



*Soul Journey Companions:  
a transformative journey in  
Spiritual Direction Formation*

**COURSE DOCUMENT**

[www.spiritualdirectiontrainingact.org.au](http://www.spiritualdirectiontrainingact.org.au)

*An ecumenical program to facilitate the ministry of spiritual direction.*

**Barnabas Ministries Inc**

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## **INTRODUCTION**

### **Barnabas Ministries**

Barnabas Ministries is an ecumenical agency that offers spiritual care and nourishment for those on the journey of faith both as individuals and groups.

The programs developed and offered by Barnabas Ministries Inc. are for people in both professional and lay ministries. They provide opportunities for people to explore and deepen their faith, receive nourishment and soul care as well as training in spiritual formation so that they may better journey with others.

### **Contemplative Ethos**

The Soul Companions program reflects a contemplative ethos that facilitates learning beyond the acquisition of knowledge. Both the leadership team and participants are open to the transforming agency of the Spirit of God giving expression to intentional and communal spiritual practices so that what is learned is also lived. Reflective engagement within the Soul Companions community provides opportunities to encounter the mysterious work of transformation and to grow in our capacity to companion others in their spiritual journey.

This contemplative ethos draws on the Christian Scriptures, the mystic and wisdom traditions. The community that forms on the Soul Companions program provides the invitational space for each person to develop and embody a contemplative stance in all we do: in developing relationships, conversations, discussions, mealtimes, worship, quadrads, listening to presentations and in engagement in creative processes. It is a posture that intentionally lives under the loving gaze of God, which in turn informs the way we see the world and those around us.

The contemplative ethos is founded on a surrenderedness to the unconditional love of God.

### **Educational Model**

#### **Practitioner-Apprentice**

The Soul Companions program has intentionally adopted the practitioner- apprentice model rather than a purely academic model. The value of the practitioner-apprentice mode of formation takes the role of the practitioner to be one of imparting knowledge and wisdom not only with head knowledge, but also supremely through example and quality of presence. The means of assessment of participants in the practitioner- apprentice model takes into account that growth is spiral. This may mean that at times a superficial appraisal of a participant may seem to indicate they are not demonstrating certain qualities, but a careful accompanying is required to notice the more subtle transformative shifts that indeed are taking place. This is in contra-distinction to the model of expert and student, or a standard academic model.

It follows, then, that the qualities of the team member or practitioner include that they have demonstrated they have the charism of spiritual accompaniment. All on the team have completed a spiritual direction course, but this goes beyond simply having a qualification, to being imbued with a gifting in this area which has been witnessed to by others. Their quality of presence, insight and transparency is seen as central to their capacity to supervise, guide and assess those on the program.

It is a model which has the stance that we are all co-learners on the journey, which enables some of the very gifted and experienced participants on the program to be involved in a reciprocity which is central to adult education. So the learning style is interdependent, and recognises that the practitioner is always also a student, learning from other practitioners and apprentices in the day to day interactions in the body of the community. The practitioner imparts knowledge by example through transparency, honesty and vulnerability, such as in the quadrad demonstrations, and contributing to discussions. The following quote by Allender elucidates some of these principles.

*Paul calls leaders not merely to be humble and self-effacing but to be desperate and honest. It is not enough to be self-revealing, authentic, and transparent. Our calling goes far beyond that. We are called to be reluctant, limping, chief-sinner leaders, and even more, to be stories. The word that Paul uses is that a leader is to be an "example," but what that implies is more than a figure on a flannel board. He calls us to be a living portrayal of the very gospel we beseech others to believe. And that requires a leader to see themselves as being equally prone to deceive as they are to tell the truth, to manipulate as they are to bless, to cower as they are to be bold. A leader is both a hero and a fool, a saint and a felon. – Dan Allender, "Leading with a Limp".*

The assessment methods are not based on academic mastery or the capacity to write a research paper. In place of the primarily linear framework of outcomes based learning, (Wien and Dudley –Marling<sup>1</sup>), learning is seen more as having the nature of a coil, spiral or mobius strip. The practitioner-apprentice model provides for this in having less focus on a completed 'outcome', but rather notices the progressive nature of the person's movement in skill or understanding. It is more interested in malleability of the person, an openness to growth and to process than in a finished fixed point. Learning is seen as recursive, continually folding back on earlier layers with new meanings, new resonance, new perspectives. This could be around the lecture input, the history unit readings, or quad experiences. Hence assessment centres around the **evidence of transformation** throughout the course in the participant; their **openness to movements of God** within themselves and in others they are accompanying; their **ability to communicate both verbally and in writing** insightful reflection and self-evaluation in the quadrads; the **capacity to apply to their own practices** the principles and wisdom gleaned from the history unit, book reviews, practical sessions, quadrads and presentations; the **growing quality** of their demonstrated abilities to accompany others in the sacred ministry of spiritual direction.

The vital role of the community in the transformative process in this model is also taken into account. The feedback from participants has shown that some of the most profound learnings and processes of assimilation of new concepts has come from the informal discussions that occur between participants. This is not measurable, but its impact is undeniable. It is not a by-product, but factored into the ethos of the course.

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<sup>1</sup> Wien, C.A. and Dudley Marling, C. (1998) Limited Vision: The Ontario Curriculum and Outcomes Based Learning, *Canadian Journal of Education*, Vol 23,4, pp405-420.

## THE PROGRAM

Soul Companions is a three year program of training for those who sense that God is calling them to the work of spiritual direction, and are looking for a community where this vocation can be explored and nurtured.

During the first two years, participants engage in monthly lectures, workshops, quadrads and seminars over two semesters each year. The focus of these inputs will be on spirituality and spiritual direction plus regular worship drawing from various Christian traditions.

The third year is an intern year which is a supervised practicum with individual supervision and monthly peer group meetings.

An ongoing process of discernment over three years, to discern a call to the ministry of spiritual direction, will be integral to the program.

Currently the program is conducted at Holy Covenant Anglican Church Rainbow Centre 89 Dexter St Cook ACT.

### Prerequisites for the Program

**There are a number of desirable prerequisites for the program. It is recommended that those applying for the program show evidence of the following:**

- their giftedness and sense of call to the ministry of spiritual direction;
- capacity to listen empathetically and sensitively;
- sufficient life experience to enable them to respond with wisdom to people from different walks of life and with different levels of experience;
- an openness to learning from their own and others' experience;
- mature Christian faith and an openness to other faiths;
- a love of and a commitment to prayer;
- receiving spiritual direction themselves for a period of time.

As well as these prerequisites, it is expected that during the three years of the program participants will:

- continue in on-going spiritual direction with a director from outside the program
- engage in directing others where possible.
- be in regular supervision if they are directing others

It is also strongly encouraged that:

- Each participant make a retreat each year.

## **Program Outcomes**

This program is designed to assist both lay and ordained people in their spiritual lives and to form them in the important work of being soul-friends to others in their journey into the mystery and justice of God.

The elements of the program seek to foster a contemplative attitude in the participants as well as training in specific skills of spiritual direction.

By the end of the program, participants will have

- Deepened their own faith journey through lectures, worship and sharing in community
- Integrated theological and spiritual insights with listening skills in relation to the art and practice of spiritual direction
- Learnt specific skills in spiritual direction and practiced these skills in a supervised setting
- Become aware of their own strengths and growing edges as they engage in the ministry of spiritual direction
- Further developed gifts and experience already gained, to create increasing levels of expertise in spiritual direction
- Discerned whether they are called to the ministry of spiritual direction
- Become critically aware of the influences of cultural identity and contexts on the expression of the spiritual quest for meaning
- Acquired an awareness of the ethical issues in spiritual direction.

## COURSE CONTENT

The program will include a variety of input, lectures, workshops and guided processes, designed to invite participants to engage seriously in the personal transformation required of those called to the ministry of spiritual direction.

### SPIRITUAL DIRECTION THEORY AND PRAXIS

**Hours:** 96 hours

**Mode:** Lectures, seminars, group discussions, interactive presentations, workshops

**Assessment:** Reflection paper plus contemplative evaluative discussion with personal supervisor

Focuses on the spiritual and psychological processes of transformation which are the centre/heart of spiritual direction. There will be a concentration of the formation of the self, the human person who is the focus of spiritual transformation, and the development of the innate human capacity for spiritual growth. This spiritual transformation process will be studied through the lens of the Christian tradition, in particular.

Participants will be enabled to acquire skills that assist them in developing their own theology and ministry of spiritual direction. Using an action/reflection model, participants will be invited to notice and reflect on their response to the material presented and thus deepen their own spiritual journey.

Topics will be selected from the following

- Spiritual Direction – Introduction
- Spiritual direction as Storytelling
- Models of Direction - function and insight
- Sexuality and Spirituality
- Physicality and Spirituality
- Contemplative Attitude
- Dreams and Dreamwork
- Scripture and Spiritual Direction
- Art in Spiritual Direction
- Focusing – A Way of Growth
- Moving Images - the spirituality of Cinema
- Prayer - the heart of Direction
- Ignatian Direction - insight and function
- Enneagram - insights for direction
- Spiritual Direction and Grief
- Journeying with those who have been abused
- Process of transformation

## **EXPLORING SPIRITUALITY**

**Hours:** 20

**Mode:** Lectures, discussions, prayer/reflection experiences.

Explores an overview of the history and tradition of the ministry of spiritual direction. It will look at such areas as the various spiritual traditions, ie the desert mothers and fathers, Teresa of Avila, John of the Cross, Franciscan spirituality.

Topics will be selected from the following:

- Definitions of Spirituality
- Overview of Christian Spirituality
- The Desert Fathers and Mothers
- Eastern Orthodox Spirituality – Jesus Prayer, Icons
- Celtic Spirituality
- John Cassian St. Benedict and Monasticism
- St Francis and St Clare
- English Mystics – Julian of Norwich, The Cloud of Unknowing
- St Teresa of Avila and St John of the Cross
- Spirituality of Protestant Reformation
- St Ignatius of Loyola
- Spirituality of 19<sup>th</sup> Century
- Merton: Images of C20<sup>th</sup> spirituality
- Towards a Contemporary Spirituality
- Towards an interfaith spirituality

## **WORSHIP/PRAYER**

**Hours:** 24 hours

**Mode:** Participative worship

Offers participants the opportunity to nurture contemplative awareness. Course learnings include a deepening understanding of the interior dynamics of human/spiritual growth as well as experience in various forms of prayer. The skills of journaling, art, music and poetry as tools of self-revelation will be offered. Each workshop participants are involved in leading prayers. Diverse forms of worship are experienced over the three years.

Participants are invited to prepare prayer sessions reflecting their particular tradition. This offers a rich tapestry of experience and provides participants with the opportunity to prepare, lead, participate and reflect on worship both within and beyond their own tradition. A retreat experience may also be offered.



## **ART OF DIRECTION**

**Hours:** 20 hours

**Mode:** Lectures, seminars, group discussions, interactive presentations, demonstrations, practice sessions

**Assessment:** Reflection paper plus contemplative evaluative discussion with personal supervisor

Integrates insights from the tradition and ministry of spiritual direction with the experience of companioning a directee as well as examining specific issues that can arise in a direction session. Presentations will provide specific input on practical skills that are practiced during the peer group session and can then be used in the quad experience.

Topics will be selected from the following

- Listening Skills I, II, III
- Feedback
- Role of Director, Directee and Observer
- Movement in a Direction Session
- Code of Ethics
- Recognising Resistance
- Self care
- Self Reflection
- Using Focusing in a Direction session
- Hospitality in Spiritual Direction
- Boundary Issues
- Recognising when to Refer
- Transference and Counter-transference in a Direction Session
- Movement and Countermovement in a Direction Session
- Creating sacred space

## **PRACTICUM**

During the first two years, participants are involved in supervised quadrads. In the third year, participants work with outside directees and have individual supervision plus peer group supervision.

### **a) Supervised Quadrad**

**Mode:** Supervised Quadrad

**Assessment:** Reflection paper, peer and supervisor feedback

The practical experience of direction is done through quadrads. A quadrad is a group with a program team supervisor and three participants functioning as director, directee and observer. Quadrads provide the experience of spiritual companionship with another participant and of developing supervisory skills in the observer.

Every session involves a practical exercise in the art and skills of direction followed by reflection and feedback on the experience by the members of the quadrad. A supervisor is present in every quadrad.

The personal reflection model is generally used in quadrads however during the three years participants are introduced to others ways of processing the session and offering feedback. These include the “helper/witness” model, imaginative model and the TTAQ (Title, theme, affect and question) model.

### **b) Inner Work Practice Days**

**Mode:** Input, inner work experiences, reflection, sharing.

**Assessment:** Reflection paper, peer and supervisor feedback

Participants will be involved in two inner work practice days per year, as part of the program. These days consist of prayer and reflective activities which may involve spiritual direction practice, other inner work and supervision experiences. The days are designed to consolidate learnings related to particular spiritual direction tools and to practice them in a supervised setting.

Topics include:

- Dreamwork
- Active imagination
- Focusing

### **c) Internship Year**

**Mode:** Work with an outside directee and presentation of verbatim, supervision log, lectures, seminars, group discussions, interactive presentations

**Assessment:** Verbatims, supervision logs, contemplative peer review, evaluation by peer group supervisor.

The third and final year of the Soul Companions Program is considered an internship (supervised practicum) during which each participant is required to find 1-2 people to guide for 8-10 sessions each of spiritual direction.

For this internship there are clear guidelines which cover:

- Finding outside directees (who are people from outside the program, and who are possibly new to the concept and experience of spiritual direction).
- Finding a suitable, safe place in which to conduct the sessions,
- Setting out clearly the expectations of the sessions, eg scheduling, length of sessions, and the kind of content or material to bring to spiritual direction. The difference between spiritual direction and counselling, for example.
- Informing the directee of the “intern’s” spiritual director in training status, and covering the agreement of confidentiality within the limits of a supervised practicum. (see separate notes on these).

Alongside this practical experience, participants will meet with their supervisor for 8 individual sessions of supervision (1 hour), and for 8 monthly peer group supervision sessions (4 hours each). These peer group supervision sessions will comprise the introduction of practice of various models of supervision, as well as presentation of verbatims and transcribed sessions, from their practice with the outside directees.

The learning process for these sessions is conducted in a supportive and affirming adult education environment where the participants work towards their own expressed goals and address their growing edges so that they grow according to the awareness they have of these.

There will also be two day intensives, one each semester, in which there will be opportunities for a supervisory process using the inner village model. (6 hours)

## **SUPERVISION SUMMARY**

Participants have on-going supervision during the program in a number of ways;

➤ **Personal Supervisor**

Each participant has a personal supervisor who accompanies them over the three years of the program. This supervisor, who is a member of the Program Team, receives the participant's reflection paper after each workshop, responds to this before or during the next workshop and has a supervisory meeting with the participant between workshops.

In the internship year, this supervision then focuses specifically on their work with outside directees. There are 8 individual sessions in Year 3.

➤ **Quad Supervisor**

Each quad experience is supervised by one of the program team so over the course of the first two years, participants receive feedback from all the supervisors. This provides the participant with varying perspectives and experience.

➤ **Peer Group Supervisor**

During Year 3, participants will be part of a peer group, consisting of 4 people and a supervisor. Here the supervisor will be focusing on the participant's work with the outside directee.

➤ **Inner Work Days/Day Intensives**

During the course of the program, participants attend 2 inner work practice days and two day intensives.

## **ASSESSMENT**

**Participants will be required to complete the following pieces of assessment each year.**

### **Year 1 Assessment**

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In order to satisfactorily complete the first year, it is required that participants submit to their assigned Course Adviser the following course work:

- A personal reflective response paper after each workshop (8 in total)
- A book review which may be submitted at any time before the end of semester(1 per semester/ 2 in total)
- A reflection/research paper for the Exploring Spirituality component which will be handed to the presenter of that component at the end of the year.
- A final Year 1 paper describing what I now understand spiritual direction to be, and how input, program experience, worship and reading have influenced my discernment to continue with the program

### **Year 2 Assessment**

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In order to satisfactorily complete the second year, it is required that participants submit to their assigned Course Adviser the following course work:

- A personal reflective response paper after each workshop (8 in total)
- A book review which may be submitted at any time before the end of semester(1 per semester/ 2 in total)
- A practicum assessment based on a videoed quad session.

### **Year 3 Assessment**

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In order to satisfactorily complete the third year, it is required that participants submit to their assigned Course Adviser the following course work:

- 8 verbatims for individual and group processing
- Supervision logs for all meetings with outside directees
- Final Integration paper

### **Accreditation - Certificate of Completion**

Upon satisfactory completion of all components of the program participants receive a ***Certificate of Completion*** at a graduation ceremony at/after the Final Session/Workshop.

Upon request, participants can receive a transcript detailing their attendance and assessment submissions for the entire program.

## APPLICATION FOR PROGRAM

In order to be admitted to the Soul Companions Program in Spiritual Direction, it is necessary to furnish the Program Co-Directors with:

1. A brief spiritual autobiography indicating the pattern of development in the candidate's spiritual life and present sense of God.
2. A brief statement indicating the reasons for undertaking the course.
3. A letter of recommendation from the candidate's Spiritual Director and/or Minister/Pastor/Priest.
4. A registration fee of \$50 that is non-refundable but will be deducted from the tuition fee for the current year.

Applications must be received by the first Friday in December for those intending to participate in the program in the following year.

## FEES

**Tuition/Lecturing Fee:** **\$2400/year** (in 2015-2017)  
May be paid per semester (or in instalments with an admin fee of \$10 per instalment).

*Paid to: "Barnabas Ministries Inc"*

*This fee covers Tuition, Supervision, guest lecturers, handouts and materials, hire of venue, reflection days etc.*

## CONTACT DETAILS FOR PROGRAM DIRECTORS

### **Suzanne Dunbar**

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## **PROGRAM TEAM**

### **DIRECTORS**

**Ms Suzanne Dunbar**, B.Sc. Dip. Ed. MA Spirituality

**Ms Liz Anne Smith** T.C. MA Pastoral Studies, Grad dip Religion Studies, Grad Dip Community Counselling, Grad Cert in Pastoral Supervision

### **SUPERVISORS**

**Mrs Mandy Cox** Dip Miss; B Ministry; MA Counselling; Spiritual Director (Wellspring)

**Mrs Sue Doepel** MA

### **TEACHING SPECIALISTS**

Various local and international specialists will be engaged to teach particular subjects on a regular or speciality basis, including:

**Mrs Lucy Abbott-Tucker** BSc MA Theology

**Rev Dr Sarah Bachelard**

**Rev Philip Carter**

**Ms Eileen Glass** OAM

**Mrs Sally Longley:** BA(Hons) MA; Dip Rel. Studs.; Dip Theol; BTh ; Cert in Spiritual Direction; Cert in the Art and Practice of Supervision

**Mrs Eileen Reeks** B.Sc (Hons) M.A.P.S., Registered Psychologist.

**Mrs Mary Waterford**