

The Place of Prayer

in

Spiritual Direction

By

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**A Research Project submitted in partial fulfillment of the requirements of the
Spiritual Directors' Training Programme of Spiritual Growth Ministries**

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Acknowledgement:

I would like to thank all those who responded to the questionnaires. I am truly grateful for the openness, experience and wisdom shared. I was greatly encouraged by the responses and the support given by many to the project and to me personally as well. Thanks also to my supervisor and spiritual director who are a real inspiration.

The greatest tragedy in life is not unanswered prayer, but unoffered prayer.

F.B. Meyer

Introduction

My Christian journey began as an adult and prayer was one of my first steps towards God, which I now recognise, was in response to God reaching out to me. My prayer was for God to be revealed and to intervene in my life.

Prayer transformed me, my life, my world view, my values, my understanding of God and others. I had a desire to pray, to communicate with the Living God and to seek to hear His voice, feel Him, know Him, experience all that I am able to of Him.

Prayer captivated me; the styles, the use and practice of prayer. The path of prayer led me into spiritual direction and my understanding of prayer has grown, deepened and changed.

The theme of this project was prompted by a directee who asked for prayer within a session and a curiosity to know what was the current practice of prayer within a spiritual direction session in Aotearoa NZ.

To give me insight as to current practice I sent questionnaires to all the accredited directors in the Association of Christian Spiritual Directors in Aotearoa New Zealand asking them to complete a questionnaire as a director, a separate questionnaire as a directee and also requested them to invite a directee of their choosing to complete a directee's questionnaire. I read a number of books and articles on the topic of prayer associated with spiritual direction to get greater understanding of styles and types of prayer practices and their place within spiritual direction.

I was overwhelmed and humbled by the responses, the number (275 altogether) who responded, by the collected wisdom contained within them, the variety of ways directors work, and their desire to seek always the best for the directee in their working relationships. I was challenged by the directee responses as to the use/usefulness of prayer within a session. Some directors voiced thanks for the survey as it gave opportunity to view/ review their practice.

Some of these results I have tabled as an appendix, in the hope that readers may find this helpful in understanding the conclusions I have come to.

What Constitutes Prayer In Spiritual Direction

The response from a number of director's to the question "do you like to have prayer within a spiritual direction session?" was "it depends on what your definition of prayer is."

I believe when my directee asked for prayer she was talking of verbal prayer and for some their desire is to have verbal prayer within a spiritual direction session.

Those who answered no to this question were mostly saying no to verbal prayer and not to 'prayer' as such. For the majority silence is seen as prayer.

One of the learnings from the responses and reading was the endless variety and creativity of ways to pray. My understanding of what takes place in spiritual direction has increased and so has my belief that prayer is the glue that holds our 'sessions' together and a vital element of the spiritual direction session.

I like Macrina Weiderkehr's¹ definition;

"To pray is to touch God and let God touch us. It is a matter of presence and response. Prayer does nothing to make God more present, for God is always present. Prayer is our response to the presence of God in our lives."

Many spoke of a "prayerful presence", an "atmosphere of prayer" or an "attitude" of prayer, of praying prior to the session, silently during and as follow-up to the session.

Some felt that the session was to discuss how the directee was praying and not a time to actually pray.

However, most directors (95 / 119) said "yes" they used prayer within a session. Some (27) qualified their response to "sometimes".

¹ Macrina Weiderkehr, **A Tree Full of Angels** p. 39

The reasons given to pray by directees were; (in order of frequency, most to least) to “focus”, to “connect with God”, to “gather together” or “summarise”, “closure”, “seal the work done”, “commit to God”, “acknowledge God’s presence”, “listening to God”, “put God at the centre”, “giving thanks”, to “settle”, to “centre”, for “openness”, “clarity”, “calm and peace”, “quiets the heart”, for “guidance”, “direction”, “blessing”, “covering”, “invoking the Holy Spirit”, “handing over to God”, “wrap in love”, “to be safe and holy”, “praying with another”, “praying for issues”.

It seems that any way that we draw into God’s presence, come aside to explore our relationship with God in a prayerful manner, and respond to what God invites constitutes prayer in a spiritual direction session.

The Spiritual Direction Relationships

The spiritual direction relationship is a three-way relationship; the director, directee, and God.²

The Director

What the director brings to the relationship is their relationship with God, their experience, training, tradition, personality and gifting. Many quoted these as reasons why they pray, or don’t pray, in a certain way.

All of these factors contribute to how they see prayer, how they offer or don’t offer prayer and to what happens within a spiritual direction session.

One director gave some thoughtful insights as to how;

“Some personality traits can affect it:

- If I need this relationship (as director) and measure my worth with results then I will be inclined to go for them, and one way to be seen to be a very good director is to do a lot of praying in sessions!!

² Sue Pickering, **Spiritual Direction** p.23

“Although people can be exposed to a body of spiritual direction principles, practices and attitudes, the actual application of these is dependent upon the relationships between the directee and God, the director and God, and the director and the directee.”

- If I have needs of affirmation and a good name to foster then that is fraught with temptations to minister well, and that may well be determined by how the directee views me, the circle they come from and my need to be well thought of in that / those circles.

Some theological / biblical stances that affect it:

- e.g. if I see myself as a priest for my directees that will affect what I seek to do with them, produce in them.
- If I see myself as a teacher, that will have bearing on it.
- if theological truth is paramount guess what that does!
- If I see Scripture in particular ways I can use it subtly for certain ends - and prayer can be a part of adding a little more weight to things discussed in the session.”

A director’s tradition was quoted by some directees as to having bearing on the prayer practice in a session, and some who had experienced several different directors noted that the director’s experience and / or personality played a part in how the session was conducted.

It was interesting to note that in the director’s answers to what new ways of prayer they had learnt it was mostly to forms of prayer such as; centering, contemplation, meditation, silence or silent prayer, Ignatian, and Lectio Divina.

It appears that more of a contemplative stance is taken by those of more experience and training and for most that affects how they conduct their sessions.³

It is clear from the responses that the prayer practices within a spiritual direction session need “careful and prayerful attention” by the director. I wonder if over-cautiousness could lead to the focus being the directors ‘agenda’ rather than the ‘directee’ or ‘Gods’.

³ Richard M. Gula, **Using Scripture in Prayer and Spiritual Direction** p. 1

“The prayer of many who come for spiritual direction for the first time is often not the kind of prayer most conducive to conscious growth in one’s relationship with God. I have found two kinds of prayer to be predominant among beginners in spiritual discipline. These are prayer as talking to God and prayer as thinking about God. A third kind of prayer, however, seems more conducive to the goals of spiritual direction and spiritual growth. This is contemplative like prayer, or prayer as attentive listening to God.”

Many affirmed the importance of; the director's own spiritual direction, much personal reflection, and maintaining and developing their own prayer life.

The Directee

It was generally accepted that the whole purpose of spiritual direction is for the benefit of the directee, the directees relationship with God and how they pray. ⁴

One director pointed out that "the amount of praying within a session has a great deal to do with how the director and the directee see what they are meeting for."

In the contracting with the directee the majority of respondents (105) said they discuss with the directee what to expect within a session at the initial meeting. Of those 74 said they included prayer in that discussion.

Some directees expressed a wish that they were offered the opportunity to have prayer / to pray / be prayed for.

Some expressed that they would ask if they felt they wanted / needed prayer. (Mostly from the directors as directees.) *I wonder if that comes from training, experience and confidence.*

Some preferred not to have prayer.

The question as to who initiated prayer within the sessions brought a mixed response:

- Director 46
- Directee 28
- Either 20
- Both 11
- God / Holy Spirit/ Jesus 6

Most directees seemed unconcerned about what direction the session took as regards prayer;

- I am open to it and would welcome it on occasions, but I do not miss its absence."
- "My spiritual director doesn't usually have prayer within a session, and that is what I am used to, I guess I am open either way."

⁴ William A Barry & William J Connolly, **The Practice of Spiritual Direction** p. 9
"the focus of interest is the prayer experience of the directee."

- “Happy either way! My current director doesn’t pray with me but it is such a helpful time.”

whereas director’s as directees were much more concerned and more ready to request what they wanted / needed.

- “Depends on what is happening. I would ask for prayer if I wanted it.”
- “I like to know prayer is an option.”
- “I feel strongly that prayer is an essential part of my relationship with God. So I want to acknowledge His presence.”

The difference prayer made for directees was expressed in terms of feeling “valued”, “blessed”, “released”, “reassured”, “spiritually strengthened”, “encouraged”, “relaxed”, “supported”, “centred”, “focused”, “aware”, “clarity”, “healed”, “calmed”, “settled”, “guided”, “directed”, “uplifted”, “peaceful”, “unity”, “quietened”, “hope”, “deeply touched”, “depth”, “not alone”, “reliant on God”, “closure”, “connected”, “stillness”, “clear minded”, “tuned in”, “closer to God”.

Most of the feelings were connected to their relationship with God, but a number expressed their feelings about the director as well eg. “I have felt my director’s love and care more deeply. It matters and makes me feel I matter.”

The challenges were mostly about differences between directee & director of styles, language, the use of words or too many words, silence, theology; use of ‘paternal’ God images, resistances in the directee to where God may be leading; moving out of comfort zones; experiencing the love of God; letting go; going deeper; being ‘real’ with God; performance issues; vulnerability; attentiveness; and praying with another, for another or in front of another; expectations; having no prayer. Some said they were challenged by their director as to how they work as a director. A small number mentioned being “pushed”(1), “directed”(2), “taught”(1), “not being heard”(1) as a challenge. One person said to have prayer was a challenge.

23 expressed that they did not feel challenged by the use of prayer within a session.

Throughout the director responses it was apparent that the director's focus was on the directee and most offered prayer if it was appropriate, given consent to, or requested.

God / Holy Spirit / Jesus

It was heartening to read the responses and to see how the spiritual direction process broadens and deepens the directee's prayer life and their relationship with God.⁵

God is an active participant in spiritual direction. What a person initially contracts for may not be where God is leading.

The directee changes, the director changes, the prayer journey of the directee changes, and the reason for seeking direction may change. Philip Yancey⁶ quotes Don Postema as to the creative nature of God.

“Prayer is taking time to let God recreate us, play with us, touch us as an artist whom is making a sculpture, a painting, or a piece of music with our lives.”

Some mentioned that they had sought a new director when the direction they received no longer “fitted where they were at” or their “stage of faith.” Others recognized they had changed in their way of responding to God and would like to change director / style of direction but did not ask and remained through loyalty.

Some of the ways directees expressed their growing, developing, deepening relationship with God through prayerful spiritual direction were;

- “A feeling of warmth and understanding and encouragement from God through my director that brings hope and ability to move forward.”
- “It has deepened my awareness of God. Moved from talking about God to talking to God”

⁵ Michael Fallon, **Yielding to Love** p. 84

“Prayer is our response to God's invitation. God speaks to us a Word of love and engages our longing for communion.”

⁶ Philip Yancey, **Prayer, Does it make any difference?** P. 282

- “It’s connected me to my Creator at times I was depleted spiritually. It has built a deeper trust in my director as a conduit for God. It kindles renewed hope and motivation to go deeper into God”
- “Brought me closer to God.”
- “Clears my mind for God space.”
- “Brings me back to God to where I am with God. What has taken me away? What is bringing me back?”
- “I have come to realise that the whole of my life can be prayer - to practice the presence of God.”
- “I need the guidance of a spiritual director to keep focus on what God is calling me to do His way and in His strength with the help of the Holy Spirit.”
- “I went to her with heaviness and came away with none..... It settled some very trying things for me and I have been free since then, for which I’m so grateful to her and Jesus.”

There is strong affirmation for the director in fostering the directees relationship with God. In some instances directees need assurance of the freedom to move on.

Why pray?

The reasons given for prayer within a spiritual direction session were when it was helpful to the directee and / or their relationship with God and in response to what God was doing / inviting.

The answers to the question as to what was helpful to directees regarding prayer within a session were very similar answers as to why they liked to have prayer. (listed p. 4)

To “focus”, “settle”, ‘draw everything together”, “commit the session to God”, put in God’s hands”, “bring into the presence of God”, “to allow God to speak”, to express “thankfulness”, “blessing”, praying for concerns, were the most mentioned as helpful reasons for prayer. To learn new methods of praying, for healing, to experience the love, support and care of the director were other commonly held views. Silence came up frequently as helpful as well as having prayer at the beginning and / or end of the session.

It would appear that different styles of prayer are helpful in different ways.

Spontaneous discursive prayer is generally used; “to open a session”, “acknowledge God’s presence”, close a session to “gather up what has been discussed”, “thank God” or when “prompted by the Holy Spirit”.

The lighting of a candle was often expressed as a prayerful way to open the session.

Silence is commonly used to focus or settle, when a directee seems ‘stuck or distracted’, “to allow space for reflection”, to ‘deepen emotions or experience”.

The use of scripture is useful when it is “relevant to the person’s experience at the time”, to “connect with what is being shared and developing that”.

Body prayer can be useful “if the directee is having difficulty connecting with their feelings”, another way to “go deeper into what the directee is exploring”.

Centering was used mostly as a teaching tool for directees or useful to “still oneself”.

Meditational prayer is seen as a helpful teaching tool, and used to” develop or explore what the directee is bringing”.

Imaginative prayer has been used when “directees have difficulty articulating what God is doing”, to teach, useful in “developing an image / symbol the person may have mentioned eg from a dream”.

Visio Divina⁷ is seldom used but some said it was helpful to the directee searching for new ways to pray. Quite a number were unfamiliar with this style of prayer.

Many other creative ways to pray were listed and included in the appendix (2)

How it was introduced was through invitation, “signposted and agreed upon” with words like “shall we pray about this?”, “would it be helpful if...?”, “have you a prayer at this time?”

Sometimes a time of silence was suggested and some felt that a simple brief prayer was best.

To conclude with words like, “Let’s pause for a moment?”, “shall we conclude with prayer?”

Many concluded with “through Jesus Christ our Saviour”, “Amen”.

⁷ Karen Kuchan, **Visio Divina** p. 11

“*Visio Divina* is a latin term which means “divine seeing”.

Visio Divina is a prayer practice that facilitates a revelation of God through the opened eyes of one’s heart”.

Most directors for all forms of prayer reiterated that the prayer was used only where it was appropriate, when requested, through the leading of the Holy Spirit and with the directees consent.

Why not?

The reasons given not to pray within a spiritual direction session were when it was not appropriate or helpful to the directee or the process of spiritual direction.

Quite a number related not praying to the use of verbal prayer by the director as it “could influence the direction of the directee’s story”, the director may not be able to “use their words”, or connect to their “image of God” or even the “use of the word God”, “it was emphasized in their training as not appropriate”, “it may disempower the directee”, “directees may see it as manipulative”, “it can be a form of spiritual abuse”, “the directee may feel obliged to do what the director prays”, “It’s too easy to ‘cloak’ what I want the directee to do”. One director said “I found myself saying something in prayer that I felt less free to look the directee in the eyes and say”.

The comments by directors as to when it was not appropriate ranged from “it is never appropriate” to “it is always appropriate”.

It was considered inappropriate, when it didn’t “add to or fit in”, it may be ‘uncomfortable’ or too “intimate” for the directee, when “coming from a different theological base”, “keeping out of God’s way”, it is not requested, it is not the “directee’s agenda”.

Situations described that were inappropriate or unhelpful were;

- Transitioning a stage of faith eg. Foster’s stages 3 to 5
- “When directees are seeking healing, deliverance or specific answer there are other places where this is appropriate”
- “If the directee has invested too much power in my role as director”
- “If directee is exploring spiritual abuse”
- “If I thought people thought my prayers are more effective than theirs”

- “Where it is used for it’s own sake or to fill a gap”
- When “used as a smokescreen to cloud issues”
- “When the image of God or difficult experience in prayer is the issue of spiritual direction session”
- “When there could be danger of their “spiritualising’ an issue, abandoning ‘responsibility’ for cure on God alone, instead of accepting their human responsibility for working through it honestly with God’s help and through others with a God-given vocation to help (eg. Doctors)”
- “When a directee may try to use prayer to escape from the truth which becomes painful”
- “When a directee has become tearful. I am silent and wait until the directee has regained composure”

Most believe there are situations where it is not appropriate to pray. Discerning whether to pray or not seems to be primarily the responsibility of the director.

Conclusion

The research I have undertaken leads me to the conclusion that prayer has a special place in spiritual direction.

The research showed that for both directees and directors, their relationship with God, their relationship with each other, their prayer experience and what they bring to spiritual direction, is unique.

There can be no prescriptive way to pray within a spiritual direction session and the sessions need to reflect the directee’s agenda, not the directors.

There are many forms of prayer that fit well. The prayer form that stood out was the use of silence. There was overwhelming support from most respondents to its use and effectiveness at various times within a session. It seems that a contemplative stance by the director best serves spiritual direction. It was noticeable in the responses that the longer a person had been in direction both as a director or directee the more preference to silence and a contemplative stance of prayer. Both silence and a contemplative stance allow for more

alertness to the movements of the Spirit, a directed focus that enables both directee and director to be more fully present and attentive to God's personal communication, and there is less likelihood of imposing an agenda.

The director's heart for their directees was evident in all the responses and many directees felt their support and love as well as God's through them.

It is clear that prayer is widely used in its various forms, sometimes, but with much caution as to how, when and why.

Verbal prayer was the prayer form that most had reservations about and some obviously did not offer it for various reasons.

There was some wistfulness by a number of directees that it was not offered.

Directees do not always request prayer when it is something they would like and their prayer journey rarely remains the same.

I believe the research revealed a need to discuss the prayer expectations in the initial meeting, to have a review of the relationship from time to time and to offer prayer as an option.

A Benediction⁸

May you now, by the power of the Holy Spirit, receive the spirit of prayer.

May it become, in the name of Jesus, the most precious occupation of your life.

And may the God of all peace strengthen you; bless you and give you joy.

-Amen,

⁸ Richard Foster **Prayer** p. 273

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Appendix 1

Dear

I am writing to gather wisdom from Spiritual Director's in New Zealand to help me complete my Special interest Project for the Spiritual Director's Formation Programme through SGM.

I was prompted to choose the topic 'The place of prayer in Spiritual Direction' through the question of one of my Directees when I did a review of the working relationship. I asked if there was anything that she would like to have within the session that she was currently not getting. Her question in response was "what about prayer?"

It led me to want to know for myself what was current practice.

I have enclosed three questionnaires-one for you as Director, one for you as Directee and one for a Directee of your choosing if you could assist.

Please return completed questionnaires in the enclosed envelopes, (one for you to give to your Directee) by the 15th August 2010

Thank you in advance for your time and assistance.

SGM Project – Questionnaire

The answers to the following questions will assist me to prepare the Special Project requirement of my training as a Spiritual Director with Spiritual Growth Ministries in Aotearoa New Zealand.

Completed questionnaires will be seen only by me and will be destroyed once I complete the project. Information collected from the questionnaires will be summarized in my assignment.

Names and other identifying features will not be revealed. The completed project will be assessed by the co-ordinators of the Formation Program and may be made available on the Spiritual Growth Ministries website – www.sgm.org.nz.

If you wish to see a copy of my completed report you may email me at; lthom@xtra.co.nz

Yours Sincerely

Sandra Thomas

The Place of Prayer in Spiritual Direction

(My focus is on prayer that takes place within the session rather than discussion in the session of the Directee's prayer that has occurred previously)

DIRECTOR

1. Do you use prayer during SD sessions?
 - a. If no – Could you comment on why not?

 - b. If yes – Why?

2. Could you indicate which of the following you might use and when?
 - a. Spontaneous discursive prayer
 - b. Silence
 - c. Scriptural
 - d. Body
 - e. Centring
 - f. Meditational
 - g. Imaginative
 - h. Visio Divina
 - i. Other – please describe

3. When in the session is prayer used?
 - a. Opening
 - b. Closing
 - c. At appropriate moments

4.
 - a. Do you discuss what to expect within a session when contracting with the directee in the initial session?
 - b. If yes – does this include prayer?
5. Who initiates prayer?
6. How is prayer introduced and concluded?
7. Are there situations where you feel prayer is not appropriate in a Spiritual Direction Session? Comment.
8. Are there any other comments, learning experience or helpful resources regarding prayer in Spiritual Direction that you would recommend?

Name & Email Address If you would like a copy of my completed report.
(Optional)

The Place of Prayer in Spiritual Direction

(My focus is on prayer that takes place within the session rather than discussion of prayer that has occurred previously)

SGM Project – Questionnaire

The answers to the following questions will assist me to prepare the Special Project requirement of my training as a Spiritual Director with Spiritual Growth Ministries in Aotearoa New Zealand.

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If you wish to see a copy of my completed report you may email me at; lthom@xtra.co.nz

DIRECTEE

1. Do you like to have prayer within a Spiritual Direction Session?
'Why or why not?'

2. Where prayer has been used within a Spiritual Direction session
 - a. What has been helpful?

 - b. What has been unhelpful?

 - c. What difference has prayer during the session made for you?

 - d. What challenges has prayer within a session raised for you?

3. What new ways of prayer have you learnt through the process of Spiritual Direction?

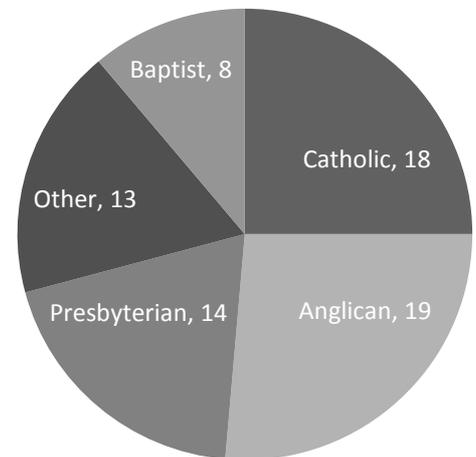
Appendix 2

Tabled Responses

Questionnaire Respondants	No.
Director	119
Director as Directee	94
Directee	62

Male	Female
12	60

Denomination (of those who identified themselves)	No.
Anglican	19
Catholic	18
Presbyterian	14
Other	13
Baptist	8



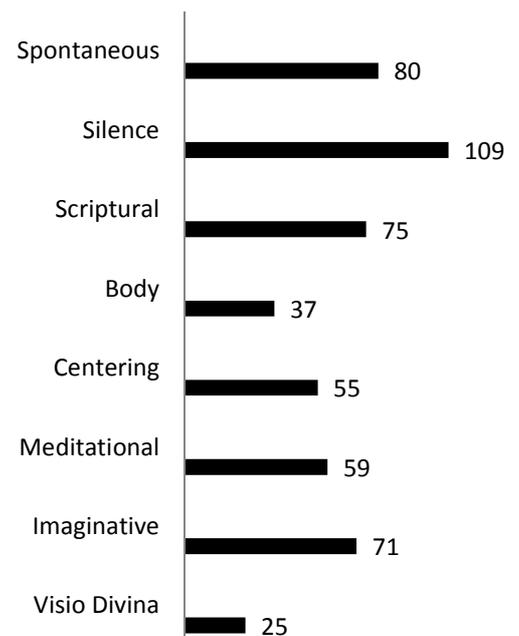
Director's Responses:

Q1. Do you use prayer during Spiritual Direction sessions?

Yes	95 (of these; 27 said sometimes)
No	19 (most said no to verbal prayer)

Q2. Could you indicate which of the following you might use?

a.	Spontaneous discursive Prayer	80
b.	Silence	109
c.	Scriptural	75
d.	Body	37
e.	Centering	55
f.	Meditational	59
g.	Imaginative	71
h.	Visio Divina (many not familiar)	25
i.	Other – Please describe	see list



i. List of other types of prayer used:	
7	Lectio Divina
5	Read a written prayer
	Read a psalm
3	Poetry
2	Art
3	Interactive Drawing Therapy (IDT)
	Drawing
	Use of a labyrinth
2	Set a table with symbols, pictures
	Praying with images that have arisen for directee
	Setting up an altar
3	Music
2	Spontaneous song
	Action prayer, role play
	Prayer of forgiveness and reconciliation
2	Silent contemplative prayer
	Ignation Imaginative prayer
	Celtic prayer
	Prophetic praying
4	Offer a blessing
	Formal prayer
	The prayer of the heart
	Prayer of confession (use of NZ Prayer Book)
	Liturgy
2	"The Jesus Prayer"
	Prayers of the Church eg. Lord's prayer, Anima Christi
	Anointing
	Standing in prayer of affirmation
2	Intercessory prayer
	Healing of memories
	Inner healing (Sanford style)
	Breath awareness
	Examen
	Openness
	Focusing

Q3. When in the session is prayer used?

a.	Opening	73
b.	Closing	94
c.	At appropriate moments	86

Q4. a. Do you discuss what to expect within a session when contracting with the directee in the initial session?

b. If yes – does this include prayer?

a.	Yes	105
b.	Yes	74
	No	21

Q5. Who initiates prayer?

Director	46
Directee	28
God, Holy Spirit	6
Either	20
Both	11

Q7. Are there situations where you feel prayer is not appropriate in a Spiritual Direction Session?

Yes	93
No	17

Q8. Are there any other comments, learning experience or helpful resources regarding prayer in Spiritual Direction that you would recommend?

Book Resources	Music Resources
Susan Phillips	John Michael Talbot
"Candlelight"	"Come As you Are"
Cynthia Bourgeault	"Simple Pathways"
"Centering Prayer & Inner Awakening"	
Martin Laird	Poetry
"Into the Silent Land"	Joyce Rupp
"Myers Briggs Personality " books	"Out of the Ordinary"
"The prayer guides of Brother David Steindl-Rast"	
John Indermark	Macrina Wiedekher, Anne Lewen, Nan Merrill
"Travelling the Prayer Paths of Jesus"	"Psalms for Praying"
Phil Dyer	
"Echoes of Wisdom"	Joy Cowley
Edwina Gately	"Psalms for the Road"
"A Mystical heart"	Celtic Prayers
Joyce Rupp	David Adams
"Prayer"	"Music of the Heart"
Richard Foster	
"Prayer, Finding the Heart's True Home"	Books of Prayers
Joyce Huggett	Michael Lennig
"Learning the Language of Prayer"	
"Listening to God"	Joyce Rupp Books
"The Language of Prayer"	
Jan Johnson	NZ Prayer Book
"When the Soul Listens"	
Sheila Pritchard	Books of Blessings
"The Lost Art of Meditation"	John O'Donahue
Adele Ahlberg Calhoun	"To bless the Space Between Us"
"Spiritual Disciplines Handbook -Practices that Transform Us"	Ruth Burgess
Ruth Haley Barton	"A Book of Blessings, And How to Write Your Own"
"Invitation to Solitude and Silence"	
Philip Yancey	Journals
"Prayer, does it make any Difference"	Presence
Maureen Conroy	Refresh
"The Discerning Heart"	

John Hunt	
<i>"We Spirited People"</i>	Website
Book – <i>"Silent Unity In NZ"</i>	www.gratefulness.org
Ruth Burrows	
<i>"Interior Castle Explored"</i>	
Melvyn Matthews	The Jesus Prayer
<i>"God's Space In You"</i>	'Lord Jesus Christ, Son of God, have mercy on me, a sinner.
Phillip Newell	
<i>"Listening for the Heartbeat of God. A Celtic Spirituality"</i>	Other Useful Resources
Eugene Peterson	Candles
<i>"Eat this Book"</i>	Symbols
Macrina Wiederkehr	Icons
<i>"A Tree Full of Angels"</i>	Paper & crayons
Anthony De Mello	Light
<i>"Sadhana"</i>	Perfume
Marlene Helpin	Art
<i>"Puddles of Knowing"</i>	Physical tools, natural objects
Matthew, Dennis & Sheila Linn	Meditational music
<i>"Healing Spiritual Abuse & Religious Addiction"</i>	The Bible
<i>"Good Goats"</i>	Handouts on types of prayer
<i>"Sleeping with Bread"</i>	The Daily Word
David Benner	
<i>"Care of Souls"</i>	
Barry & Connelly	
<i>"The Practice of Spiritual Direction"</i>	
Henri Nouwen	
<i>"Spiritual Direction"</i>	
<i>"With Open Hands"</i>	
Ruth Fowke	Holy Spirit / Jesus / God
<i>"Personality & Prayer"</i>	
Brother Lawrence	
<i>"The Practice of the Presence of God"</i>	
Joy Cowley	
<i>"Come and See"</i>	

Directors as Directee Responses:

Q1. Do you like to have prayer within a Spiritual Direction Session?

Yes	47
No	28
If appropriate	19

Directee Responses:

Yes	39
No	9
If appropriate	14

Q3. What new ways of prayer have you learnt through the process of SD?

No.	Directee	No.	Director as Directee
10	None	26	
12	Silence	7	
7	Being still, resting, waiting on God	1	
7	Verbal, spontaneous, expressing self,	5	Expressing need
6	Ignation, contemplation	9	
4	Use of scripture,	1	Sacred reading
4	Centering	10	
4	Scriptural	3	
3	Lectio Divina	7	
2	Meditation	8	
2	Body,	3	Body awareness
2	Centering on candle		
2	Writing	1	
2	Prayers of the Saints		
2	Sitting with creation, nature	2	
1	Focussing on an object	3	Focussing
	Breathing	2	
	Bi-spiritual focussing		
	Poetry	2	
	St John of the Cross		
	Arrow prayers		
	Webs		
	Imaging		
	All life as prayer	2	
	Mandala		
	Photography		
1	Creative artwork	3	Drawing
	Dance		
	Dreamwork	1	
	Imaginative work & Dialogue		
	Prayer of touch		
	Prayer using fabric		
	Prayer of relinquishment & forgiveness		
	Prayer using colour		
	Journalling		
			IDT (Interactive Drawing Therapy)
		6	Silent prayer
		6	Imaginative
		3	Being
		2	Liturgical
		2	God Incarnate
		2	Examen
		2	Openness
			Visio Divina
			Jesus Prayer
			Gloria
			Posturing
			Read prayer
			Awareness of presence
			Fantasy
			Listening
			Sighing
			Walking
			Gazing
			Letting parts of self emerge eg. Poet
			With hopefulness
			Song
			Praying as you are
			Attentiveness to promptings of Holy Spirit
			Energy Audit
			Experiencing of God's Love
			Visualisation /conversation with Jesus using empty chair technique