challenge enough.. no desire to be further challenged.. or the director may be tempted not to add to the stress
- f. Learning to respect the different spiritualities of the congregation (i.e. different from their own)
- g. The struggle to be oneself with the gifts one has been given in a work setting that expects different things

Some feel they “should’ have the faith all together ; resulting in guilt at the “absence” of God

It is OK to be ME.. I don’t have to be perfect (God)

Ordinations may be falsely seen as the culmination of faith rather than the gifting for service on the way

Great for clergy need to feel “safe” and that nothing will be leaked to prejudice their standing/ futures

i. DO YOU FACE ANY FRUSTRATION SPECIFIC TO THE DIRECTION OF THE ORDAINED

No reply 11

Tension when working alongside the director in circles of church life that overlap Familiarity

with the people and place means care not to get hooked into those 3

As a lay director I need to set aside my own opinions of what ordained ministry asks of people

In Presbyterian tradition too much attention on training to the cerebral and not enough to personal/spiritual growth

Ordained can limit their experience by the parameters of their task and not be free to explore broader aspects of spiritual formation

Clergy preoccupation with or overvaluing their role Keeping them off parish problems 5

The delicate and precious personal journey which they refuse to cherish and enjoy which may mean their outward ministry becomes an empty shell 2

Gently respectfully prodding/ challenging when recurring “blocks to growth are presented

Risk of projecting my experience

Consistently year by year my most difficult and least rewarding directees are the Ordained. Their work with and for others seems to make it difficult for them to listen to God for themselves, and in attending to their own journeys

The ability to theologise may assist the ordained to objectify their relationship to God But the challenge is

to assist the individual to remain vulnerable and “child-like”, open to surprises.

I enjoy directing clergy as they are normally focused and intentional in their journey

j. HOW ARE YOU SUPPORTED IN YOUR WORK AS A DIRECTOR

All referred to their own regular monthly supervision and their own spiritual direction.

k. ANY SPECIFIC NEEDS FOR DIRECTORS OF THE ORDAINED

Lay

Having had pastoral and ministerial responsibilities and some study of theology, Bible and church history is helpful Understanding of the clergy’s denominational background and tradition are important in understanding aspects of their responsibilities and the stresses and demands on them 3

Belonging to a different denomination means less cross over or likelihood of meeting professionally or at church occasions

Being married to one helps 3

Help with starting to work with male clergy who are more reticent

Ordained

General ongoing nurture and challenge

Studying the constitution of religious orders, their theologies and spiritualities, of those being directed to be more on their wave lengths

Training in the area of boundaries , between colleagues especially

ANY OTHER COMMENTS

18 Spiritual direction is vital / essential/ to be encouraged/ crucial among ministers, to keep their personal spiritual journey alive and developing : For their total health and well being;

Especially for leaders

Priesthood must be centred in prayer

The idea of a personal spiritual journey needs to be at the heart of all training for ministry

Burn out, disillusion, loss of vision, and cynicism all share a common factor .. lack of a sustaining form of spiritual nurture A wholistic approach to Christianity spirituality is vital

Over 30 years clergy were not always helpful to me as they were untrained The present lay woman is refreshing, excellent at asking the “ouch - type “questions.. challenging

The skills of spiritual direction and taking prayer and experience of God seriously would greatly benefit parish / pastoral ministry We are likely only to help others if we are open to guidance ourselves 7

DIRECTOR

GENDER	Male	Female	under 30	30 - 45	45- 60	Over 60
	13	27	0	2	20	18
DIRECTEE	33	20	0	16	33	14

SPIRITUAL DIRECTION RESEARCH PROJECT 2000 B

Questionnaire DIRECTEES

a. Is your Director LAY 30 ORDAINED 32

WHAT FACTORS LED TO YOUR CHOICE ?

LAY

Reputation 4 Found when on Retreat The witness of their life 2
Wanted someone with training and experience in s.d. 4

Someone suitable to my needs 2

Someone I could work with I sought an ordained person as a balance

Ordained or lay not an issue 5

Sought a woman of prayer (by woman directee) 3

(Man) Someone of opposite gender and lay appealed as coming from a different space
2

Wanted a change of personality type from previous director
Deliberately wanted someone outside my denomination and peers 5
Have huge confidence in Catholic sisters

Few available 3

Availability 3

Ease of travel 5

Recommendation by church / colleague 8

Recommended by previous director when I shifted location

ORDAINED

Directed by my bishop etc 4

Tried another with different skills and have returned to this director of choice

Knew no lay director

Knew of him/ her 3

Heard of him / recommended by another 7

Not an issue 6 Previous director Lay 3

Wanted a male priest of my denomination Aware of my tradition

Wanted specifically a companion/ guide in my Benedictine way

(Woman) gender significant

Would understand and appreciate the issues I face 3

More confident with an ordained person Glad she is ordained

Theologically different to extend my world views

Someone I could relate to / admire / known for some years 6
Experience his skills at a Retreat, level of trust 2
Appreciation of dreams as a way to listen to God
Personal qualities 6 Availability / Location 6 Experience in s.d. 7

b. Director the SAME DENOMINATION ? Ordained Yes 16 No 15
Lay Yes 5 No 25

HAS THIS ANY SIGNIFICANCE FOR YOU?

ORDAINED , SAME DENOMINATION:

YES 13

Has a good understanding of my denominational structures /models of church / ministry 9

We speak the same language which speeds communication / understands where I am coming from

Understands the pressures and issues without me having to explain

Common background . Wanted someone of my “catholic” understanding

Felt their experience could be helpful

We both understand where Anglicans come from - great tradition but can be stifling
Is exploring and open to other models herself

I spent some time away from Anglicanism and needed direction to eliminate some “things”

Already “beholden” to 2 Catholic sisters and didn’t want a third !

ORDAINED, DIFFERENT DENOMINATION:

YES 8

Valuable to have someone outside my circle

Important to have someone apart from denominational structures

Detachment Confidentiality

When talking about church matters it gives him objectivity and makes it easier for me to share.

Separates the role of director and colleague I deliberately chose to go outside my own system

The need to explain helps ME get things into perspective

I welcome a different perspective from me.

NO 8

I wanted someone skilled enough to help me on my journey

Although it is important to be assisted to discover the riches in one’s own spiritual tradition

Our common Benedictine ground transcends denominational allegiance

LAY SAME DENOMINATION:

YES 3

All things being equal has a better understanding of my needs
Gives me confidence in her understanding of my ministry

NO 2

Had a Catholic sister before her
Easier to understand but perhaps less able to challenge.

LAY DIFFERENT DENOMINATION :

YES 11

Enjoy a different/ wider perspective
Brings a richness of her tradition to sessions / adds to the relationship / broadens the scope of the discussion

Having a diocesan position might have had a power relationship ..safer outside
No church committees etc in common so meet solely for s.d.
I have a freedom to lament without worrying about her involvement

She understands my tradition so that's enough My previous director of the same denomination was sometimes too chatty/ gossipy and that was largely why I changed

Wanted someone with a tradition rich in mysticism/ contemplation 2

NO 14

They listen and work with me which is the key
Has compatibility theologically rather than denominationally

But it helps she is removed from my denominational scene
Though I sometimes have to clarify our own structures: Cannot assume there are not differences

Though formerly was of my denomination which gives general insight
Has acquaintance with our structures / issues

c HOW EASY IS IT TO DROP "CLERICAL HATS" ?

EASY 47

Very We focus on my spiritual life as a person who just happens to be ordained
Focus is on my continuing spiritual growth. I go as myself I present the real me.
Not affected by any issues My prayer issues not often clerical ones
I sit lightly on the edge of "churchy" stuff any way I am newly ordained
The relationship has developed to one of mutual friendship and respect A sense of being colleagues

Easy and relaxed A non judgmental director Doesn't stand any masks I can be honest
Benedictine way is based on community, not clerical/lay. I am just another disciple
Especially easy after first few visits Director sets boundaries clearly

Occasionally the ordained director's status has been helpful.. absolution, anointing

NOT SO EASY 15

Sometimes easy .. sometimes not
It's not a "hat" I am ordained: I drop my "job" / role easily enough but not "being clerical"
What I am (a minister) informs so much of my life and spirituality
S.D. can't be separated from current or past life experiences, so I can't stop being "clergy".. but I don't act as clergy in S.D. Ministry impacts hugely on who I am
In the first few years many of the issues had to do with the institution of the church.. not now
My (Catholic) director's perception of priesthood as "apart" sometimes seems to impede direction cf. my understanding of priesthood as part of my being, and my community as part of myself

My work as pastor does impact somewhat but is not a problem
There is a temptation to talk shop but we are disciplined
Strong "oughts" in the ordained My denominational clerical hat is not easy for me to drop

Director recognises when issues fall into supervision category

d. HOW OFTEN ATTEND?

1 quarterly 4 bi monthly (2 quote distance/ travel an issue) 4 6 weekly 53
monthly

IS THIS REQUIRE BY JOB DESCRIPTION ?

Yes	25
Recommended	3
Required as S. Director	5
No a Choice	27

HOW DOES THIS AFFECT S.D.

YES

My choice any way 5 I want it irrespective. Important to me personally
I had S.D. before the job 8

Makes me more purposeful a very important hour for me. It got me there !
It enhances it and I get an allowance and support to do it ; makes it possible/ easier to
justify time and cost ; an encouragement and reminder of its significance; helps me
be disciplined about it ; maintains continuity

A bit threatened by the compulsion at first : occasionally resistance because of time
restraints, but generally glad I have gone.

For the time being it helps me put up with inadequate S.D

NO

Its my own agenda, not to fulfill an obligation. My choice, my cost, my pleasure.
I value it of choice. I go because I 'want' to. Its on demand and on my terms We are
free.

I want to grow through it.

More frequently helps me.

Sometimes I wonder what I'll talk about.. but it works out.

I travel some distance and pay a koha

e. WHAT IS THE KEY VALUE OF DIRECTION FOR YOU ?

Provides a safe forum to explore who / what God is for me

Space to be myself and to value my relationship with God and keeping it in good
repair

Challenges me to deepen my prayer life ..Keeps me focused on God ..Open to the
Holy Spirit in opening up new possibilities ..to see the trees rather than the forest ,God
at work in the little things

Keeps me drawn back to the centre of my being - not allowed to live only with
theology but to engage in a relationship with God My prayer life is examined

Has enabled me to stay true to God's call despite the difficulties I have faced

Has assisted me to hold my bearings through some pretty radical life changes and
growth spurts.

When all was falling apart in my life under the stresses and strains of the job this was the means of holding on to the rock of God Helps prevent “dryness of spirit”
Gift of finding more spontaneity in my prayer life (cf guilt ridden “oughts” and “musts”)

Reflection on my personal journey
Makes me attend to my own needs Allows me to love myself
Helps me work through issues of faith

A place to be challenged and encouraged to take risks in exploration
He probes and helps and helps me confront spiritual reality
Encouraging and affirming A life saver for me, helpful and encouraging
Helps me dig deep and be focused on my feelings
A friend who listens to my sharings and draws out what is happening and suggests further directionsd

Helps me integrate spirituality with life and ministry A place to clarify thinking and process unresolved issues
Keeping me directed spiritually to God.. focused on God
Opens my eyes to God in all things A place of reconnecting with God when I have lost perspective

Keeps me honest and accountable Regularity as a given part of my month / listed with other activities in reports to Vestry Being honest “in the light” with someone
The outside perspective assists honesty and self exploration Encourages discipline
I find incarnated accountability outside myself helpful
The objectivity and distance of the director from my work with no other interest than to attend to God on my behalf Helps me “off load” in a safe place without negatively damaging others

Has reduced spiritual isolation Provides me with a trusted listener .. time to look at self and be listened to
Appreciate that my director prays for me
Sometimes directed reading and suggested practices have been helpful
A chance to put it all “out there” I tend to bottle things up
Somewhere to be transparent and honest without being concerned how it might affect others
S. D. essential for my role in giving direction to others

No one key value - more holistic

f. HOW DO YOU DEFINE SPIRITUAL DIRECTION CF SUPERVISION / COUNSELLING

Most defined this clearly : the key word is “focus” 40
Supervision has as its focus issues related to the working environment

Counselling has as its focus specific personal / inter-personal / problems / crises
Spiritual direction has as its focus my relationship with God and what gives meaning to my life

BUT they may on occasions overlap / get blurred / intertwined 12
within s.d. I have appreciated support in facing difficult ministry situations : recurring themes in counselling and supervision may emerge in direction : it is difficult to define the boundary with a Christian, whose God is interested in all of life ; it is largely defined by what I present ; elements of supervision sometimes happen but we return to the prime focus on how I am relating to God 3

My s.d. is also my supervisor because my ministry and my walk with God belong together.. not compartmentalised 2

S.D. is more holistic, to do with my whole life, more wide ranging 6 ; is not for solving problems / counselling issues are pushed aside ; s.d, allows me to be pushed into areas that can be uncomfortable ; more equality and companionship in s.d., less accountability and responsibility : is optional.

g . ARE THERE ANY ISSUES IN SPIRITUAL DIRECTION SPECIFIC TO THE
ORDAINED

NO 9

I go to S. D. as a person

My role is essentially pastoral, as it was when I was lay

YES

Fish bowl living.. having to grapple with doubts etc while in the public eye of the Church

Harder to own our weaknesses / failings because of our standing as role models within the community

Needing to be there for others and therefore needing this space where someone is there for you.

Because the minister is ever giving out the need to deepen and grow is vital

“Guilt” at not having “all the answers”, inadequacy in not meeting parishioners’ needs

Dealing with the baggage, burden, expectations that others place on me

Ordained can take themselves so seriously, so religious (a newly ordained)

The inevitable disparity between what we are called to be and our sometimes depressing failures and inadequacies of our lives

The encouragement to explore changing perceptions of God / the Holy; ministers need to be challenged.

How to maintain a healthy tension between historic continuity and openness to change and development.

Sorting out God’s path when this might seem at variance with institutional demands / expectations of the church. We need objective help to probe our belief systems.

The power structure surrounding ordination as it affects prayer, and relationship with non-ordained / superiors. The professional fences need to be pulled down

Priesthood is part of the priest’s being (just as her womanhood is) All prayer is in the context of priesthood - conscious of my people

Being honest : being human.. unless I am a person I cannot be a priest.

Being full time in Christian work makes it easier as all our focus is on developing the spiritual walk

Because ministry consumes so much of one’s life so that (ironically) God may be marginalised, personal prayer becomes secondary and one tends others better than one cares for one’s own soul

The minister’s “familiarity “ with holy things: Having to “perform” prayers at all times; the trap of “running on empty” : My professional and theological position can distance me from my personal journey and therefore resist deepening

Substituting one’s own personal time with Lord with sermon preparation. The direct link between spirituality and one’s job.. the need to be spiritually aware ... separating ministry and others’ expectations from one’s own relationship with God / maintaining a persona in public which may not reflect one’s personal feelings. The sense of being the “God person” means I deal with doubting in a different manner

Maintaining “freshness”, / “authentic” / being real / not just routine; How to have integrity on th long term,, perseverance and stamina for the long journey

The issue of the practice of clerical ministry so often arises ; separating role.. ministry v. personal matters

Significant theological study means the director has to be equal to it : the lay director must not treat ministers as “first class Christians”

The distance I have to travel and the time it takes (2 hours each way)

h. ARE THERE ANY FRUSTRATIONS FOR YOU IN SPIRITUAL DIRECTION ?

No 19 (many expressed great satisfaction with their director)

Yes

My progress is slow I need challenging Only my own resistance My own ill - discipline.

Ultimately it is my journey Difficulty in letting God change me The s.d. is only an agent.. the real work is me and God

Not challenged enough Not directed enough Not scratched enough where I itch 7
Finding a new director who will really listen and encourage me to do my own work of discernment

In the process I never feel condemned

Another name needed for direction. I distrust the term.. .“Companion” better.

I have been too slow to appreciate its value and to use each session well.
 That pressures of ministry, availability, dominate over my desire to grow and go deeper in awareness of God

Being male with a female director It would help if my s.d. were a priest who could be my confessor too.

Time and distance..3 hours away 7 Time and space to follow through sessions :
 lack of time for personal reflection

ANY COMMENTS ON THE PLACE OF DIRECTION IN YOUR LIFE AND MINISTRY

44 I look forward to it I would never be without it Very important A very positive discipline
 It keeps me going / focused Essential to my relationship, healing challenging
 Would never have survived in ministry without it Mine is a very isolated / lonely ministries 6

Retreats vital Other courses and training events and others I have shared spiritual experiences with
 have been helpful to spiritual growth
 I have experienced both good and bad directors.. dryness and staleness can be "locked into place" by the bad
 It has taken me a while to find what is the best use of the time for me / to appreciate its importance 2

I have found a sense of direction in s.d. and have committed myself to train for this ministry 3

DIRECTOR

Gender	Male	female	under30	30/45	45/60	over 60
	26	34	0	3	26	28
DIRECTEE	30	28	0	8	32	17