

Certificate in Spiritual Direction

The Iona School of Spiritual Direction

*An On-Line Educational Ministry of
The Celtic Hound Network*



Spiritual direction, an ancient ministry of the church, is a relationship in which one person assists another, or others, in attending to God's presence and call. Spiritual direction has been, and remains, particularly strong within Roman Catholic and Orthodox religious orders, and over the past twenty years Protestant traditions across the board have begun to recover it more fully. Throughout Christian history, spiritual direction has traditionally been practiced by ordained clergy alone. In recent years, however, this practice has widened to embrace the spiritual gifts of non-ordained persons as well. Today, spiritual direction is regarded as a ministry open to all, not an order or office reserved for the few.

- *Office of Theology, Worship, and Spirituality, Presbyterian Church (USA).*

Program

Certificate in Spiritual Direction is designed for those already serving as spiritual directors or those interested in preparing to serve as spiritual directors. The program builds upon their spiritual and practical gifts. Applicants need to demonstrate experience of a call from others for this ministry, a commitment to discerning this call, and a response to the call by developing proper skills needed for spiritual direction.

The program will better equip directors or prepare candidates in their ability to walk the spiritual journey with those seeking guidance. It is open to other ministers serving in a variety of pastoral settings. The certificate is not a license for practicing spiritual direction, but is evidence of training and formation in this area.

Certificate students will engage in supervised practice of spiritual direction that provides guidance and stimulates growth in their own spirituality and in the ability to provide spiritual direction. They will explore theoretical and practical issues in spiritual direction in the context of an integrative practicum.

What specific skills does the program teach?

Students learn to identify and interpret biblical themes of spirituality as models for Christian maturity; integrate an understanding of Christian life with a holistic vision of spirituality; foster a theological understanding of faith, grace and personal response to God's spirit; ground the ministry in the community's pastoral life; engage in supervised practice of spiritual direction to develop and refine their skills; and identify issues of spiritual direction.

Program Objectives

- To explore the Christian spiritual tradition rooted in biblical wisdom
- To gain a theological understanding of faith, grace and response to the Spirit
- To explore theoretical and practical issues in spiritual direction in the context of a reflective peer group
- To engage in a supervised practice of spiritual direction which provides guidance and stimulates growth in this ministry
- To help develop a personal theology of spiritual direction
- To help individuals in their discernment of call about becoming a spiritual director

Other Requirements and Information

- Students should have been receiving spiritual direction for a significant period of time.
- Students are expected to complete the certificate program within two years.

Instructional Methodology

Track 1 Option: Cohort. The program as a whole is based in a cohort model. Each cohort will be composed of no less than three people, and no more than nine, in order to maintain desired interpersonal relationship and workload. Each cohort will begin in with the first course together and will graduate together after successful completion of the Practicum. All courses with exception of the Practicum are web-based. However, each cohort will be evaluated as a whole based on their capacity to create and foster community above and beyond the required assignments.

Track 2 Option: Mentor. The program as a whole follows the cohort model with the exception that the cohort consists of the student and the proctor/mentor who is also providing mentorship feedback. The student will begin and end the program with the same proctor-mentor. All coursework is web-based, with exception of the practicum. Each individual will be evaluated based on their completion of required assignments.

Both tracks contain the same courses, and same sequencing of coursework, which consist of assigned readings and reflection papers. In addition, the cohort members are to respond to each cohort members' posts on-line. Mentor track will post to their proctor-mentor a mid-term reflection and a final reflection, followed by completing a comprehensive exam. Both tracks end with a thesis or exam which will ask for the student to incorporate the academic with practical life application.

The Practicum is a course in contextual practical theology where each student will be required to complete six hours of spiritual directing with individuals and submit to the cohort three verbatim; to which cohort members provide their responses. The Practicum ends with a face-to-face cohort retreat.

Cost

Tuition is \$150 per course, plus costs for assigned books.

Withdrawal Policy

Registration with the Iona School is considered a contract binding the student for the entire semester. Many commitments of the School are based upon the enrollment anticipated at the beginning of the semester.

If you wish to withdraw from all of your courses, this is considered a 'Complete Withdrawal' from the program.

To officially withdraw, students must request a withdrawal form from the Dean. Upon completion of the form, return to the Dean.

If after counseling with the Dean the student withdraws within two weeks of course commencement, $\frac{3}{4}$ of tuition will be refunded. If a student fails to post three times without reason or communicating to the proctor/mentor, the student will be expelled and tuition will not be refunded.

Students after counseling with the Dean or proctor/mentor may withdraw from a course and restart again with another cohort without any tuition forfeiture.

Student Support

Students are provided support electronically, by phone, or if possible, in person. Questions are usually addressed within 24 hours. Although the program is administered on-line, the proctor/mentor also serves as the 'e-community' moderator and project manager. They will answer questions, and as needed will include replies to the students' postings or provide counsel.

Accreditation

The field of spiritual direction and spiritual direction education do not have an accrediting certification body in the United States. However, Celtic Hound values accountability and has sought out processes to ensure that our educational practices are acceptable, typically meaning that we are competent to instruct third parties, behave ethically, and employ suitable quality assurance. Currently, the Celtic Hound Network is exploring the quality standard certification by the United States Distance Learning Association for this program, as well as utilizes the best practices of related programs with membership in the Spiritual Directors International. Celtic Hound is also active in partnering with particular churches and religious judicatories. This program or a version of it may be accredited and under the oversight of a partnering judicatories.

Entry Requirements

Admission is open to individuals [lay or clergy] who are an active member of the Presbyterian Church (USA) or Christian body which confesses the faith related in the Apostle's and Nicene Creeds. It is expected the candidate knows the major biblical story and, if Presbyterian, is familiar with the Confessions and basic beliefs of the Presbyterian Church (USA). Life experience is highly valued as is awareness of a potential call to be a spiritual director. Admission to the program is granted when the following steps have been completed:

- A completed application submitted by _____. Earlier application is encouraged because the size of a class is limited and may be closed before the deadline.
- A \$50 application fee, made out to Celtic Hound, which will be applied to your tuition if accepted.
- A statement detailing educational background, work experience, Christian journey, involvement in church and Christian service, and interest in the program and in being a spiritual director.
- Two letters of reference [one pastoral and one personal] —see attached form.
- An interview with one of the Program proctor/mentors. Upon receipt of application you will be contacted for an interview.

Application will be considered fulfilled when the Dean of the School receives:

- A statement detailing educational background, work experience, Christian journey, involvement in church and Christian service, and interest in the program and in becoming a spiritual director—see questions on the next page of this form.
- A \$50 processing fee which will be applied to tuition if accepted.
- Two letters of reference [one pastoral and one personal].

Application Review

- The Dean of the Iona School in consultation with the Celtic Hound Network partners who will be proctor/mentors will review the applicants who have submitted a complete application by the due date and will contact the applicants as to their matriculation into the program.

Registry and Continuing Education

Each graduate of this program is invited to register with partnering judicatory. The partnering judicatory has delegated to Celtic Hound Network the maintenance of rolls and to follow up with each certified practitioner every year to assess their continuing education and desire to continue to be a registered Spiritual Director in the partnering judicatory. Registry cost is \$5 year. Continuing education may be as simple as belonging to the Spiritual Directors International to taking courses at other institutions in the areas of theology, spirituality, or pastoral ministries.

Courses

History of Christian Spirituality (3 hrs)

Course Description

This course provides an introduction to the history of Christian Spirituality by examining different periods and perspectives within the tradition. In addition to a general overview of the major movements, concerns and personalities, selected texts and images will be studied to examine experiences of conversion and spiritual growth, mysticism and prayer, community and compassion. The course will also consider the wisdom of the tradition as a resource for contemporary issues.

Course Goals

- That students will have a general overview of the history of Christian Spirituality with an awareness of its major movements, personalities and issues;
- That different styles of prayer, community, and engagement with the world will be examined in various eras, cultures and religious perspectives;
- That students will have read significant primary texts in Christian Spirituality and make use of secondary source material in exploring the historical/spiritual trend under study;
- That students will explore how the collective wisdom of the tradition continues to offer insights today;
- That students will explore contemporary appropriations (written, experiential and creative expressions) of some of the historical traditions being studied.

Required Reading:

Holt, Bradley, *Thirsty for God*, Fortress Press, 2005.

Sittser, Gerald, *Water from a Deep Well*, IVP, 2007

Recommended:

Sheldrake, Philip. *Spirituality and History*. Orbis Books.

Sheldrake, Philip. *A Brief History of Spirituality*, Blackwell Publishing, 2007.

Wiseman, James. *Spirituality and Mysticism*, Orbis Press, 2006.

Mursell, Gordon, ed. *The Story of Christian Spirituality*, Fortress Press, 2001.

Cunningham, L. and Eagan, K. *Christian Spirituality: Themes from the Tradition*. Paulist Press, Crossroad History of Christian Spirituality

McGinn, Bernard, Meyendorff, John and Leclercq, Jean eds. *Christian Spirituality: Origins to the Twelfth Century*. 1985.

Raitt, Jill, McGinn, B. and Meyendorff, J. Ed. *Christian Spirituality: High Middle Ages and Reformation*. 1987.

Durpe, Louis and Saliers, Don, eds. *Christian Spirituality: Post Reformation and Modern*. 1989.

McGinn, Bernard. *The Foundations of Mysticism: Origins to the Fifth Century*. 1992.

----- . *The Growth of Mysticism: Gregory the Great through the 12th Century*. 1994.

----- *The Flowering of Mysticism: Men and Women in the New Mysticism-1200-1550*. 1998.

The Classics of Western Spirituality: A Library of the Great Spiritual Masters. New York: Paulist Press. This series provides informative introductions to selected texts in critical translations. If you have a favorite classic, you can not go wrong in purchasing the Paulist edition of the text!

Accountability

1. 60% of the class will be evaluated on active participation in class discussions and processes and reading of assigned material.
2. Written Work: 40% of the evaluation for Cohort Track, 20% for Mentor Track
 - a. Journaling/scrape booking key quotes, ideas, images from the class sessions. Post a one page reflection on the reading assignment and include any points that resonated with you, challenged you, or enlightened you and your spirituality. Also post a brief response to you fellow cohort members' posts. MENTOR TRACK: submission at mid-term of 7-10 pages (double space) reflection as described above.
 - b. A synthesis/ appropriation-either written/other form of artistic expression which reflects the student's attempts to integrate the course material into his/her own life and ministry. While the final synthesis project should demonstrate a mature and intellectually credible grasp of the material (i.e. a sense of historical context, interpretative skill, critical appreciation and appropriation etc.), the project/synthesis paper should also demonstrate the student's creative integration of the material into the particulars of his/her ministry or work. Synthesis assignments due XXXX.
3. Mentor Track: Comprehensive Exam, 20%

Schedule of Class Sessions

This outline is tentative and can be modified according to need at the Proctor/mentor's discretion.

Foundations of Spirituality and Theological Reflection (3 hrs)

Course Description: This course is designed to introduce students to the theological sub-discipline of Spirituality. It will lead students to understand sources of Christian Spirituality and its relationship to Dogmatic, Moral, Sacramental and Biblical Theology, and basic Christian life.

Course Goals: The course is directed toward the development and appropriation of methodological skills to critically evaluate a given spirituality. The course is further designed to enable students to become knowledgeable and familiar with luminaries in the tradition and their contributions to understanding life lived in response to the Spirit of the Triune God. The students will also be directed to reflect upon their own spirituality in light of this rich tradition. In addition, various ascetical practices will be examined.

Required Reading:

Maas, Robin and O'Donnell, Gabriel (eds). *Spiritual Traditions for the Contemporary Church*. Nashville: Abingdon Press, 1990.

Kinast, Robert, *Making Faith-Sense: Theological Reflection in Everyday Life*, The Liturgical Press, 1999.

Allen, Diogenes, *Spiritual Theology*, Cowley Publications, 1997.

Recommended:

Cunningham, Lawrence and Egan, Keith. *Christian Spirituality: Themes from the Tradition*. New York: Paulist Press, 1996.

Muto, Susan and Adrian van Kaam, *Am I Living a Spiritual Life?*, Sophia Inst. Press, 2006.

Additional required and recommended readings will be assigned throughout the course.

Accountability

1. 60% of the class will be evaluated on active participation in class discussions and processes and reading of assigned material.

2. Written Work: 40% of the evaluation for Cohort Track, 20% for Mentor Track

a. Journaling/scrape booking key quotes, ideas, images from the class sessions. Post a one page reflection on the reading assignment and include any points that resonated with you, challenged you, or enlightened you and your spirituality. Also post a brief response to you fellow cohort members' posts. MENTOR TRACK: submission at mid-term of 7-10 pages (double space) reflection as described above.

b. A synthesis/ appropriation-either written/other form of artistic expression which reflects the student's attempts to integrate the course material into his/her own life and ministry. While the final synthesis project should demonstrate a mature and intellectually credible grasp of the material (i.e. a sense of historical context, interpretative skill, critical appreciation and appropriation etc.), the project/synthesis paper should also demonstrate the student's creative integration of the material into the particulars of his/her ministry or work. Synthesis assignments due XXXX.

3. Mentor Track: Comprehensive Exam, 20%

Schedule of Class Sessions

This outline is tentative and can be modified according to need at the Proctor/mentor's discretion.

Biblical Interpretation in Spiritual Direction (3 hrs)**Course Description:**

This course examines the history of Christian biblical interpretation from the New Testament period to the 20th century. In no way will we attempt to designate one "true" way of understanding the Bible, but rather we will examine what Christian scholars of different times

and places claimed as their canon and the rules they used to ascertain its meaning. We will then take this academic knowledge and intersect it with the art of biblical reflection for everyday life.

Course Objectives:

As a result of this study, the student will be able to:

- Show a beginning knowledge of the history of biblical interpretation
- Demonstrate awareness of the main principles, tools, and resources of biblical interpretation
- Show a developing skill in recognizing different types of biblical literature and in using appropriate hermeneutics for each type
- Demonstrate facility in using the resources and methodologies of biblical exegesis
- Student is able to approach scripture academically and spiritually in application.

Required Reading:

The Bible is also required for this course. You may use the New Revised Standard Version (used in Old Testament and New Testament classes) or any TRANSLATION. You may NOT use a paraphrase. Please see me if you have questions about the appropriateness of your bible.

Grant, Robert M. with David Tracy, *A Short History of the Interpretation of the Bible*, Fortress Press: Philadelphia, 1984.

Peterson, Eugene, *Eat this Book*, Eerdmans Publishing Company, 2006.

Recommended Reading:

ANY books by Dennis Linn, Sheila Fabricant Linn, and Matthew Linn.

Geoghegan, Jeffrey C. and Michael M. Homan *The Bible for Dummies*.

Barton, John, *How the Bible Came to Be*.

Accountability

1. 60% of the class will be evaluated on active participation in class discussions and processes and reading of assigned material.

2. Written Work: 40% of the evaluation. Mentor Track: 20%

a. Journaling/scrape booking key quotes, ideas, images from the class sessions. Post a one page reflection on the reading assignment and include any points that resonated with you, challenged you, or enlightened you and your spirituality. Also post a brief response to you fellow cohort members' posts. MENTOR TRACK: submission at mid-term of 7-10 pages (double space) reflection as described above.

b. Submit two short case study papers which utilized a biblical story to help illuminate and provide an interpretive lens for spiritual direction (average 3-4 pages).

3. Mentor Track: Comprehensive Exam, 20%

Schedule of Class Sessions

This outline is tentative and can be modified according to need at the Proctor/mentor's discretion.

Spiritual Direction (3 hrs)

Course Description:

This course will explore the ministry and dynamics of the practice of spiritual direction. Topics will include the history and foundations of spiritual direction as commonly practiced within the Christian Tradition. Resources and experiences will be drawn from a wide variety of experiences and traditions, which transcend any one time or place. The context of the spiritual journey which is the focus of spiritual direction will be discussed within the framework of one's relationships with self, others, the world, the environment and the structures of one's culture.

Course Goals:

- to become familiar with the ancient tradition of spiritual direction
- to explore the contemporary manifestations of this practice
- to engage in some disciplines and experiences that support and flow from the engagement in spiritual direction
- to develop with the class community practical possibilities of developing the art of spiritual direction within one's life and context

Required Readings:

Benner, David, *Sacred Companions*, IVP-Formatio, 2002.

Silver, Anne Winchell, *Trustworthy Connections: Interpersonal Issues in Spiritual Direction*, Cowley Publications, 2003.

Recommended Reading:

Harry Moody and David Carroll, *The Five Stages of the Soul*

W. Paul Jones, *The Art of Spiritual Direction*

Norvene Vest, *Tending the Holy*

Howard Addison, *Show Me Your Way*

Kathleen Fischer, *Women at the Well*

Margaret Geunther, *Holy Listening*

Margaret Silf, *Inner Compass*

Norvene Vest, *Still Listening*

Accountability

1. 60% of the class will be evaluated on active participation in class discussions and processes and reading of assigned material.

2. Written Work: 40% of the evaluation. Mentor Track: 20%

a. Journaling/scrape booking key quotes, ideas, images from the class sessions. Post a one page reflection on the reading assignment and include any points that resonated with you,

challenged you, or enlightened you and your spirituality. Also post a brief response to your fellow cohort members' posts. MENTOR TRACK: submission at mid-term of 7-10 pages (double space) reflection as described above.

b. Submit two short reflection papers (average 3-4 pages)

- Personal – as you reflect on the course material and activities, what challenged, consoled, energized, intrigued, stimulated and/or provoked you in your own spiritual journey?
- Pastoral – as you reflect on your pastoral/service situation, how are you being invited to cooperate with God in the transformation of the world? How will you utilize the materials and experiences of this course in responding to that invitation?

3. Mentor Track: Comprehensive Exam, 20%

Schedule of Class Sessions

This outline is tentative and can be modified according to need at the Proctor/mentor's discretion.

Practicum (3 hrs)

The Practicum is a course in contextual practical theology where each student will be required to complete six hours of spiritual directing with individuals and submit to the cohort three verbatim; to which cohort members provide their responses. The Practicum ends with a face-to-face cohort retreat. Mentor Track will include on-line face-to-face coaching at mid-term and final through Tok-Box, or by telephone.

VERBATIM FORM

Name:

Date:

Client: (Do Not Use Real Name)

Length of Session:

Introduction

Include all knowledge about the person and/or situation previous to this session interview. This would include biographical information about the person. Have you had previous contact and/or sessions with this person? If so, summarize your ministry with them.

Verbatim

A verbatim or transcript account of what took place as best you remember.

Indicate both verbal and non-verbal communication that occurred, pauses and silence, facial expressions, mannerisms, movements, etc.

Name and Number the responses as follows: [Director = D / Client = C]

D1 – *What brings you into see me today Jane?*

C1—*Well things really did not work out the way I expected when I saw my doctor yesterday.*

D2—*Really, what happened?*

C2---*Well the first thing he said to me was that he was not pleased with the test results. He wants to run more tests. If the results are the same then surgery will be necessary.*

Evaluation

Client's Strengths and Weaknesses

What were your pastoral care Strengths and Weaknesses?

Describe the client and their issues using theological reflection.

Assuming that you will have a follow up session with this person, what are your goals?

What did you learn about yourself, your client, and ministry from this encounter?

Final Assessment

Both tracks (Cohort and Mentor) will complete a final assessment thesis of at least 10 pages, double space, which will reflect on their journey over the course of the program, where God has been in their life, and where they see God leading them in the future. The thesis will also seek to integrate their academic learning into the practical theology of life.