

Busy Working Women and Spiritual Direction

How Spiritual Direction can help women in the
work force live towards a healthier work-life
balance

**by
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Spiritual Directors' Formation Programme of Spiritual Growth Ministries**

Given the limited scope of this project, I have chosen to focus on women who are employed in the work force. I acknowledge that there are busy women whose work is full time within the home with families or retired women busy working in their communities. There are also busy men who may face similar issues and have similar needs to those addressed in this project.

Introduction:

A significant issue faced by many Christian working women in our New Zealand society today is the sense that they are just too busy to have much time for their spiritual life. Increasingly, women are struggling to find a healthy work-life balance; the daily task of living, particularly for those women who are working mothers, can be exhausting, and there seems to be little time or energy left for “the care of the soul”.

This project will explore some of the implications of this reality for spiritual direction. I will endeavour to include some of the things to be considered for those who provide spiritual direction for busy working women. I will reflect on Jesus’ invitation to busy working women, and how the introduction of rhythms may help in their spiritual lives. I have included a case study of a busy working woman who journeyed from burnout to living a healthier work-life balance through spiritual direction. Lastly, I suggest some possibilities of different ways of offering spiritual direction that could help engage busy working women and those of the younger generations.

Busy Working Women in our New Zealand Society:

Work-life balance has become a very relevant topic for working women in our New Zealand society. In the last twenty years, social, cultural and economic changes have all affected women’s participation in the workforce where the labour force participation rate of women has increased from 54.5 percent (June 1994) to 64.72 percent (March 2015).¹ Added to that, women in New Zealand are doing far more unpaid work than men. About 63 percent of women's work is unpaid compared to only 35 percent for men.² Suzanne Snively, the Chairperson for the National Advisory Council on the Employment of Women, advocates:

For most women workers, work is just one part of our lives. This may not be a problem. But for many of us, balancing work with our families, home and community responsibilities is a daily struggle and one of our greatest worries.

The tensions of getting the balance right are continually stressful. This struggle can be overwhelming.³

¹ While much of this growth in women’s participation was in the older age groups, there have also been significant gains for those aged 25-49 years, the prime child-bearing and rearing ages. Mothers in the N.Z Workforce: Published 23 February 2015 http://www.stats.govt.nz/browse_for_stats/people_and_communities/Women/mothers-nz-workforce.aspx

² <http://women.govt.nz/new-zealand-women#>

³ Suzanne Snively Chairperson National Advisory Council on the Employment of Women: Article Work-Life balance. What is that? <http://womenatwork.org.nz/resources-and-research/>

Currently one of the most prevalent advocates for women's wellbeing in Australasia is Dr Libby Weaver.⁴ In her popular and very informative book, *Rushing Woman's Syndrome*, Dr Libby uses a three pillar approach that looks at the biochemical, nutritional and emotional reasons and responses to a rushing woman and how it impacts her health. Dr Libby identifies a Rushing Woman as a woman who is ...

Wound up like a top, running herself ragged in a daily battle to keep up.

There is always so much to do, and she very rarely feels like she wins, or is in control and gets on top of things.⁵

Dr Libby has seen many overwhelmed busy working women and discovered the different health consequences that the urgency of their lifestyle elicits. While Dr Libby delves into the science and tells us about the impact this has on women's health – physically, emotionally and mentally – she does not address the spiritual aspect of a *rushing woman's* life.

In their book, *The worn out woman*, Dr Steve Stephens and Alice Gray emphasise that the busy working woman may spend more time paying attention to her mind and body than she does to her soul. The busier life becomes, the less capacity there is to care for the soul; this often becomes the lowest priority. Dr Stephens identifies the consequences for the health of the soul for these busy women:

I could almost define the worn-out woman as a person who has allowed her soul to parch and wither because, for one reason or another, she has not been able to spend time beside still waters. None of us can find balance in our lives or become the women God has in mind for us to be if there is no room for quietness that restores our souls.⁶

Today, busyness is the reality for most working women in our New Zealand society that is affecting their health and wellbeing. An underlying question a busy working woman may have is wondering, 'How did I let my life get so busy?'

Busy Working Women and Spiritual Direction:

When we have a 'rushing woman' or 'worn out woman' coming to spiritual direction, we have the privileged opportunity of being able to help care for her soul. Spiritual direction can be a place where she can come to find rest and restoration for her soul in a safe place that allows her space to start to be able to de-clutter and nurture the soul. It may be the only time that she feels she gets to

In this brochure four women are interviewed who juggle complicated lives, facing difficult choices and constant negotiations as part of their everyday lives.

⁴ Dr Libby has graduated with a bachelor of Health Science majoring in Nutrition and Dietetics and a PhD in Biochemistry. She has gained a big following amongst women in Australasia with her mission being; 'to educate and inspire, enhancing people's health and happiness, igniting a ripple effect that transforms the world.'

⁵ Dr Libby Weaver. *Rushing Woman's Syndrome*. Little Frog Publishing 2011 Pg. 13

⁶ Dr Steve Stephens & Alice Gray. *The worn out woman* Multnomah Publishers U.S.A 2004 Pg. 126

stop, where no expectations are put on her to 'do' or perform or achieve, but simply to rest and 'be', and to know God's love and His presence in her daily life.

In spiritual direction it is important that we listen carefully to her stories, give her lots of space to share or sit in silence, and be prepared for the many varied emotions she may reveal. Dr Joan Borysenko, a psychologist who co-founded Harvard University's mind/body clinic, discovered the most common emotions that busyness evoked when women took the time to listen to their inner feelings were anxiety, fear, sadness, grief, loneliness, and anger.⁷ Dr Borysenko has seen many women trying to balance work and family, and the effects this has on a woman's inner life. In her book, *Inner peace for busy women*, Dr Borysenko advocates ...

You can talk about busyness and it stays in your head, or you can move into your heart and feel the emotional reality of busyness in your body. When you're willing to do that, a space opens for emotions to do their work of information, energizing, and motivating you to live your life in alignment with what's most important to you as a compassionate caring human being.⁸

When a busy working woman comes for spiritual direction it can become an opportunity for her to honestly look at her life and allow the busyness to reveal what has become her priority. A recent article in the *New Zealand Herald* by Louise Thompson puts busyness in a positive light; 'Busyness is not the enemy. It's an amazing opportunity to assess your true priorities without judgement.'⁹ In spiritual direction it is important that she can explore her priorities in a safe, non-threatening and non-judgmental place as she shares about her feelings of being overwhelmed or aspects from her overcommitted life. As spiritual directors we need to be careful that we do not find ourselves giving unwanted advice about how she can alleviate her busyness. God is with her in this busy life and we are there to attentively listen and to be praying as God's Holy Spirit gently brings revelation to her. Joyce Huggett, retreat leader and counsellor, in her book *'Finding God in the fast lane'* suggests busyness need not be a curse, but can be seen as an opportunity, and 'if we are wise, we build breaks into our busy schedules – for our sanity, survival and spiritual safety.'¹⁰ In spiritual direction we may be able to help the busy working woman integrate such breaks into her life that can help care for her soul and help her experience a healthier work life balance.

As a spiritual director journeying with a busy working woman, I have found David Benner's succinct description of what spiritual directors do most helpful. Benner's definition is simple and direct; he says that we are there to 'help others attend to God's presence and revelation and prepare to respond to Him.'¹¹

⁷ Joan Z Borysenko. *Inner peace for busy women*. Hay House U.S.A 2003 Pg. 59

⁸ Joan Z Borysenko. *Inner peace for busy women*. Hay House U.S.A 2003 Pg. 60

⁹ Louise Thompson. *The really good thing about being busy*. The New Zealand Herald. Monday August 3, 2015

¹⁰ Joyce Huggett. *Finding God in the fast lane*. Guildford, Surrey U.K 1993. Pg 101

¹¹ David G Benner. *Sacred Companions*. IVP Books 2002 pg 105

In other words, we are there to help people attune themselves to God. This is a lifelong process – to be able, as Brother Lawrence described it, to ‘practice the presence of God’ in our daily lives.¹² Joyce Huggett believes, ‘It is possible to find God anywhere and everywhere’. Like Brother Lawrence, she asserts that we can experience God as peacefully in the bustle of the kitchen as on our knees in prayer.¹³ In his writings, *Practicing the presence of God*, Brother Lawrence talks of learning how to walk with and work with Jesus and stresses the importance of contemplating Christ himself. Such contemplation brings us to where every part of our being is open to the love of God, and our minds and hearts turn to God in whatever we are doing. Brother Lawrence’s spiritual discipline of ‘practising the presence of God’ is quite significant for busy working women; and spiritual directors could be helpful for these women to sense and know God is with them in their busyness.

Jesus’ Invitation to Busy Working Women:

In the busyness of his ministry and daily life Jesus took time to retreat to spend time with his Father. Jesus himself enjoyed the renewal of his mind, body and soul that came through living rhythmically. In spiritual direction we may have the opportunity to introduce or include a time of meditation on a Gospel account of Jesus’ life. I believe Jesus’ invitation in Matthew can speak deeply into the soul of the busy working woman.

“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.”

Matthew 11:28-30, The Message.

From this Scripture, Tony Horsfall acknowledges that today many busy people can resonate with Jesus’ invitation.

This is the divine invitation that Jesus makes when he says, ‘Come to me’.

He sees the need of his people even today. Many are tired. Large numbers are wearing out, burning out, or at best, living on the edge of exhaustion. His heart of compassion reaches out, for he knows that there is something better, something more. He longs to draw us to himself and surround us with his divine embrace. He longs to introduce us to the rhythms of his grace so that we can recover our lives.¹⁴

For the busy working woman, applying Jesus’ invitation to her life may be helped in spiritual direction if we introduce her to journey on the ancient path of ‘contemplative spirituality’. The contemplative tradition can encourage her to find an intimate relationship with God through silence

¹² Brother Lawrence, Nicolas Herman (c.1614 –1691) was a monk in the Carmelite monastery in Paris who was assigned to the monastery kitchen where, amidst the tedious chores of cooking and cleaning developed his rule of spirituality and work and wrote, *Practicing the presence of God*.

¹³ Joyce Huggett. *Finding God in the fast lane*. Guildford, Surrey U.K 1993. Pg 95

¹⁴ Tony Horsfall. *Rhythms of Grace. Finding intimacy with God in a busy life*. Bible Reading Fellowship U.K 2012 Tony Horsfall from his own life of busy activity and the need to get things done with so little time found Jesus’ invitation to slow down was life transforming.

and reflection. It can help her to get away from the noise and busyness that takes her energy and integrate some practices to teach her how to be still and use silence. It is about 'being', rather than 'doing', about resting in God's love and may help her focus more on her identity as God's beloved child than what she does for God.

A gospel story that most busy working women may relate to is Jesus coming to the house of Martha and Mary (Luke 10:38-42). Martha represents 'the life of busy servanthood' while Mary typifies 'the life of quiet contemplation'. This story is another invitation from Jesus to spend time with him. It is not about an either/or choice for busy women, but rather a question of what is foundational to who they are and what is their priority. The challenge for the busy working woman is to ensure that she gives due attention to the contemplative part of her life too. Joanna Weaver, in her book *Having a Mary heart in a Martha world*, shares from her own life experience that 'being balanced is not so much a matter of staying in perfect equilibrium as it is a matter of finding the right rhythm for our lives.'¹⁵

Practically, the balance between Living Room Intimacy (Mary) and Kitchen Service (Martha) more often resembles the up-and-down motion of a seesaw than of synchronicity. In spiritual direction offering such imagery as the seesaw and stories from the scriptures may be things the busy working woman can identify with, as she balances both Martha and Mary to help her live a healthier work life balance.

In spiritual direction we may also be able to introduce some of the traditional spiritual practices to develop rhythms for her spiritual life and wellbeing. Joyce Huggett suggests that in life's busyness we establish for ourselves a realistic rhythm of life. A daily time of solitude, reading the Scriptures slowly and meditatively, can nourish us as we are drawn into the grand silence of God where we are reassured that we are uniquely and unconditionally loved by Him.¹⁶ Ruth Haley Barton in her book *Sacred Rhythms* adopts the principles of St Benedict's rules that relate to our attitudes, behaviours and practices, and calls them 'sacred rhythms'.¹⁷ Barton encourages people to discover their own sacred rhythm for their life that includes: Solitude – creating space for God; Scripture – encountering God through *Lectio Divina*; Prayer – deepening our intimacy with God; Honouring the body – through exercise, breathing, and diet; Self-Examination – bringing my whole self before God; Discernment – recognizing and responding to the presence of God; and Sabbath – establishing rhythm of work and rest.¹⁸

Every woman has her own unique story and will need to find her own 'rhythm' of spiritual practices. This may take some time and will depend on several factors, including personality, season of life, and spiritual type. Barton encourages us to ask for God's guidance when putting together a

¹⁵ Joanna Weaver. *Having a Mary heart in a Martha world*. Waterbrook Press. U.S.A 2002 Pg. 181

¹⁶ Joyce Huggett. *Finding God in the fast lane*. Guildford, Surrey U.K 1993. Pg. 95

¹⁷ St. Benedict (c.480–547) was the first one to develop a rule of life, to help monks who lived in a community to order their day very simply around three key elements of their life in: prayer, study and work.

¹⁸ Ruth Haley Barton. *Sacred Rhythms arranging our lives for spiritual transformation*. Inter Varsity Press Downers Grove U.S.A 2006
Ruth is a Spiritual Director, retreat leader, author and founder of the Transforming Centre.

rhythm of spiritual practices that will meet one's desire for life-giving connection with God and for authentic spiritual transformation.¹⁹

As spiritual directors we need guidance from the Holy Spirit to listen to God before we introduce and offer too many spiritual practices to the busy working woman. Integrated slowly over time, spiritual practices can bring restoration, rest and refreshment to her soul. However, if the practices become another thing she has to do in her already overcrowded and busy life she may experience a sense of guilt or failure if she is not able to do them regularly.

Case Study of a busy working woman helped by spiritual direction to live a healthier work-life balance.

My directee is a middle-aged married woman who first came to spiritual direction suffering from burnout²⁰, and has found Spiritual Direction to be 'life changing'. Today she is a busy working woman who is in paid work as an administrator, and in church ministry, and in unpaid work as a wife and mother to two teenagers and two young adult children all living at home.

Q: What did you find valuable?

A: Coming to a safe place, where I can be honest and open, to process my thoughts, fears and ideas. I had no place to take them to before. I was able to be vulnerable and trust my Spiritual Director. I thought this was going to be good for me.

Q: What were your feelings?

A: At the start I was exhausted, tearful, shattered, overwhelmed and uptight. I thought, I can't do this. I also had a sense of hopelessness and not wanting to be with people. Over time I got to process my fears and now I am a lot less fearful. Today I feel I am now a nicer, happier person as well as a better wife, mother and worker.

Q: What did you learn?

A: I now pray to God when I have anxious thoughts, so I do not stay in that place, and experience more of God's peace in my life. I learnt that I can trust God in everything. I have learnt to sit in silence more, to see and hear what God is going to say to me.

Q: What were the challenges?

A: To be brave and to make myself open to God and the Spiritual Director. To talk about the things that I first thought were not significant, but when I shared them they became significant at a deeper level.

¹⁹ Ruth Haley Barton. *Sacred Rhythms arranging our lives for spiritual transformation*. Inter Varsity Press Downers Grove U.S.A 2006 Pg. 163

²⁰ In *Burnout-The Cost of Caring*, author Christina Maslach defines burnout as; A state of physical, emotional and mental exhaustion marked by physical depletion and chronic fatigue, feelings of helplessness and hopelessness, and by development of a negative self-concept and negative attitudes towards work, life and other people. Joan Borysenko *Beating Stress and Burnout*. *Inner peace for busy people* | September
<http://www.joanborysenko.com/articles-and-news/beating-stress-and-burnout/>

Q: Were there some practices that helped you?

A: The Breathing Prayer. I would say the words 'I trust you God', especially if I was experiencing anxious feelings. I am now walking, not simply for exercise but with a purpose – to reflect and contemplate, as a time of my own with God. Listening to hear what God is saying to me. The way I read my Bible has changed. I now read the Scriptures asking the question "What have you got for me today, God?"

Q: Has Spiritual Direction helped your work-life balance?

A: Yes, having Spiritual Direction is helping me towards a healthier work-life balance. I feel like I am making steps to get there. My relationships with my family are better. Mentally, my mind does not feel so foggy and my head is a lot clearer. I feel more emotionally healthy. Physically, I have a better diet and I'm trying to keep up my walking. Spiritually, I feel closer to God. I am more aware of God in my daily life and more aware to listen to God.

As I continue to meet with my director in Spiritual Direction, her questions are:

How do I do this well?

What do I need to put in place so I don't experience burnout again?

She is now at the place where she is looking at intentionally having Sabbath time in her life – time to be able to rest, to revive and refresh her soul. She is on a journey to find a rhythm to her life that will help care for her soul and live with a healthy work life balance.

Other Possibilities for Spiritual Direction for Busy Working Women:

Many busy working women do care about their souls, but their reality is that life has just got too cluttered for them. To be able to begin to unclutter your life, Dr Stephens asserts that three areas of life must be looked at – your soul, your physical space and your schedule.²¹ This has led me to consider different possibilities for spiritual direction for the busy working woman. The busy schedule of these women usually means they are time-poor, and therefore the traditional face-to-face one hour spiritual direction session, where they have to get to each month may just be too hard for them. Is it possible that a spiritual director could meet them in a café during their lunchtime for a shorter period of thirty minutes once a month? The challenges here are the noise of the café, the shorter time together and the need for the spiritual director to travel. The benefit is for the women who work full time, where this time, space and place may help them in their pursuit of a healthier work-life balance.

Another possibility is advertising and providing an intentional short course especially for busy working women facilitated by a spiritual director. Ruth Haley Barton has produced a *Sacred Rhythms* Dvd²² that could be used in a small group, either in a church lounge or someone's home.

²¹ Dr Steve Stephens & Alice Gray. *The worn out woman* Multnomah Publishers U.S.A 2004 Pg 110

²² Barton, Ruth Haley. *Sacred Rhythms. Spiritual practices that nourish your soul.* Six session Dvd Zondervan

This could be done as a short six-week course, or fortnightly over one term, or monthly over a longer six month period. Each session focuses on a different spiritual practice that women can learn about and try, and discuss when they come back together. At the end of the course some women may then choose to have the traditional one on one spiritual direction, or the group may possibly continue meeting together.

I believe there is more potential for small groups in spiritual direction. Spiritual direction in small groups is not new and clearly has advocates, such as Kathleen Fischer and David Benner. Fischer says that 'many women have found companionship for their spiritual journey in a circle of women where there can be mutual giving and receiving rather than that of one director.'²³ The processes of spiritual direction, such as listening, clarifying, offering suggestions, and facilitating spiritual exercises as well as many forms of prayer can be taught and learnt in a small group.²⁴ The spiritual director may facilitate the group yet the women each share about their own experiences of God and develop their own rituals. David Benner calls them spiritual accompaniment groups, and suggests four common features that need to be included: priority given to asking questions over giving answers; prayerful listening to each other and to God; sharing spiritual experiences with a focus of God in daily life; and having a climate of support and acceptance for everyone.²⁵ The challenges to these small groups could be confidentiality in the group; some people not sharing so deeply; finding a place and time for everyone to meet; and the group staying focused on spiritual direction and not becoming something else. The benefits are in the increasingly rushed and hurried lives of busy working women, with no time for themselves or other women, belonging to a group they may discover similar experiences, and no longer feel isolated, crazy or different as faith stories are shared.

Today most working women are living in a fast-paced technologically-advanced age where the use of the internet is a normal and important part of their daily life. Two young clergy women, Teri Peterson and Amy Fetterman, have written a very relevant book, *Who's got time? Spirituality for a busy generation*. They offer new ways to incorporate spiritual practices into the busy lives of Generation X and Y and the Millennials and want to 'encourage a way of approaching our technological selves with a spiritual lens.'²⁶ I believe that if we want to reach and make spiritual direction more accessible to the younger generations, we will need to look more into the use of incorporating technology.

The use of technology in spiritual direction is not new and is currently one of the ten trends in global spiritual direction. An article by Liz Ellmann in *Presence* Sept 2015 acknowledges that 'people all over the world are learning about spiritual direction through the Internet', and 'seekers are finding new ways to connect with spiritual directors using Skype and e-mail.'²⁷ As spiritual directors we may need to be willing to explore offering on-line Skype sessions that may benefit busy working women who do not have to leave their home. There are some

²³ Kathleen Fischer. *Women at the well. Feminists perspectives on spiritual direction*. Paulist Press New York, U.S.A, 1998 Pg 21

²⁴ Kathleen Fischer. *Women at the well. Feminists perspectives on spiritual direction*. Paulist Press New York, U.S.A, 1998 Pg 23

²⁵ David G Benner. *Sacred Companions*. IVP Books 2002 pg 169

²⁶ Teri Peterson & Amy Fetterman. *Who's Got Time? Spirituality for a busy generation*. Chalice Press U.K 2013 pg 96

²⁷ Liz Budd Ellmann, *Seeking God everywhere and always: Ten trends in global spiritual direction*. (*Presence: An international Journal of Spiritual Direction* Vol No. 3 2015) Pg 22

spiritual directors using Skype in New Zealand and Jenny Caston has just written a helpful and informative research paper on *The impact of Skype on the spiritual direction relationship*.²⁸

Another one of the global ten trends in spiritual direction is the emerging of a new generation of spiritual directors who are using blogs and Facebook. An example of a spiritual director doing this is the Franciscan friar and priest, Dan Horan who connects with the younger generation through his Dating God blog (<http://dating.god.org>) and by offering lectures, such as “Finding Francis on Facebook: Franciscan Spirituality and Mission in the Digital Age.”²⁹

Sheila Pritchard, a New Zealand spiritual director has a blog called Concentric Circles (<http://sheilapritchard.blogspot.co.nz>). Today, Facebook has over 1.55 billion users worldwide.³⁰ Spiritual Directors International has a Facebook page. I wonder about the possibility of setting up a Facebook page for spiritual direction for the busy working women in New Zealand. It could be a closed Facebook page for an on-line small group of women, who are able to share about their daily life, and encourage and pray for each other; and the spiritual director could ask questions and suggest spiritual practices. There will of course be challenges with on-line spiritual direction, whether it be through the use of Skype, blogs or Facebook, but I think these areas need to be explored further if we are to engage with younger generations for whom community and connection on-line is a normal part of their space and lives. God can meet them in this space and this place.

I am personally challenged by the use of technology in spiritual direction. However, if my hope is to see more busy working women know about and are involved in spiritual direction I may need to be willing to change and be open to listen to where God may be guiding me in this ministry in the future.³¹

²⁸ Jenny Caston. *The impact of Skype on the spiritual direction relationship*. 2015 <http://www.sgm.org.nz>

Jenny offers practical help in using Skype for spiritual direction and has researched spiritual directors who have used Skype.

²⁹ Liz Budd Ellmann, *Seeking God everywhere and always: Ten trends in global spiritual direction*. (Presence: An international Journal of Spiritual Direction Vol No. 3 2015) Pg 23

³⁰ As of the third quarter of 2015, Facebook had 1.55 billion monthly active users. Active users are those which have logged in to Facebook during the last 30 days. <http://www.statista.com/statistics/264810/number-of-monthly-active-facebook-users-worldwide/>

³¹ Liz Budd Ellmann, *Seeking God everywhere and always: Ten trends in global spiritual direction*. (Presence: An international Journal of Spiritual Direction Vol No. 3 2015) Pg 23 The tenth trend Liz notes ‘we must listen for where God is guiding the ministry and service of spiritual direction’. As this journal celebrates 25 years of Spiritual Directors international it is fitting that we start to look at what could happen in the next 25 years.

Conclusion:

Many Christian working women today are struggling to live with a healthy work-life balance. In spiritual direction we have the opportunity to hear the stories of these busy working women, and to help them discover that the presence of God is with them wherever they are and in whatever they are doing – just as Brother Lawrence did as he lived his life in the busyness of a kitchen and the contemplative quietness of a monastery.

As spiritual directors we are privileged to be soul companions or soul friends to these ‘worn out’ or ‘rushing women’, as we carefully and compassionately care for their soul. In spiritual direction we can give busy working women a safe place as they wrestle with their emotions and fears, and invite them to go deeper to listen to their true feelings and to help them discover God and His peace and presence with them. As we journey with these women, we may be able to help them apply Jesus’ invitation to come, to get away, to walk and work with Him and learn rhythms that will help the busy working women live a healthier work-life balance. However, we may only get a few come for spiritual direction, as most of them are just too busy to find the time to fit it into their overcrowded busy schedules.

My hope is that this research project has shown that spiritual direction can help women in the work force to live a healthier work life balance. As spiritual directors, if our hope is to be able to care for the souls of the busy working women, we may need to be willing to explore different ways to engage with them. This may mean considering different ways other than the traditional face-to-face. I appreciate that there are challenges, yet I suggest that each one has benefits that could be explored further. As we look to the future and to the younger generations, do we have the courage to go into new places to discover how spiritual practices and spiritual direction can be integrated into the life of the busy working women of our technologically faced paced changing world?

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