

I. Spiritual Direction Component: Spiritual Direction and Supervision

Preparing for the Spiritual Direction Session

To promote attentiveness, self-awareness, understanding, and discernment as a spiritual director, ask yourself the following questions as you prayerfully prepare for each spiritual direction session.

- How am I feeling about this person coming today? Anxious, glad, excited, neutral?
- Do I notice any movement away, such as anxiety, fear, agitation, dread, or feelings of inadequacy? Is this movement away because of something this person has been dealing with? Some resistance I detect in the directee or some resistance in me?
- Am I able to articulate in my own mind what I am feeling and the reasons underlying my feelings?
- Have I asked God to be with us today during direction?
- Am I contemplatively prepared?
- Have I asked God for a particular grace of which I am in need in relation to directing this person?

Awareness in the Spiritual Direction Session

Awareness in the spiritual direction session involves listening to the Spirit while listening to the directee and noticing thoughts or feelings that arise in the director that distract from the process of active listening.

During a direction session, we experience spontaneous reactions. Sometimes there is clarity about what the reaction is. At other times, we are feeling the feeling but are not able to name the feeling until after the session. Whatever the case, we need to be aware that interior reactions or lack of reactions are occurring so that we do not unknowingly or unconsciously move away from the directee's experience.

We may not be as fully conscious of the following questions during a direction session, but we need to have some semblance of consciousness or awareness of the realities indicated through these questions. A practiced awareness of these questions will help the director in the verbatim writing process and in noticing what to take to supervision.

- In general, how am I feeling at the beginning, in the middle, and at the end of our session?
- Am I aware of any strong affective responses occurring in me in response to what was said, verbal or non-verbal, by the directee?
- Was I able to sustain active listening during a period of silence?
- Am I feeling involved in the person's experience? Am I moved, consoled, joyful, grateful, in tune with?
- Am I feeling God's presence? What is God's presence like? When has God's presence been strongest, most alive, or most vivid?

- Am I experiencing a lack of God's presence?

Following the Spiritual Direction Session

Immediately following a direction session, prayerfully reflect on the direction experience. Contemplatively, in the light of God's presence, look at this sacred time in spiritual direction. Allow any awareness of feeling to deepen, name the feeling, and ask God for an understanding of the underlying reasons for the feeling. Writing a brief reflection may help to gain greater clarity into areas of unfreedom that are obstacles to entering more deeply into a directee's experience. Note at what significant parts of the direction session this feeling arose, including the dialogue and awareness of reactions.

Writing the Verbatim

The value of writing a verbatim is to fully experience a reaction that needs further clarification.

- Recall what was felt prior to the session.
- Notice points in the conversation where you moved the directee away from his/her experience and what happened inside you at that moment.
- Note what significant parts in the dialogue or periods of silence in which you experienced a strong reaction.

Questions to ask while writing the verbatim:

- When my directee said ... how did I feel?
- When I responded with ... how did I feel?
- Can I recall a personal experience that may have precipitated this response?
- Ask an experiential "why?" What of the experience touches my heart, then seek understanding.

To gain greater clarity and resolve issues toward greater spiritual freedom as a spiritual director, select the verbatim that contains the strongest affective reactions to take to supervision. Supervision focuses on the spiritual director's reactions, thoughts, and feelings that may occur prior to, during, or after the direction session.

Application of the Ignatian Rules for Discernment of Spirits

Discern for each the directee and the director whether any dynamics of the Ignatian Weeks of the Spiritual Exercises are operative in the experience of the session. In the verbatim, name them and give concrete examples from the dialogue.

Discern for each the directee and the director whether any of the Rules for Discernment are operative and applicable to the situation expressed in the session. Again, in the verbatim, name them and include concrete examples from the dialogue.

Preparing for the Supervision Session

Emphasis on the Director in Supervision

As you have been instructed in the pre-practicum course and have practiced in your practicum, supervision explores the director's experience in one directing situation. During the practicum, the director will practice supervision one-on-one. Growth in awareness that leads to spiritual freedom in the director is the objective of supervision. Supervision has a permeating effect on greater self-awareness, which directly leads to greater self-awareness with other directees and other directing situations.

The Process of Supervision

While we are directing others, we will experience a variety of interior reactions. Sometimes we may feel drawn into the directee's experience. Become aware of this when feelings arise that may be described as attracted, engaged, in tune with, moved by, or resonating with what the directee is sharing. The director may experience strong feelings of empathy, compassion, joy, and gratitude. There might arise a lively sense of God's presence. At other times, we might feel dissonant with the directee's experience. Become aware of this when feelings arise that may be described as emotionally distant, bored, frustrated, agitated, angry, anxious, fearful, or little or no feeling at all. There may seem to be little sense of God's affective presence, or God is seemingly absent during the direction session.

Whatever interior reactions we experience as spiritual directors, we need to be attentive to, aware of, and eventually understand them in order to stay more keenly in tune with the directee's experiences and to discern what aspects of the directee's experiences to help them savor, explore, and unpack their experiences.

Attentiveness and inner awareness do not result in self-preoccupation or self-absorption. Rather this noticing interior reactions frees us to be less self-absorbed and more attentive to others and to God. The more self-aware we are as spiritual directors, the less self-absorbed we become and the more other-absorbed we grow, absorbed in the directee's experiences and in God's presence.

The more attentive and reflective we are at various points in the spiritual direction and supervision processes, the more we will develop self-understanding and grow in interior freedom. Thus, with keener discerning hearts and minds, we will be able to assist others' growth in their relationship with God.

Differences Between the Contemplative Approach and Consultation

Greater self-awareness and spiritual growth through the contemplative approach is the primary aim and method of supervision. Therefore, the content and focus reflecting these objectives dominate the supervisory session. If consultation is necessary, discuss with your supervisor the appropriate time for consultation during the session.

Supervision

- Focus is on the spiritual director's reactions and interior movements
- Focus is on the interior life of the director while directing
- Focus is on areas of unfreedom, resistance, blind spots, unresolved issues, and life experiences affecting the director as a director
- The director's experience of God while in a direction session and its effects on the situation presented by the directee
- The focus of the verbatim presented for supervision is on the interior movements and reactions of the director
- Begins and stays with the director while referring to the directing situation

Consultation

- Focus is on the directee
- Focus is on interior movements of the directee
- Focus is on the struggles, vulnerabilities, and life experiences affecting the directee
- The directee's experience of God
- The focus is on the content of the verbatim as it relates to the directee
- Begins with and stays with focus on the directee

The type of questions the supervisor might ask maintain the contemplative supervisory focus on the director. For example:

- Having seen this ..., how might you respond in D6?
- Having seen all this ..., how do you feel toward your directee?
- How does this affect your presence with your directee in this situation?

Notice how these questions are structured, to begin with referring to the directing situation while maintaining the focus on what happens in the director.

Choosing the Verbatim for Supervision

As you prepare your verbatims, consider what issue(s), personal and consultative, you wish to bring to supervision. The verbatim you submit for supervision exposes an area of unfreedom that is an obstacle to staying present in active listening to your director. Knowing what consultative questions you bring, and bracketing them for the proper time in the session, will help to maintain the contemplative supervisory objective. The following section presents situations or experiences to bring to supervision.

Experiences to Bring to Supervision

- Interior Movements
- Area of Vulnerability or Brokenness Being Touched in the Director
- Mirroring Dynamic
- Contemplative Attitude Lacking
- Areas of Inadequacy or Weakness as a Spiritual Director
- Struggle in the Relationship Between the Director and Directee
- A Hard or Painful Termination of a Direction Relationship
- Applicable Dynamics of the Ignatian Weeks
- Applicable Rules for Discernment

Interior Movements

Resistance/countermovement in the directee that is affecting the spiritual director. For example, the directee is not praying, and the director is frustrated. The directee is avoiding deep feelings, and the director is bored and struggling with this.

Resistance/countermovement in the director when the directee is in consolation. For example, a directee shares a consoling or intimate experience of God, and the director distances her/himself.

Consolation/movement is happening in both the directee and the director. In this situation, the director wants help to stay with the directee's experience of God and assistance in being interiorly contemplative so that the directee can unfold the richness of an experience. Or, the director wants to savor God's effective presence in a session in order to be able to notice and savor God's presence in future sessions.

Area of Vulnerability or Brokenness Being Touched in the Director

The directee's sharing or behavior in session is affecting an area of unfreedom, vulnerability, or shadow side of the director. For example,

The directee talks non-stop, and this touches on the director's feelings about issues of being unimportant and unnecessary.

The directee, though prayerful and in touch with God, does not take a regular time of prayer each day, and this touches on the director's perfectionism and need for order.

Mirroring Dynamic (also referred to as a "parallel process")

The directee is dealing with a similar situation or area of struggle as the director. For example, an experience of grief, a similar struggle or vulnerability, the struggle to be intimate, and codependency or other psychological issues.

Contemplative Attitude Lacking

The director may have difficulty maintaining a contemplative attitude or has difficulty holding the contemplative space because of the attitude of the directee. For example, the director senses that God's presence is not attended to or felt, or the directee's relationship with God is not the main focus, becoming secondary in the conversation, or the dialogue is becoming too much like counseling.

Areas of Inadequacy or Weakness as a Spiritual Director

The director may be struggling to stay with a directee's experience. He or she may struggle in listening from the heart as critical analysis or headwork takes over one's feelings. Feelings of inadequacy erupt as a new area of experience surfaces. For example, a directee shares that s/he was sexually abused, and the director feels uncomfortable with the situation or the expressed emotion.

Struggle in the Relationship Between the Director and Directee

A moment or ongoing struggle in the director/directee relationship may elicit strong negative feelings in either the director or the directee. Strong positive feelings may also interfere with the proper relationship between the director and the directee. Another instance of struggle may be in feeling controlled or being too controlling or with issues of transference and countertransference.

A Hard or Painful Termination of a Direction Relationship

Supervision helps the director to discover more about his/her feelings surrounding the issues of abrupt or difficult termination and to explore whether the termination was done adequately and completely.

Application of the Ignatian Weeks and Rules for Discernment of Spirits

The director has discerned and may continue to discern with the supervisor whether any dynamics of the Ignatian Weeks of the Spiritual Exercises are operative in the experience of the spiritual direction session. In the verbatim, s/he has named them and given concrete examples from the dialogue.

The director has discerned and may continue to discern with the supervisor whether any of the Rules for Discernment are operative and applicable to the situation expressed in the spiritual direction session. Again, in the verbatim, s/he has named them and included concrete examples from the dialogue.

Following the Supervision Session

Immediately following a supervision session, prayerfully reflect on the experience. Contemplatively, in the light of God's presence, look at this sacred time in supervision. Allow any awareness of feeling to deepen, name the feeling, and ask God for an understanding of the underlying reasons for the feeling. Through prayerful and written reflection on a supervision session, spiritual directors gain even clearer insight and deeper understanding. By contemplating what was explored during the supervision session and reflecting on their supervisor's verbal feedback and written comments added to the verbatim, they may gain clarity around specific affective reactions and personal issues that are affecting the direction session. The following are helpful questions to guide the prayerful reflection (see the provided form with these questions at the end of this section):

- What are the significant issues that surfaced during supervision? Areas of struggle or resistance? Personal issues that affect my relationship with this directee or the way I am companioning him or her?
- What insights arose about me as a person or as a director? How clear are they to me? What needs greater clarity?
- What became clearer about my moving away from the directee's experience? Can I name the reasons underlying that movement away?
- Specifically, where or how did I grow in greater interior freedom through supervision?
- What issues or areas of unfreedom do I need to bring to prayer and to my own spiritual direction?
- What specific awarenesses or insights surfaced about God and God's presence in this direction session that supervision helped me to recognize?
- What realizations are clearer about my directee's experience of God? Life? Prayer? Resistance?
- What graces do I need to ask God for in order to help this person and others to grow closer to God?
- What experiential insights became clearer and deeper about religious experience, spiritual growth, significant life issues, the spiritual direction process, and supervision?

Practical Suggestions for Your Practicum's Supervisory Evaluation

Be prepared with a completed verbatim submitted prior to your appointment.

Be reliably on time for scheduled appointments and submit your verbatim, reflection, and payment promptly.

Consider the qualities of openness and receptivity you have with your supervisor as you grow in trust during the sessions.

You will be evaluated on your ability to recognize and confront areas of unfreedom that are obstacles to staying with a directee's experience and holding the contemplative space in a direction session.

As you develop the skills and practice the art of spiritual direction, you will begin to recognize your own vulnerabilities as well as your gifted insightfulness about God or awareness of God's presence. It is essential to notice movement(s) away from the directee's experience and reflect after the session on the underlying reason for this. As you take your awareness of issues or areas of unfreedom to supervision, you will grow in the interior freedom that helps to hold the contemplative space in the spiritual direction session.

In preparation for a spiritual direction or supervisory session, remember to discern what grace is needed in order to help you and your directees to grow closer to God. Ask God for the grace. Trust that you are not alone in this ministry. Ask God for the grace that will enable you to connect with experiential insights about religious experience, spiritual growth, and significant life issues and to grow in spiritual freedom in the process of spiritual direction and supervision.

Forms Required for the Spiritual Direction Component

- Practicum Proposal Plan (Student Form 1)
- Practicum Verbatim for Supervision (Student Form 2)
- Spiritual Direction Sessions Log (Student Form 3)
- Directee's Evaluation of Spiritual Direction (Student Form 5)
- Verbatims with supervisor's notes (Student Form 2 provided by supervisor)
- Prayerful Reflection on a Supervision Session (Student Form 7)
- Supervisory Report: Spiritual Direction (Supervisor Form 2)

Practicum Proposal Plan (Student Form 1)

Find a supervisor. Provide the necessary forms and the email and snail mail addresses for the program administrator to the supervisor. Plan out the required nine monthly sessions, and it is strongly recommended to plan for a tenth session to complete the evaluation and have closure to the practicum experience with your supervisor.

Recruit volunteer subjects for spiritual direction. It is strongly recommended that you plan for more than the required three directees in the event one should need to drop out during the practicum.

Complete this form, submit it to your program administrator, and file it in your binder.

Practicum Verbatim for Supervision (Student Form 2)

You will provide one verbatim for each directed session. Make two copies of the verbatim for supervision, one for yourself and one for the supervisor.

Complete the verbatim form immediately following the session. Highlight the points at which you noticed your own interior movement and the quality of the movement, and note the quality of staying with or moving away from attentiveness to the directee's experience. Apply the Rules for Discernment of Spirits to both your directee and your directing experience. One verbatim is chosen for supervision and will be submitted to the supervisor prior to the appointed supervision session.

Obtain from the supervisor the verbatim with the supervisor's notes to file with your copy and the original completed verbatim in your binder.

The Spiritual Direction Sessions Log (Student Form 3)

A spiritual direction appointment log is to be kept detailing each completed session with a directee. Information contained in each log includes the directee's pseudonym (to protect confidentiality), the date of the session, and the length of the session.

Directee's Evaluation of Spiritual Direction (Student Form 5)

Plan for fifteen minutes at the end of the final session to complete the directee evaluation with each of your directees. File the evaluations in your binder.

Prayerful Reflection on a Supervision Session (Student Form 7)

Immediately following the supervision session, write a reflection to submit to the supervisor and file it in the binder. See Student Form 6 for the required format and helpful reflection questions.

Supervisory Report: Spiritual Direction (Supervisor Form 2)

A supervisory report completed by the supervisor at the end of the practicum will be submitted directly to the program administrator and will be provided to the student director.

You will be evaluated on your ability to recognize and confront areas of unfreedom that are obstacles to staying with a directee's experience and holding the contemplative space in a direction session.

II. Directed Retreat Component: Giving the Retreat and Daily Supervision

The program administrator will present options to the student director for meeting the requirement of a directed retreat.

In this section, the specifics concerning the student director's practicum for a directed retreat are presented. Follow your training for spiritual direction and refer to the above instructions for preparing for a spiritual direction session and supervision.

Preparation for a Directed Retreat

A retreat spiritual direction sessions log (Student Form 3) is to be kept for each directee. Information contained in each log includes the directee's pseudonym (to protect confidentiality), the date of the session, and the length of the session. Collect the reference materials you will need in order to direct each retreatant and prepare handouts to give to the retreatant.

The Process of the Directed Retreat

In your pre-practicum course, you have been instructed on how to present an eight-day directed retreat. The instruction included awareness of the dynamics of and movements through the Ignatian exercises. As the director of the retreat, each day, you will invite the retreatant to meditate on one verse or pericope from the list of Scriptures (see Toolbox 4). This involves the director's discernment of the spiritual disposition and progress of the retreatant through the eight days.

Prior to each session, in God's presence, spend time contemplating a retreatant's relationship with and experience of God. Ask God for the grace of a discerning mind and heart to notice movements and countermovements in your retreatant and in yourself.

Contemplate each day of the retreat. Linger with particular experiences of God. Look at the circumstances, the person, and God in the experience. Notice what God is communicating about God's own Self and how the person is reacting and responding to God's self-communication. Be attentive to what God is revealing to the person about him/herself and how the person is reacting and responding to this revelation. Contemplate the person's relationship with God and overall experience of the retreat. Observe the movements toward and away from God. Notice what is happening in the person in relation to these movements and countermovements. Focus on concrete details and interior reactions, as well as the overall movement. Contemplate yourself while you are present with the person. Notice where and when you feel attracted to, or consonant with, the person's experience and where and when you feel distant from or dissonant with his or her experience.

After each session, reflect on the session and complete the verbatim. Discern for each retreatant and the director whether any dynamics of the Ignatian Weeks of the Spiritual Exercises are operative in the experience of the session. In the verbatim, name them and give concrete examples from the dialogue. Discern for each retreatant and the director whether any of the Rules for Discernment are operative and applicable to the situation expressed in the session. Again, in the verbatim, name them and include concrete examples from the dialogue.

You may be required to complete a verbatim for only one of the daily sessions. Choose which retreatant's experience elicited the strongest reactions or feelings in you to take to supervision.

Following this reflection, ask yourself how helpful the session seemed for your retreatant. Note the questions to be asked on the evaluation form, the Retreatant's Experience of Spiritual Direction, help to guide your own assessment of the spiritual direction sessions and thereby adjust your direction appropriately as the retreatant progresses through the eight days.

- Did you help the retreatant savor consolation and to stay in touch with God?
- Did you help the retreatant explore the experiences of desolation and periods of darkness during the retreat?
- Has anything seemed to have been unhelpful, or has anything been frustrating or counterproductive for the retreatant?

After the final session, complete with your directee an evaluation of the spiritual direction experience (Student Form 7).

Supervision of a Directed Retreat

Daily supervision during the retreat requires a verbatim to submit to the retreat supervisor and a Prayerful Reflection on a Supervision Session (Student Form 6).

Group supervision may also be practiced during the retreat in addition to one-on-one sessions.

A supervisory report completed by the supervisor at the end of the retreat will be provided to the program administrator and may be provided to the student director.

Forms Required for the Directed Retreat Component

- Retreat Spiritual Direction Sessions log (Student Form 4)
- Prayerful Reflection on a Supervision Session (Student Form 7)
- Retreatant's Evaluation of Spiritual Direction (Student Form 6)
- Supervisory Report: Retreat Direction (Supervisory Form 3)

Prayerful Reflection on a Supervision Session (Student Form 6)

Immediately following the supervision session, write a reflection to submit to the supervisor and file it in the binder. See Student Form 6 for the required format and helpful reflection questions.

Retreatant's Experience of Spiritual Direction (Student Form 8)

Provide the evaluation form to the retreatant. Plan for fifteen minutes at the end of the final session to complete the evaluation form with your retreatant. Submit the evaluation to your retreat supervisor and file the form in your binder.

The Supervisory Report: Retreat Direction (Student Form 3)

A supervisory report completed by the supervisor at the end of the retreat will be submitted directly to the program administrator and will be provided to the student director.

III. Practicum Forms and Templates

- Practicum Proposal Plan (Student Form 1)
- Practicum Verbatim for Supervision (Student Form 2)
- Spiritual Direction Sessions Log (Student Form 3)
- Directed Retreats Sessions Log (Student Form 4)
- Directee's Evaluation of Spiritual (Student Form 5)
- Retreatant's Evaluation of Spiritual Direction (Student Form 6)
- Prayerful Reflection on a Supervision Session (Student Form 7)
- Supervisory Report: Spiritual Direction Practicum (Supervisory Form 2)
- Supervisory Report: Directed Retreat Practicum (Supervisory Form 3)

Practicum Proposal Plan

Name: _____

Date: _____

Address: _____

Contact Information:

Phone: _____

Email Address: _____

Practicum in Spiritual Direction

Supervisor Name: _____

Address: _____

Contact Information:

Phone: _____

Email Address: _____

I understand that the practicum requires at least three directees committed to meeting for at least nine sessions.

Practicum in Directed Retreats

Supervisor Name: _____

Address: _____

Contact Information:

Phone: _____

Email Address: _____

The place where the retreat will be given:

Name of place: _____

Dates of retreat: _____

Address: _____

Contact Information:

Phone: _____

Email Address: _____

Number of retreatants: _____

Practicum Verbatim for Supervision

- I. Student Director Name:
 Directee Pseudonym:
 Date of Supervision:
 Length of time of session:
 Supervision Session Number:

II. Background of Directee:

III. From a Key Part of the Conversation:

1. Focus Question:
2. Consultation Question (if you have one):

Director's Reactions	Key Part of the Conversation

V. Director's Experience deepest reaction to bring to supervision and why:

Director's: Consolation or desolation and underlying cause:

Directee's: "Week" of Ignatian Exercises:

Directee: Consolation or desolation and underlying cause:

V. Experiential Learnings: What insights have you gained?

VI. Ignatian Rules for Discernment that are operative in

Directee:

Director:

Spiritual Direction Sessions Log

Pseudonym of directee: _____

Date of session:

Length of session:

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Directed Retreats Sessions Log

Pseudonym of directee: _____

Day of session:

Length of session:

_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____
_____	_____

Directee's Evaluation of Spiritual Direction

Name: _____ Date: _____

What do I like about spiritual direction? What has it done for me so far?

In what specific ways have these sessions been helpful?

Has there been anything during the sessions that have been unhelpful? Something that has been frustrating or counterproductive?

Are there any particular things that could improve the sessions? Is there anything I'm not clear about with regard to the spiritual direction process?

What were my desires in seeking spiritual direction? Are these being fulfilled?

Specifically, how has spiritual direction helped my prayer life? How has it helped me to grow in my relationship with God?

Retreatant's Evaluation of Spiritual Direction

Name: _____ Date: _____

In what specific ways have the retreat director and direction sessions been helpful during this retreat?

In what ways has the retreat director helped me to savor consolation to stay in touch with God?

In what ways has the spiritual director helped my experience of God to unfold the given Scripture passages?

In what ways did the retreat director help me to explore the experiences of desolation and periods of darkness during the retreat?

Has there been anything unhelpful? Has there been anything frustrating or counterproductive during the sessions?

Has spiritual direction helped you gain insights regarding your spiritual life that you will continue to pray with at home?

Prayerful Reflection on a Supervision Session

Through prayerful and written reflection on a supervision session, spiritual directors may gain even clearer insight and deeper understanding. By contemplating what was explored during the supervision session and reflecting on their supervisor's verbal feedback and written comments added to the verbatim, they may gain clarity around specific affective reactions and personal issues that are affecting the direction sessions. The following questions are presented to help the director during the prayerful reflection:

- What are the significant issues that surface during supervision? Areas of struggle or resistance? Are there personal issues affecting my relationship with this directee or the way I am companioning him/her?
- What insights arose about me as a person or as a director? How clear are they to me? What needs greater clarity?
- What became clearer about my moving away from the directee's experience? Have I named the underlying reasons for that movement away?
- Specifically, in what way did I grow in greater interior freedom through this supervision session?
- What issues or areas of unfreedom do I need to bring to prayer and to my own spiritual direction?
- What specific awarenesses or insights surfaced about God and God's presence in this direction session?
- What realizations are clearer about my directee's experience of God? Life? Prayer? Resistance?
- What graces do I need to ask God for in order to help this person and others to grow closer to God?
- What experiential insights became clearer and deeper about religious experience, spiritual growth, significant life issues, the spiritual direction process, and supervision?

Supervisory Report: Spiritual Direction Practicum

Name of Student Director: _____

Contact Information:

Phone: _____

Email Address: _____

Name of Supervisor: _____

Contact Information:

Phone: _____

Email Address: _____

Dates of Supervision: _____

Frequency of supervision: _____

Number of directees: _____

Length of Session: _____

We appreciate your contribution to the training of intern directors. Your response will be most helpful to the post-practicum instructor. If some questions do not apply, please indicate. If you prefer to respond in another form, please do. Thank you.

A. Supervisory Relationship

Please give a summary of your experience with the intern director during your supervisory sessions as regards the following points:

1. Types of issues, personal and technical, dealt with in the course of supervision
2. Intern's preparation for the supervisory sessions
3. Intern's responsibility in carrying out the contract made with you
4. Intern's openness and submission to your supervision of his/her experiences in directing
5. Intern's receptivity to your supervision
6. Areas in which you noted growth through experience and reflection on the experience
7. Areas in which you noted the intern's need for further personal growth.

B. Evaluation of the Intern's Work

1. To what extent is the intern able to companion the directees, that is, to follow their content and feelings and move with their agenda?
2. Did the intern have the opportunity to assist directees in recognizing and facing areas of weakness, deficiency, or sinfulness? If so, how?
3. Did the interim deal with the patterns of consolation and desolation in the life of the directee? If so, how?
4. Has the intern experienced a challenge to his/her own faith, prayer values, and working with the directee, such as depression, vocational difficulties, or resistance? How did this enter the supervisory session?
5. How does the Internet prepare personally for the directing session (e.g., prayer, reflection, etc.)? Do you think this preparation was appropriate and adequate?

C. Recommendations

1. Would you encourage the intern to continue in the ministry of spiritual direction? Why or why not?
2. What plans for further ministerial development have you recommended for the intern based on this supervisory experience?
3. Do you have suggestions for the spiritual direction program as a result of the supervisory experience?
4. Is there any service the program might offer you in order to facilitate your work as a supervisor?

Thank you for this ministry and for your report.

Signature of Supervisor: _____ Date: _____

Please return this completed form to the program administrator and provide a copy to the intern director.

Supervisory Report: Directed Retreat Practicum

Name of Student Director: _____

Contact Information:

Phone: _____

Email Address: _____

Name of Retreat Supervisor: _____

Contact Information:

Phone: _____

Email Address: _____

Dates of Supervision: From _____ to _____

Frequency of supervision: _____

Number of directees: _____

Length of Supervision Session: _____

Number of Practice Peer-Group Sessions: _____

We appreciate your contribution to the training of intern directors. Your response will be most helpful to the post-practicum instructor. If some questions do not apply, please indicate. If you prefer to respond in another form, please do. Thank you.

A. Supervisory Relationship

Please give a summary of your experience with the intern director during your supervisory sessions as regards the following points:

1. Types of issues, personal and technical, dealt with in the course of supervision
2. Intern's preparation for the supervisory sessions
3. Intern's responsibility in carrying out the contract made with you
4. Intern's openness and submission to your supervision of his/her experiences in directing
5. Intern's receptivity to your supervision
6. Areas in which you noted growth through experience and reflection on the experience
7. Areas in which you noted the intern's need for further personal growth.

B. Evaluation of the Intern's Work

1. To what extent is the intern able to companion the retreatants, that is, to follow their content and feelings and move with their agenda?
2. Did the intern have the opportunity to assist retreatants in recognizing and facing areas of weakness, deficiency, or sinfulness? If so, how?
3. Did the interim deal with the patterns of consolation and desolation in the life of the retreatants? If so, how?
4. Has the intern experienced a challenge to his/her own faith, prayer values, and working with the directee, such as depression, vocational difficulties, or resistance? How did this enter the supervisory session?
5. How does the intern prepare personally for the directing session (e.g., prayer, reflection, etc.)? Do you think this preparation was appropriate and adequate?

C. Recommendations

1. Would you encourage the intern to continue in the ministry of spiritual direction and directed retreats? Why or why not?
2. What plans for further ministerial development have you recommended for the intern based on this supervisory experience?
3. Do you have suggestions for the spiritual direction program as a result of the supervisory experience?
4. Is there any service the program might offer you in order to facilitate your work as a supervisor?

Thank you for this ministry and for your report.

Signature of Supervisor: _____ Date: _____

Please return this completed form to the program administrator and provide a copy to the intern director.

Addendum: The Spiritual Director's Toolbox

Contents:

1. Guide for a Prayerful Retreat Experience
2. Verbatim for Supervision
3. Expectations for the Spiritual Director's Ethical Behavior
4. Additional Scriptures
5. Praying With Scripture
6. The Ignatian Examen
7. Introductory Letter to the Directee for the First Spiritual Direction Session
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10. Feelings Chart
11. Emotions Chart
12. Attitudes Which Will Help During a Directed Retreat
13. Spiritual Direction Jottings Log

Guide for a Prayerful Retreat Experience

Speak, Lord, your servant is listening (1 Sam 3:10).

Entering into Prayer

- find a suitable place
- realize that harmony of body and spirit is important, take a peaceful, relaxed, meaningful position
- spend a few moments quieting yourself becoming aware that you are placing yourself in the presence of God in a special way
- ask for the grace you most desire
- read slowly the scripture passage or proceed with whatever method you have chosen for prayer
- try not to think or figure things out on your own but let the spirit pray through you (Rom 8:26-27)
- pause and savor wherever you feel drawn or moved
- ponder these moments within your heart as Mary did
- respond to them from your heart

Review After the Prayer Period

- What was the passage of scripture you were given to meditate on?
- What grace did you ask for?
- What was your mood or change in your mood?
- Did you experience comfort or discomfort?
- Where did you dwell?
- What was enjoyable? Distasteful? Moving?
- What experience impressed me most?
- Where was the Lord working?
- How did I respond?
- Did I receive the grace I asked for?
- Did the time pass slowly, moderately, or quickly?
- Is there some area that I should return to in my next period of prayer?

Verbatim for Supervision

Directee Pseudonym: _____

Date of Direction Session: _____

II. Background of Directee:

III. From a Key Part of the Conversation:

Focus Question:

Consultation Question (if you have one):

Record the key part of the conversation and the director's reaction--perception and feelings.

Director's reactions	Key part of conversation

IV. Director's experience deepest reaction to bring to supervision and why:

Director's: Consolation or desolation and underlying cause:

Directee's: "Week" of Ignatian Exercises:

Directee: Consolation or desolation and underlying cause:

V. Experiential Learnings: What insights have you gained?

VI. Ignatian Rules for Discernment that are operative in

Directee: _____

Director: _____

Expectations for the Spiritual Director's Ethical Behavior

Spiritual directors must be familiar with and subscribe to a code of ethics for spiritual directors that is applicable in the region where their practices are located. In general, the different codes agree on the expectations of behavior in regard to the relationship with a directee and in the director's personal life, including in their faith community and in relationships with ministerial colleagues.

In regard to one's personal life, the director will:

- maintain and nurture their faith within their religion and faith community
- remain committed to a life of prayer and nurturing their spirituality
- engage in personal spiritual direction on a regular basis
- be accountable through regular sessions of personal or peer supervision
- reach out to appropriate professionals when the need to process personal or professional situations arise
- stay current with regard to social-cultural issues that a directee may present in a spiritual direction session
- maintain a healthy balanced lifestyle
- participate in continuing education and professional development.

In regard to the director/directee relationship, the director will:

- explain the following prior to a contractual agreement for the sake of transparency and professionalism:
 - the nature of spiritual direction; what it is and what it is not
 - the respective roles of the spiritual director and directee
 - the ability for either party to terminate the relationship at any time
 - the length and frequency of direction sessions
 - confidentiality and its limitations
 - what can the directee expect from the director
 - the disposition expected from the directee
 - payment or donation expectations, if any
 - in the case that the director has other qualifications, they declare the competency in which they are acting during the sessions.

The director will:

- schedule appointments to ensure time for processing the previous session and properly preparing for the next directee
- not take on more directees than their personal and professional schedule allows them to maintain a healthy, balanced life.
- not enter into a spiritual direction relationship when there is a conflict of interest or a relationship outside of the spiritual direction

- respect the confidentiality of the directee by using pseudo names on any written notes or file and maintain such files in a place only accessible to the director
- maintain confidentiality within the community by not revealing the spiritual direction relationship
- respect the uniqueness and dignity of the person and their beliefs, especially when they are different
- not proselytize the directee to change their present faith community
- refer the directee to other professionals when needed
- not consult with professionals regarding specific issues about the directee, or with professionals that your directee is seeing, without their written permission
- be mindful and respectful of the power dynamic of the director/directee relationship and not pose an assumed threat or exploitation
- refrain from behavior that is manipulative, sexual, abusive, or coercive
- refrain from prying into the personal life of the directee beyond what they offer to process their spiritual journey
- meet in a private space and maintain a volume so that others cannot overhear the session.

Gratitude

Joel 2:21-27
Col 3:1-17
Ps 138
Lk 17:11-19

Healing

Is 38:15-17
Mk 1:40-42
Jn 5:5-9
Jn 9: 1-7

Surrender

Rom 8: 15-17
Gal 4:3-8
Phil 2:1-11
2 Cor 12:10
Heb 11:34
Rom 7: 11-24

Listening

1 Sam 3:1-10
Ps 130
1 Kings 19
Is 48:12-19
Ex 17:6
1 Cor 10:4

Vessels of Clay

Wis 15:7
Job 1:8-9
Jer 18:1-7
Rom 9:20-21
Is 45:9-10

Freedom in Jesus

1 Cor 9:1-2
Jn 8:31-32
Gal 5:1-6
Eph 1:4-14

Hope & Trust

Jn 14:18-20

Mt 6:31-34
Lk 12:4-7
Rev 21:1-4
2 Cor 12:9-10

Touch of Jesus

Mt 8:3; 9:19; 9:25
Mt 26:49; 26:67
Mk 8:22-26; 14:3

Presence of God

Jn 1:37-39
Mt 14:28
Jn 20:11-16
1 Cor 15:12
Rom 8:18; 8:26-28

Jesus' Human Affectivity

Mt 8:14-15
Mt 20:20-23
Lk 13:10-17
Jn 4:1-42
Jn 8:1-11

Impetuous Peter

Mt 4:18-21
Mk 1:35-37
Jn 13:5-11
Mk 4:66-72
Jn 21:1-19

God's Call

Gen 22:1-19
Jn 3:22-30
Ps 42, 63
Is 6:1-10
Jer 1:1-10

What God Asks:

Act Justly
Is 1:11-17
Jn 2:14-16
Is 58:6-11
Mt 9:10-13

Love Tenderly

Lk 14
Jms 2
Luke 19
Job 31

Walk Humbly

Mk 10:41-45
Jn 13
Is 32

Jesus' Emotions:

Self-worth Mt 11:25-30
Disappointed Lk 17:11-13
Courage/Anger Mk 11:15
Security Mk 4:35-41
Optimism Lk 15:3-7
Empathy Lk 8:40-55
Sympathy Mk 6:33-44
Warmth Mk 9:14-29
Love Jn 14:15-24
Desire Lk 22:7-35
Gratitude Mk 15:32-39
Shame/Fear Jn 8:31-59

Praying With Scripture

Speak, Lord, your servant is listening.

I begin by asking for the grace I desire:

- Is there a sense of a stirring desire?
- In what way(s) do I not have this grace already? What do I need, more or different, or simply the realization that I have it?
- How much do I desire this grace? Am I sure of what it is I am asking for, and do I really want it?
- How much do I believe that *only* God can give me what I am seeking?

I enter into prayer with Scripture, confident that the Word is ministering to my heart.

I pray, *Speak, Lord, your servant is listening.*

- I am in a suitable place of quiet solitude
- I take the time to realize that harmony of body and spirit is important, and I take a peaceful, relaxed, meaningful position
- I spend a few moments quieting myself, becoming aware that I am placing myself in the presence of God in a special way
- I ask for the grace that I most desire
- I slowly read the Scripture passage I have chosen for prayer
- I try not to think or figure things out on my own, but I let the Spirit pray through me (Rom 8:26-27)
- I pause where I feel drawn, touched, or moved, and I stay with it as long it takes
- I ponder these moments within my heart as Mary did
- I respond to what my heart is feeling in the experience of this word, phrase, or situation. I express my feelings to Jesus, and I listen for his response.

Review After the Prayer Period for Journal Writing

- Note the passage of Scripture and what grace I asked for
- Where (on a word, a phrase, an object of focus, a situation) did I dwell?
- What was enjoyable? Distasteful? Moving?
- What experience impressed me most?
- Where was the Lord working?
- How did I respond?
- Did I receive the grace I asked for?
- Did the time pass slowly, moderately, or quickly?
- Is there some area I should return to in my next period of prayer?

The Ignatian Examen

This version of the Ignatian Examen is by Joseph Tetlow, SJ's Lenten book, *Ashes to Glory*:

I thank God.

I say to the Lord: I am content with what I am and have. Thank you for stars and universes, for mountains and oceans. Thank you for health and home and work, for those I love and those who love me. Thank you that I know Jesus Christ and am his—for the Church, and sacraments, and hope in eternal life. And thank you for this day.

I ask for light.

Let me see myself and my behavior the way the Holy Spirit has been seeing me, who am God's splendid creature, adopted and "set free in Christ Jesus" (Romans 3:24).

I look for God in my life.

I ask what I have done for love—love of God, of others, and of myself. If I have decided to change a habit or to grow a virtue, I give myself an account.

I face what's wrong.

I accept responsibility for what I have done or not done, rejoicing in the good and repudiating the bad. I do not blame circumstances, upbringing, or others.

I determine what to do now.

I see what I can do to love God better, grateful for what Jesus Christ is doing in me. I watch where the Spirit is leading me.

Introductory Letter to the Directee for the First Spiritual Direction Session

Name of Student Director

Practicum in Spiritual Direction

Contact Info

Dear _____,

Thank you for your inquiry about spiritual direction. Spiritual direction facilitates the growth of our relationship with God and may be explained this way: “Help given by one Christian to another, which enables that person to pay attention to God’s personal communication, to respond to this personally communicating God, to grow in intimacy with this God, and to live out the consequences of this relationship.”

The following qualities will assist you in evaluating whether you will benefit from the spiritual direction experience:

- I have the desire to pray regularly, talk to God, and listen for God’s response
- I typically reflect on my personal experiences of God, wondering whether and how God is truly present and acting in my life
- I am willing and able to talk about my experience of prayer
- I feel free to enter into a spiritual direction relationship, which requires vulnerability and trust
- I sense a desire to grow in my relationship with God

As for me, (provide essential information about yourself).

After prayerfully considering the above, if you would like to proceed with your quest for spiritual direction, please let me know. There is no fee for the practicum experience of spiritual direction.

Respectfully yours,

signature

Essentials for the First Spiritual Direction Session

Organize and design the space with attention to climate, colors, conditions for contemplation and privacy, positioning, and space between chairs.

Welcome and open with prayer and silence to acknowledge the presence of the Third Person in the meeting.

Begin the interview by introducing yourself and sharing your background and credentials.

It is important that both agree on the means and purpose of spiritual direction. Describe what spiritual direction is and what it is not, and describe the contemplative evocative approach.

Describe what confidentiality means for the spiritual direction relationship and offer explicit assurance of the director's commitment to confidentiality with the caveat of state-mandated reporting.

Ask the directee/retreatant what are his/her expectations or concerns about spiritual direction.

Discuss frequency (a commitment for the practicum is once per month) and length of meetings (forty-five minutes to one hour).

Discuss the expectations and responsibilities of each, the director (maintain the contemplative focus on the directee, foster relationship with God) and directee (attention to inner experience, desire to grow in relationship with God). The practicum's requirement necessitates a specific length of commitment from the directee.

Advise the directee to ponder all that has been discussed in the initial meeting and prayerfully discern whether a commitment to the practicum period is appropriate.

The Initial Conversation (possible questions to ask the directee):

Have you had prior spiritual direction?

Do you have someone in your life with whom you can share deep concerns? Experiences of God?

Who taught you to pray?

Can you describe your prayer life? How often, when, where, and what method?

How do you expect your faith to deepen through spiritual direction?

What nurtures your spiritual growth?

How do you respond to Jesus' question, *Who do you say I am?* Who is God for you? Who are you for God?

Do you have, or have you ever experienced, a sense of the presence of God? To where do you go expectantly to feel God's presence?

(cont next page)

What do you want to share that would help me to know you better?

Why are you considering spiritual direction right now in your life? Do you want help in:

- ✓ growing in your relationship with God?
- ✓ noticing interior movements toward and away from God?
- ✓ sorting out your feelings about a life situation or struggle and praying about it?
- ✓ learning how to pray?
- ✓ discerning a vocation?

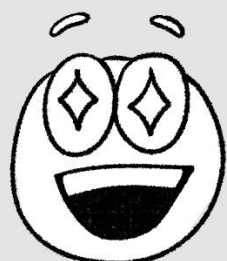
Directee's Experience of Spiritual Direction

1. How have you benefited from spiritual direction? What has it provided you so far?
2. In what specific ways have the sessions been helpful?
3. Has there been anything unhelpful? Can you name something that has been frustrating or counterproductive?
4. Are there particular things that could improve the sessions? More of some aspect? Less of some aspect?
5. Do you need any clarification with regard to spiritual direction?
6. Considering your desires for spiritual direction, are these being fulfilled?
7. Specifically, how has spiritual direction helped your prayer life? Growth in relationship with God?

Feelings Chart

Level of Intensity	Happiness	Sadness	Fear	Uncertainty	Anger	Intensity	Weakness/ Inadequacy
Strong	Excited	Listless	Terrified	Bewildered	Furious	Powerful	Ashamed
	Thrilled	Despairing	Frightened	Disoriented	Outraged	Authoritative	Powerless
	Delighted	Hopeless	Panicked	Mistrustful	Hateful	Forceful	Exhausted
	Overjoyed	Crushed	Overwhelmed	Confused	Mean	Valiant	Vulnerable
	Optimistic	Miserable	Panicked		Hostile		Worthless
	Elated	Abandoned	Trapped		Angry		Abandoned
	Jubilant	Defeated	Horrorified		Vindictive		
		Depressed	Scared				
		Desolate					
Moderate	Good	Dejected	Disturbed	Doubtful	Aggravated	Tough	Embarrassed
	Joyful	Dismayed	Worried	Mixed Up	Irritated	Confident	Helpless
	Optimistic	Disillusioned	Anxious	Insecure	Offended	Fearless	Lost
	Cheerful	Lonely	Tense	Skeptical	Mad	Energetic	Useless
	Enthusiastic	Bad	Threatened	Puzzled	Frustrated	Brave	Incapable
	Excited	Unhappy	Agitated	Defensive	Resentful	Daring	Inadequate
	Releved	Pessimistic				Courageous	Guilty
	Interested	Sad					
		Hurt					
Mild	Glad	"Down"	Jittery	Unsure	Annoyed	Confident	Frail
	Relaxed	Discouraged	Jumpy	Edgy	Bothered	Comfortable	Indifferent
	Content	Alone	Confused	Undecided	Perturbed	Strong	Unimportant
	Calm	Dissapinted	Nervous	Reluctant	Sullen	Peaceful	Weak
	Satistied		Tempted				

Emotions Chart



Excited



Worried



Calm



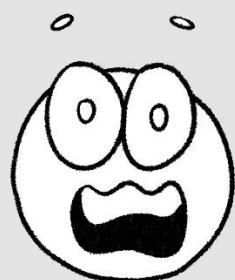
Depressed



Exhausted



Down



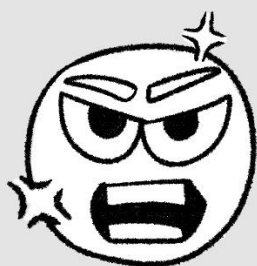
Horrified



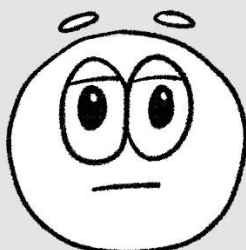
Anxious



Confused



Furious



Indifferent



Annoyed

Attitudes Which Will Help During a Directed Retreat

Prayer, especially in retreat, is truly an "exercise." The purpose of prayer is to discover and confront areas of unfreedom in us and so to be able to find God's will about how we are to live. This means using the mind, heart, and spirit in sometimes taxing ways. This can leave you tired, a little more hungry than usual, and a little "sore" in those spiritual faculties that are not accustomed to such activity. Consequently, it is more important to assess your capacities accurately and, with the director, to pace yourself accordingly. Therefore, be sure to get enough food and rest, and try to get some physical exercise each day. At least, walk with the mind and spirit only quietly engaged. Remember that the performance of spiritual tasks has an optimum level when the faculties are challenged to do their best without being overworked. Soon, a rhythm will be established that is most suited for you to enjoy a fruitful experience on retreat.

Your own willingness and generosity are important throughout the time on retreat. "In the measure with which you measure, it shall be measured out to you" (Luke 6:38). This passage is both consoling and challenging. It is consoling in that God has promised not to overrule our freedom, not to sweep us away by force. It is challenging in that we are asked to take account of our capabilities and use them the best we can. Our "measure" may be a cup or a bushel, but whatever it happens to be, we can try to bring it to God, even if filled with only a level measure. God returns to us the same measure, but "pressed down, shaken together, and flowing over" (Luke 6:38). To catch everything God offers us, we might have to abandon the measure we are using for one that is a little bit bigger, and so we grow.

In your generosity, you have taken these days of retreat to "give yourself to prayer." The offer will not be refused, but there is no telling where your gift will lead you. God takes the initiative in prayer. When God speaks, it is usually simple and concise. Therefore, it is more important to have a few key insights and take them to heart than to fill yourself with great amounts of new information. Mostly, God tells us what has been done for us in history and in the mystery of our own being. Become familiar with that first, then wait for God to reveal more of what is in store for you.

Discovering God's richness and deepening your friendship with God takes time and effort. Not all communications will be immediately understood; not everything that is told will be pleasant; not every challenge will be easy to accept. So, when your time at prayer seems tedious or slow, be true to what you can do: spend the full time, or even a little more, watching, waiting, and trusting.

It is very important that you keep your attention focused on the matters of the retreat. For the time that you are here, try to be completely present in your mind and heart. The difficulties that exist where you live and work will not evaporate in the time that you are here, but they might seem different if you can return to them with a renewed spirit and a new outlook. Usually, a retreat is not aimed at solving a specific problem but at deepening your relationship with God. If there is a problem you can't get off your mind, discuss it with the director early in the retreat.

Keeping yourself in retreat composure also applies with respect to others at the retreat center. Aside from meetings with your director, there is really very little to be said to anyone else. You might even find it a relief not to have to make small talk with people, answering the same questions (Who are you? Where do you live? What do you do?) On the other hand, there may be many marvels of God's love that you will want to share with someone, but to introduce them into casual conversation seems out of place. A lot of reading is not encouraged during the retreat. Generally, it is best to restrict your reading to the Bible and to what the director suggests.

Try to deal honestly with your director. If what he or she says is unclear, or if you think you have not been understood, ask for clarity until you are satisfied. If you have doubts, give the director the benefit of the doubt until the matter can be rectified. Think neither too much nor too little of the director. He or she does not have all the answers, nor does he or she profess to be more intimate with God than you are. He or she is merely another human being trying to be of service to God and to you by assisting the process of prayer.

To help the director in this task, it is important for you to be as open and frank as possible about what is going on in your prayer so the director can suggest exercises appropriate to your needs. Keep in mind that the director does not want to know about your moral life, nor about matters for confession. He or she wants to know how your prayer on retreat is going. Keep in mind that directors also have faults and weaknesses, of which they may be all too aware. Be patient when these appear, and pray for him or her that their limitations might be overcome.

Here are a few thoughts about the beginning of the retreat:

The first day of the retreat is a time of anticipation. Something wonderful is about to take place in your life, for the God who acts is waiting to love you in new and more intimate ways. God longs to communicate God's very self, to teach you more about yourself, to delight in you, and to work through you.

The generosity of such a God is an awesome experience, and we humans are never quite ready for it. We need time to adjust, to change from our usual ways of thinking and acting, and to wait quietly for God's word to us. Remember that God takes the initiative. Our response should not be to speculate about God but to be patient, trusting, eager to be loved, and ready to love in return. So, this is a time of amazement, adoration, and reverence, a time when you begin to taste more fully the truth of being uniquely loved by God. It is a time to discover or renew the intimate and personal ways God has chosen to love you. From the start, the retreat should be a time of peace, consolation, and joy. Be confident that if you approach prayer with openness and generosity, God will approach you with wisdom and tenderness and gradually reveal the depths of the relationship to which you are called.

Pause awhile, be still, and know that I am God. (Psalm 46: 10)

This is my strategy of love: to lead you into the wilderness, but once there, to speak tenderly to your heart. (Hosea 2:14)

Spiritual Direction Jottings Log

Pseudonym of directee: _____

Date of session: _____

Length of time of session: _____

[illegible]

Directee's movements/countermovements:

Director's movements/countermovements:

Reflections on the session (including application of Ignatian Rules):

