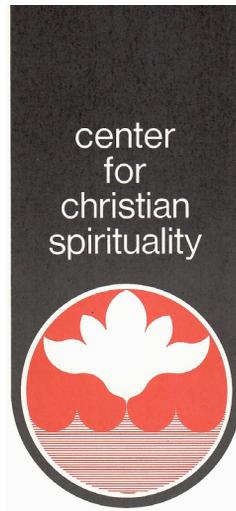


Living Archives:

A History of the Center for Christian Spirituality

Melissa Chim and Anne Silver

The General Theological Seminary of the Episcopal Church



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Living Archives: A History of the Center for Christian Spirituality

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*So go ahead. Gather your findings into
a plausible arrangement. Make a story.
Show how love and joy, beauty and
goodness shine out amongst the rubble.*

— *Wendell Berry*

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- Elisabeth Koenig for informal oral history that helped us understand what we discovered.

Timeline

- 1817 The General Theological Seminary is chartered by the General Convention of the Episcopal Church.
- 1836 The West Building is constructed and opened on the seminary campus in New York City.
- September 1974 General Seminary Dean Roland Foster sends Alan Jones a handwritten memo supporting his early ideas for a Center for Christian Spirituality at General.
- September 1976 The General Convention of the Episcopal Church approves ordination of women to the priesthood.
- October 27, 1976 The General Theological Seminary Board of Trustees unanimously approves the founding of the Center for Christian Spirituality with Alan Jones as Director.
- Fall 1978 Alan Jones goes on sabbatical; Rachel Hosmer assumes the role of Acting Director of the Center and appoints Mary Coelho as her assistant.
- Spring 1979 Alan Jones returns, Rachel Hosmer leaves General, and Mary Coelho is named Assistant Director of the Center.

- April 1979 A prospectus for “Thursdays at General,” a four-semester degree program in spiritual direction, is approved.
- Fall 1979 Thursdays at General begins.
- Summer 1981 “Summers at General,” a four-summer version of the spiritual direction program, is added.
- Fall 1983 Mary Coelho leaves General and Margaret Guenther joins the Center as Program Coordinator.
- Fall 1986 Alan Jones leaves General and Margaret Guenther is named Director of the Center.
- 1992 The Center for Sacred Psychology in Los Angeles, California, publishes *A Code of Ethics for Spiritual Directors*.
- June 1997 Margaret Guenther retires from General and William Doubleday is named Acting Director. He becomes Director the following year.
- 1999–2000 The Spiritual Direction programs at General are phased out and replaced with degree programs in the academic study of Christian spirituality.
- July 2001 William Doubleday returns to full-time teaching at General and is succeeded by Jonathan Linman as Director.

- 2003 The Center begins offering an Annual Lecture in Christian Spirituality, later known as the Kay Butler Gill Lecture.
- 2006 The Center celebrates 30 years and its programs are reevaluated.
- 2008 Certificate, M.A., and S.T.M. programs in Spiritual Direction are recreated and once again offered at General.
- 2009 Jonathan Linman leaves General and K. Jeanne Person succeeds him as Director.
- January 2012 Center for Christian Spirituality documents housed in 30 boxes are delivered to the library to be processed into the archives.
- 2014 K. Jeanne Person leaves General and Clair McPherson serves as Director.
- January 2015 Anne Silver becomes the first layperson to direct the Center.
- April 2022 Admission to the spiritual direction programs is suspended pending a potential affiliation between General and Virginia Theological Seminary.

Introduction

On a typically cold day in early January 2012, a large number of cartons filled with files were carried down a steep, creaking flight of stairs and out through the front door of a Gothic revival building that had been in use since 1836. At various times in the nineteenth, twentieth, and twenty-first centuries, the West Building of The General Theological Seminary of the Episcopal Church had housed seminarians and faculty families and been the site of classrooms, lecture halls, administrative and faculty offices, a chapel, a library, an infirmary, and a mailroom. Most recently, the second floor had been home to the seminary's Center for Christian Spirituality. Now the building was being turned over to a real estate developer as part of a strategy to resolve General's financial difficulties, and all of the seminary's belongings would have to be removed.

The file folders in the cartons had been stored in a large pantry in the second-floor kitchen. Inside them were documents from 1976 to 2001, the first quarter-century of the Center for Christian Spirituality's existence. The record keeping from most of that time proved to be remarkably meticulous: copies of correspondence, planning drafts for new programs, syllabi for courses, publicity for programs, and records of expenditures had been saved.

As the Reverend K. Jeanne Person, Director of the Center, prepared for the move, she described some of the file contents as "treasures" and realized that this comprehensive array of documents included records that should be preserved. The seminary's Christoph Keller, Jr. Library agreed to receive them for storage among their Special Collections. Once the cartons

arrived at the library, Jeanne Person and a colleague spent a few days sifting through the files to remove and shred confidential items such as student records. What remained would then reside in 30 archival boxes in the climate-controlled archive room in the library basement.

Why Are We Writing About This Now?

In the mid-twentieth century the Western world saw a strong and widespread revival of interest in spirituality. In response to that interest, the Center for Christian Spirituality was created at General in 1976, and its master's degree programs in spiritual direction were first offered in 1979. This era would turn out to be a pivotal point in the development of the ministry of spiritual direction.

How spiritual direction is understood and practiced today has been undergoing substantial changes, sometimes without much reference to past experiences and practices. The program at General has also evolved since it began but remains deeply grounded in Christian spiritual tradition. For students being trained and formed as spiritual directors, it is important to learn about foundational as well as current understandings of this ministry. The Center archives have proven to be a rich source of knowledge about how Christian spirituality and spiritual direction were understood half a century ago and how this program grew from those roots.

Also of note, several key shapers of the Center programs were women working in what was then a nearly all-male environment. One of them crafted many of the details of the spiritual direction program; another wrote a groundbreaking book about spiritual direction from a feminine perspective. Their roles will be among our points of focus.

Working with the Center archives proved to be a remarkably engaging and even touching experience. We were amazed that so much history had been preserved in these documents, affording

us a behind-the-scenes glimpse at what the women and men who established the Center had been thinking, doing, and caring about. We sifted through evidence of major challenges, daily struggles, and significant successes. We are grateful that they left us this evidence of how they worked to establish, without many previous examples to draw upon, a pioneering program for the preparation of spiritual directors.

Our original plan had been to write about the period covered by the transferred archives (1976–2001). But the Center and its spiritual direction programs have accumulated two more decades of interesting history since then, so we decided to continue the story in Chapters 4 and 5, using other documents we were able to find.

We offer this contribution to the literature on spiritual direction as an open-access resource for anyone interested in this field as well as for our seminary community. It is an opportunity to honor the work and legacy of those who created the program with so much wisdom, imagination, and faithfulness.

Importance of the Collection from a Library Standpoint

In addition to providing students and faculty with access to a rich collection of resources both in hard copy and electronic forms, the Christoph Keller, Jr. Library also serves as the seminary's institutional repository. An institutional repository is similar to an archive within an archive. Alongside rare Books of Common Prayer and Bibles, we house artifacts related to the seminary such as Board of Trustee minutes and Commencement programs. It is within this repository that the story of this textbook begins.

Preserving the history of the Center for Christian Spirituality is an important task designated to the library. The Center has played a key role in the recent history of spiritual direction. It is also a vital institution within the General Theological Seminary.

As the seminary prepares for the future, looking at this collection as living history will provide much needed inspiration. The General librarians have the honor of not only providing access to these materials, but also serving as historian–interpreters for students and faculty interested in the history of spiritual direction.

When the library is presented with a new collection to incorporate in the archive, the archivist must answer some important questions:

- What kind of materials are in the collection, and who donated it?
- How does this collection relate to the seminary?
- What is the historical context of these materials?

Answers to these questions ultimately result in the creation of a finding aid, which is a map for both archivists and researchers to use to navigate through the contents of the collection at a glance. A finding aid ultimately tells the story of the collection while placing it in the context of the seminary’s story as a whole. Archivists consult *Describing Archives: A Content Standard* for the rules regarding forming a finding aid. Since an archival collection can continue to grow as more objects are added, an archivist can continue to add information to the finding aid. This map is not only for librarian and archivist use, it is also an essential tool for researchers to look into a collection before visiting the library.

Please see the Finding Aid for this collection located after the Bibliography. The archives are a window into history, and the General librarians encourage those interested to come see the collection in person. To make an appointment, please contact a librarian at library@gts.edu. During your appointment, the objects you would like to view will be available in the rare book reading room.

CHAPTER 1

Background: Christian Spirituality, Spiritual Direction, General Seminary, Women's Leadership

What Is Spirituality?

Someone once remarked that trying to define *spirituality* was like trying to nail Jell-O to a tree. Alan Jones and Rachel Hosmer, the Episcopal founding faculty of General Seminary's Center for Christian Spirituality, noted that "*spirituality* is one of those umbrella words that covers anything from a serious excursion into Zen Buddhism to a passing interest in astrology."¹

The word *spirituality* is derived from the Latin *spiritus* (breath) and *spirare* (to breathe) and is related to *inspiration*. A workable contemporary definition to use in this context might be: Spirituality is a connection (or the seeking of a connection) with a power beyond ourselves, with an animating energy, with a greater meaning and purpose, with an ultimate reality.

1 Rachel Hosmer and Alan Jones, *Living in the Spirit. The Church's Teaching Series* (New York: Seabury Press, 1979), 47.

The meaning of this term has varied greatly among contexts and eras.

Why Create a Center for Christian Spirituality?

In the United States and elsewhere in the 1960s, new interest arose in experiences of contemplation, meditation, and higher consciousness. But it wasn't easy for people to find such experiences in the religious institutions and traditions in which they grew up. Christian clergy of that era tended not to be equipped to guide seekers in such practices. Those "who looked to their pastors, priests, and ministers in the closing decades of the previous century" were often frustrated, the Episcopal theologian and seminary educator Frederick W. Schmidt recalled. "A handful of clergy claimed to discover spiritual practice via an exposure to Buddhism, but seemed completely ignorant of the Christian tradition. But the vast majority of clergy had been focused elsewhere and hardly knew where to start."^[2]

When spiritual seekers turned elsewhere, some discovered and embraced paths of practice offered by the teachings of Zen Buddhism, Transcendental Meditation, Vedantism, Hinduism, Taoism, or Sufism. Hosmer and Jones asked:

Why are people interested in the unfamiliar spiritual terrain of the East? Human beings are hungry for a sense of purpose and meaning, and when things seem to have dried up at home they are forced to search elsewhere. For many, the well of Western Christianity seems to have dried up. Zen Buddhism has, for example, revived many with its freshness, its humor,

2 Frederick W. Schmidt, "Spirituality and the Seminary of the Twenty-First Century," *Patheos*, May 9, 2022 (<https://www.patheos.com/blogs/whatgodwantsforyourlife/2022/05/spirituality-and-the-seminary-of-the-twenty-first-century/>)

and its ability to help people to see life in a new way. It comes like spring rain on a dry and cracked earth.^[3]

In Great Britain, the Anglican contextual theologian Kenneth Leech observed that:

By 1968 it was clear in many sections of modern life that there was a renewed interest in ‘spiritual’ issues. It was a confused and bizarre interest which many who worked with young people encountered.These young searchers looked wherever they felt their need might be met—[psychedelic drugs], meditation schools, paperback mysticism, Yoga, even the church. But the church seemed ill-prepared to meet that need.^[4]

M. Basil Pennington, abbot of a Roman Catholic Trappist monastery, described how, in the mid-twentieth century, clergy and members of religious orders were often taught that contemplative prayer was a rarified experience “usually found only in enclosed monasteries.... Given this state of affairs,” he added, “it is not surprising that Christians seeking help to enter into this quiet, inner experience of God have found little among their priests and religious. In the 1960s and 1970s such seekers not infrequently turned to the East.”^[5]

Likewise, the Episcopal priest and Jungian analyst Morton T. Kelsey noted:

Many people seem to feel that meditation is not for everyone, particularly Christian meditation. In fact more and more people, seeking a way of getting down to cases spiritually, have turned

3 Hosmer and Jones, *Living in the Spirit*, 47.

4 Kenneth Leech, *Soul Friend: Spiritual Direction in the Modern World*. New Revised Edition (Harrisburg, PA: Morehouse Publishing, 2001), 3.

5 M. Basil Pennington, Thomas Keating, and Thomas E. Clarke, *Finding Grace at the Center: The Beginning of Centering Prayer* (Woodstock, VT: Skylight Paths Publishing, 2002), 20–21.

to Eastern ways of meditating in the hope of finding some discipline that the ordinary individual can follow. Much has been written about these Eastern disciplines. But neither the Western novices in Zen or Yoga or Transcendental Meditation nor the more experienced writers about them seem to realize that there is a powerful and unique Christian method of meditation available to any ordinary person who wishes to use it. ^[6]

Jones, Hosmer, Leech, Pennington, and Kelsey all had deep knowledge and experience of Christian ways of contemplative prayer. “It is a pity that the churches, as a whole, have failed both to be in touch with the enormously diverse and rich treasure of Christian spirituality and to teach Christians ways of praying that are centered in the unique gift of God to us in Christ,” wrote Hosmer and Jones. ^[7] And Pennington asserted: “Do we have, in our Christian tradition, simple methods or techniques for opening the way to contemplative prayer? Yes, we certainly do.” ^[8] He and several other Trappists would become proponents of the modern Centering Prayer movement.

Hosmer and Jones explained what distinguished Christian spirituality from other spiritual approaches:

For us the unique characteristic of Christianity is the coming of God into history, into human life. What the great religions of the world teach us is something paradoxical: namely, that we should be open and compassionate towards other ways to God, but that we should also be firmly planted in our own way. Our way is through Christ. This unique way has been entrusted to us. It is this that we must share with others with neither possessive pride nor false modesty. ^[9]

6 Morton T. Kelsey, *The Other Side of Silence: A Guide to Christian Meditation* (New York: Paulist Press, 1976), 1.

7 Hosmer and Jones, *Living in the Spirit*, 100.

8 Pennington et al., *Finding Grace at the Center*, 23.

9 Hosmer and Jones, *Living in the Spirit*, 98–99.

And share it they would. Alan Jones, assisted by Rachel Hosmer, would create the Center for Christian Spirituality at General Seminary.

What Is Spiritual Direction?

The time-honored term *spiritual direction* includes a problematic word: direction. In reality, spiritual direction as it is now practiced is more about listening than telling people what to do. And it typically proceeds with the belief that the conversation also includes a third party, a power greater than ourselves that we might call God.

Spiritual direction is about companionship. In a Christian context, a spiritual director is someone who accompanies you as you explore your spirituality and grow in relationship with God. Spiritual direction can help you listen for God and live more fully into Christian faith. A spiritual director will invite you to reflect on your life in the light of faith, guide you in prayer and spiritual practices, listen to you and with you in discerning God's purposes, and encourage your baptismal discipleship.

—General Seminary's current description of Christian spiritual direction

Development of Spiritual Direction

Spiritual direction is an ancient tradition of soul care; people in all places and cultures have been listening and talking to each other about matters of the spirit from time immemorial. Both Testaments of the Bible include examples of spiritual

guidance—including some that depict God conversing with people directly! Jesus, during his earthly life, offered guidance to his followers and others he encountered—and continues to do so today through our encounters with his words and actions in Scripture. And of the role of the Spirit, Jesus said, “But the Advocate, the Holy Spirit, whom the Father will send in my name, will teach you everything, and remind you of all that I have said to you” (John 14:26).

In the early centuries of Christianity, people seeking help living into the teachings of Jesus might journey to consult the hermits and ascetics known as the Desert Fathers and Mothers. These men and women, following the example of John the Baptist, had felt called to live austere monastic lives in wilderness regions of Egypt and Syria. There, “the spiritual director was not simply someone who taught a spiritual technique, but he was a father who helped to shape the inner life of his children through his prayer, concern and pastoral care.”^[10] Likewise, the “spiritual fathers” of the early Eastern Orthodox tradition were regarded as holy ones of great experience and discernment whose guidance ought to be obeyed.

In the British Isles, “in the Celtic tradition we meet the figure of the ‘soul-friend’ who seems to have existed before the arrival of Christianity. The Irish word *anmchara* has also been rendered as ‘spiritual guide’ or ‘spiritual director.’” And “it was seen as necessary for everyone to possess a soul-friend, and the saying ‘Anyone without a soul-friend is a body without a head’ (attributed both to Brigit and to Comgall) became an established Celtic proverb.”^[11] Often these soul-friends were laywomen or laymen.

In sixth-century Italy, the Rule for monastic life devised by St. Benedict included the importance of receiving guidance from spiritual seniors or masters. The abbot of the monastery was to “direct souls” as a representative of Christ; this direction was

10 Leech, *Soul Friend*, 37.

11 Leech, *Soul Friend*, 45.

to be done by teaching, proposing, warning, and exemplifying the ways his charges should follow.

In the Middle Ages, some anchorites such as St. Julian of Norwich, England, were known for offering wise spiritual advice. An anchorite (a person who chose to be permanently enclosed or walled in inside a church) might speak with visitors through a small window carved through the wall facing the sanctuary. Julian's mystical experiences led her to teach an optimistic view of God and the ultimate fate of humanity, as well as a belief that "God is really our Mother as he is Father."^[12]

Spiritual direction sometimes has been seen as part of the process of sacramental confession, where a person makes a confession and receives absolution and then is counseled by the priest. In the sixteenth century, the bishop St. Francis de Sales emphasized the necessity for spiritual direction ("Do we not know that doctors when they are sick call other doctors to judge as to the remedies that are right for them?").^[13] He also suggested that a person's confessor be their director as well.

In sixteenth-century Spain, St. Ignatius of Loyola, originally a knight, underwent a conversion experience that eventually led him to develop a manual for spiritual direction and a formal process for retreats. This manual, known as the *Spiritual Exercises*, was published in Rome in 1548. The Exercises continue to be offered all over the world today by spiritual directors who are specifically trained and supervised in their use.

After the Reformation, mutual or reciprocal spiritual guidance arose among some Protestants. For example, Puritans might seek spiritual guidance from their peers, particularly women who guided each other. Letter writing was a commonly used format.^[14]

12 Julian of Norwich, quoted in Leech, *Soul Friend*, 142.

13 Francis de Sales, quoted in Leech, *Soul Friend*, 59.

14 Howard L. Rice, *Reformed Spirituality: An Introduction for Believers* (Louisville: Westminster John Knox Press, 1991).

With respect to the history of people of African descent, Barbara Peacock observed that “there is a minimum amount of material written about spiritual direction in the African American tradition,” and she knows of “no documents that originally named the discipline of spiritual direction or soul care among African slaves who traveled to North America during the Middle Passage. This does not mean these disciplines did not exist; it simply indicates they were not called that.”^[15] Darrell Griffin pointed out that “the practice of seeking spiritual wisdom from another has roots in African American history. Slaves would meet in secret with their own leaders in slave quarters and ask them for spiritual guidance and comfort.”^[16] As a recent example of spiritual direction, the theologian and mystic Dr. Howard Thurman served as spiritual director to the Rev. Dr. Martin Luther King, Jr. during the Civil Rights Movement.^[17]

Over the centuries, the emphasis of spiritual direction shifted from advising people toward a greater focus on listening:

This technique calls for the director to listen and to refuse directly to intervene in an authoritarian and outright manner, so that the person in direction may more easily discover for himself, by prayer and reflection enlightened by the Word of God, what the will of the Holy Spirit is for him. Christian spiritual direction does not seek to impose itself on a person and thus makes itself in the end expendable.^[18]

15 Barbara L. Peacock, *Soul Care in African American Practice* (Downers Grove, IL: IVP, 2020), 12.

16 Darrell Griffin, “The Healing Wisdom of Those Who Came Before,” *The Covenant Companion* (February 2010) <https://covchurch.org/wp-content/uploads/sites/2/2010/05/Healing-Wisdom.pdf>

17 Lerita Coleman Brown, “Praying without Ceasing: Basking in the Loving Presence of God,” in *Embodied Spirits: Stories of Spiritual Directors of Color*, ed. Sherry Bryant-Johnson et al. (New York: Morehouse Publishing, 2014), 48.

18 Max Thurian, monk of Taizé, quoted in *Writings on Spiritual Direction by Great Christian Masters*, ed. Jerome M. Neufelder and Mary C. Coelho (New York: Seabury Press, 1982), 96.

Spiritual Direction Today

When I (Anne) first heard of spiritual direction (by stumbling across a stack of copies of Margaret Guenther's newly-published *Holy Listening* in a cathedral bookstore), I imagined spiritual direction must be meant only for clergy or members of religious orders or laypeople who were exceptionally holy or religious. But that turned out not to be the case. This vocation welcomes people from all walks of life. Anyone who wishes to grow in relationship to God may seek a director to accompany them, and anyone who feels called to offer this ministry may seek training and formation to do so knowledgeably and responsibly.

The typical pattern for formal one-to-one spiritual direction is monthly meetings for about an hour, face to face or (increasingly) via a distance modality. Directors set aside their own issues in order to listen with great care to their directees' experiences, questions, and concerns. Unlike counseling or therapy, however, the process is not centered on technique and intervention by the director but rather a process of listening and discernment by both director and directee. Whereas a therapist might proceed according to a treatment plan, a spiritual director is likely to proceed deliberately without a plan, relying on God as the "real Director."

During a meeting a director and directee might spend some time in prayer or silence. Questions about how the directee is seeking or experiencing (or resisting!) the Holy One might be raised and explored. The conversation might include suggestions about spiritual practices or other resources. Money might or might not change hands. Directors are expected to follow ethical guidelines, engage in ongoing supervision, meet regularly with their own spiritual directors, and in other ways attend to their own spiritual growth.

The monthly, rather than more frequent, meeting schedule reflects the belief that the primary interaction is between the directee and God, rather than directee and director. As St. John

of the Cross put it centuries ago, “These spiritual directors should consider seriously that they themselves are not the chief agent, guide, and mover of souls in this matter, but that the principal guide is the Holy Spirit.”^[19]

Spiritual direction is not a problem-solving or crisis ministry. Its focus is on growth in relation to God. The process may at times seem slow and the outcomes often difficult to measure, but it may well bear fruit in unexpected ways, or extend quietly like ripples in a pond. The philosopher and paleontologist Pierre Teilhard de Chardin’s admonition to “trust in the slow work of God” is relevant here.

In addition to the formal one-to-one meetings described above, spiritual direction may be offered in a variety of group formats or as a feature of retreats.

A Brief History of the General Theological Seminary and Role of Women

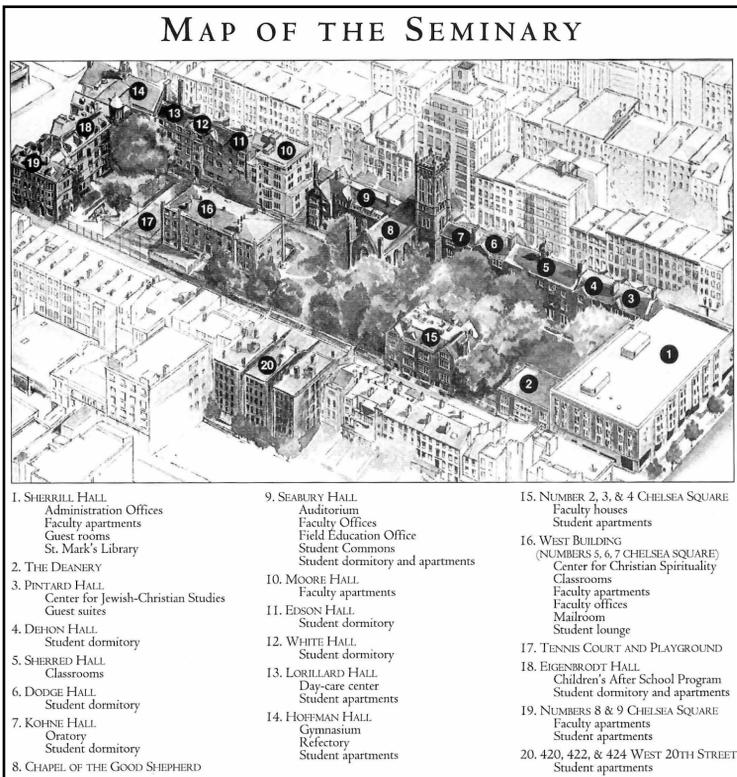
The General Theological Seminary is an Episcopal seminary that was founded by the General Convention in Philadelphia on May 16, 1820. Before moving to its current home in the Chelsea neighborhood of New York City, the seminary was briefly located in New Haven, Connecticut. The famous names associated with the seminary over the years, including Theodore Dehon, Eugene Hoffman, and Samuel Seabury, are memorialized on buildings throughout the campus. Like many academic institutions in the United States, the history of the seminary is male dominated. From the seminary’s founding until the 1970s, women were barred from entering the seminary as students. The exception to this rule was Windham House, a school that operated in New York City in the early twentieth century until its closure in 1967. Windham House gave women the opportunity to prepare for work as Sunday school teachers

19 Quoted in Neufelder and Coelho, *Writings on Spiritual Direction*, 93.

and administrators while also allowing them to attend lectures by General faculty.

After much controversy, the General Convention of the Episcopal Church voted in favor of the ordination of women to the priesthood in 1976. This marked a great change to the campus of General. The first female students, unlike their Windham House foremothers, were able to take courses alongside men and prepare to serve as priests. This paved the way for the female leaders that helped shape the Center. Please see the “Chronology of Events Concerning Women in Holy Orders” in Appendix 1 for a complete historical outline of the roles women played in the Episcopal Church from 1855 to 2001.

Below, a map of the GTS campus from circa 2000.



CHAPTER 2

Founding of the Center for Christian Spirituality (1976) and the Spiritual Direction Program (1979)

The Center for Christian Spirituality

At its meeting on October 27, 1976, the General Theological Seminary's Board of Trustees unanimously endorsed the seminary's new Center for Christian Spirituality. The purpose of the Center was to serve as a local and national resource, offering courses, meetings, speakers, conferences, and other events related to Christian spirituality. As its first newsletter described it:

The Center exists as part of the life and work of the General Theological Seminary and is designed to function both within the Seminary...and also to serve the church nationally as a resource and an initiator in the area of Christian Spirituality. It seeks to offer a critique of popular spiritualities which have an impact on the lives of people and to provide theological criteria for discernment. Above all it hopes to share in a widening circle of people committed to the life of prayer. (Draft of Center News, Vol. 1, No. 1, Summer 1976 - Appendix 5)

The initiative for the Center came from the Rev. Dr. Alan W. Jones, a Professor of Ascetical Theology at General since 1972. It was an era in which many people, particularly young people, had become interested in experiences of contemplative connection to a spiritual power beyond themselves. Not finding these experiences in their churches, they were turning to various spiritual paths and practices that were not rooted in Christianity. Jones's idea for the Center was to offer well-grounded Christian alternatives to these "popular spiritualities" and to advance knowledge and scholarship about Christian spirituality.

Jones's initial ideas about the Center met with approval from General Seminary's Dean, the Very Rev. W. Roland Foster, as indicated in the memo of September 1974 in Appendix 2.

An *ad hoc* advisory board began creating the Center in September 1975 with "a small budget and a great deal of enthusiasm." (*Center News*, Summer 1976 - Appendix 5) Dean Foster affirmed the "enormous interest and need" for this program, which "will not foster an escapist spirituality, but...seeks to engage the world in all its suffering and anguish." (letter of January 29, 1976 - Appendix 3) The term *escapist spirituality* reflects a common belief of that era; spiritual practices such as meditation and contemplation were often regarded as inward-turning, "navel-gazing" ways of disengaging from the needs and cares of the world, rather than as the means to be strengthened to engage and share with the world.

The Center was formally inaugurated on Easter Monday 1976, with the Most Rev. John M. Allin, Presiding Bishop of the Episcopal Church, as celebrant at the festival Eucharist. The sermon and three lectures were delivered that day by bishops and theologians from the United States, England, and Canada. Bishop Allin noted that:

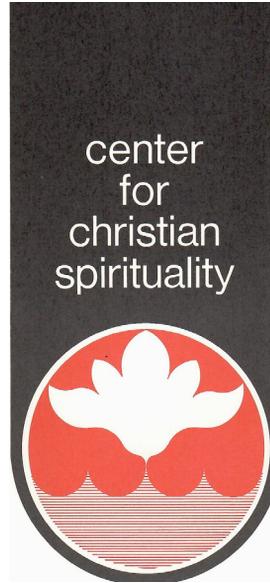
Certainly the renewal of spirituality through the life of the Church is one of our most pressing needs in this age. I believe that the Center for Christian Spirituality, which you (Dr. Alan Jones) and others are attempting to develop, will make a most

significant contribution within the renewal process. ... It is my conviction that the purpose to which the Center for Christian Spirituality is dedicated deserves the support of the members of the Church. (Center News, Summer 1976 – Appendix 5)

The initial fundraising brochure for the Center featured a striking red and white logo on its cover. The brochure explained that the logo “incorporates the symbols of water, dove and flame, and is intended to suggest the operation of the spirit in God’s Creation and in the New Creation in Jesus Christ.” (Center for Christian Spirituality brochure – Appendix 4) Unfortunately, we were not able to find anything in the archives to indicate who designed this logo that is still in use today.

The program evidently had significant support from the outset. The first issue of the *Center News*, published in Summer 1976 (Appendix 5), was addressed to a network of Center supporters whom Jones had attracted by speaking to groups in various parts of the United States. The Center’s personnel listed in the newsletter included the Director (Jones), an Associate Director (Sr. Rachel Hosmer, OSH), three consultants, an executive assistant, and two seminarians. Their efforts were supplemented by eleven “advisors and friends” with expertise in a wide range of areas.

The Associate Director, Rachel Hosmer, was a member of the Order of St. Helena, an Episcopal religious community of women based in Vails Gate, New York. She came to live, work, and study at General in 1974 while preparing for her pioneering ordination to the priesthood in the Episcopal Church. In her autobiography she later recalled:



Above, the original logo for the Center.

I began working with Alan Jones on the new Center for Christian Spirituality, which he was in the process of establishing. Its purpose was to foster the serious study of spirituality and spiritual direction at the seminary. Courses [would be] added to the curriculum to enable students to obtain a graduate degree in spiritual direction. We also brought in outside speakers for the whole seminary community...”^[1]

The second issue of the *Center News*, published in January 1977, showed that its programming had gotten off to a remarkably active start. The front page included an announcement of plans to host a four-day conference for Episcopal bishops to prepare for the 1978 Lambeth Conference of the Anglican Communion. The spiritual focus of this program could not have been more clear:

Including time for reflection and refreshment, the conference will address such topics as the bishop’s own spiritual life, his responsibility for the spiritual development of the laity and his role as spiritual guide to the clergy and the diocese. (Center News, January 1977 – Appendix 6)

In the newsletter Jones described the role of the Center in relation to controversial questions:

We have often been asked where the Center stands on the issues facing our church today. The most burning issue is with regard to the ordination of women. Sr. Rachel Hosmer, O.S.H., who is the Associate Director of the Center, is a deacon and hopes to be ordained to the priesthood in the late spring of 1977. In seeking ordination she has the full blessing and support of the staff of the Center. (Appendix 6)

1 Rachel Hosmer, *My Life Remembered: Nun Priest, Feminist* (Cambridge, MA: Cowley Publications, 1991), 107.

Jones went on to emphasize, however, that the Center took a welcoming stance toward divergent opinions:

It is not meant to focus on only one point of view, least of all that of the people who run it. The Center, therefore, will have involved in its programs people who may have profound disagreements, who nevertheless are willing to talk to one another.... I value...friendships with men and women who do not always agree with me, still less among themselves. It is not a thing which unites, but a person. It is our common commitment to Jesus Christ which, by the grace of the Holy Spirit, enables us in love to acknowledge differences and transcend them. The Center, therefore, seeks to be open without being empty. I am committed to saying as clearly as possible what I truly believe. I am also committed more and more to the ministry of listening. (Appendix 6)

That welcoming stance was already being tested. In that newsletter Hosmer wrote about the three “Conversations” the Center had held during fall 1976 featuring visiting experts. The third Conversation, on current issues in the Episcopal Church, dealt with the ordination of women, the revision of the Book of Common Prayer, and the Church in relation to mission and social action. The four speakers included the editor of *The Living Church*, the Bishop Coadjutor of Newark, an educational consultant, and Dean Foster. Hosmer forthrightly reported that:

The left and right wings on these issues were strongly represented and the Dean and the only woman speaker were often drowned out. Perhaps the most significant and valuable outcome was the experience of sharing in the pain and disappointment of those who felt the [General] Convention [of The Episcopal Church] had altogether failed to “defend the faith,” and of meeting face to face with those who gave thanks for the courageous forward-looking and trail-blazing actions of the church.

While it is not the function of the Center to endorse programs or adopt slogans in current controversies, it is part of its work to provide opportunities for Christians from different positions, theological, social and political, to meet in an atmosphere which makes possible a mutual exploration of the issues. . . In fostering conversations between people on both sides of a profoundly painful controversy we are striving to live as a “pilgrim community,” called to a common share in “the servanthood of Jesus Christ” with all the sons and daughters of baptism. (Appendix 6)

The Spiritual Direction Program

Alan Jones introduced his book, *Exploring Spiritual Direction: An Essay on Christian Friendship* by saying:

Spiritual direction is something of a lost art. This book is a contribution to the efforts being made to revive it. I have tried to teach this subject in a seminary for nearly ten years; what I have set down in the following chapters are my reflections on my experience of struggling to understand the tradition of this art of arts and to pass it on to others. . .

The pitfalls and surprises encountered in trying to teach spiritual direction are many. In a sense, it is unteachable.^[2]

“Unteachable” no doubt alluded to the understanding of spiritual direction as a charism or gift of the Holy Spirit. Traditionally, men and women, ordained or monastic or lay, would be approached by people who sensed that they had spiritual wisdom to share, and they might share it based on their prayer-

2 Alan Jones, *Exploring Spiritual Direction* (New York: Seabury Press, 1982), 1-2.

ful experience. The idea of formally teaching people to offer spiritual direction was new territory.

Alan Jones was not alone in his interest in examining and passing along the art of Christian spiritual direction. In the early fundraising brochure he noted that, "Programs such as the one envisioned have been pioneered by the Roman Catholic Church (at Duquesne and at the Center for Religious Development in Cambridge). They meet an enormous need." (Center for Christian Spirituality brochure - Appendix 4)

A few other programs to prepare spiritual directors sprang up in the 1970s in the United States. They included:

- The Institute for Spiritual Leadership in Chicago, IL;
- Shalem Institute for Spiritual Formation in Washington, DC; and
- The Guild for Spiritual Guidance in Rye, NY.

These programs offered classes and other forms of learning but not academic credits or degrees, although credit might be obtained through affiliated higher education institutions. About General, Jones observed that, "We have a unique opportunity of offering degrees from an important theological seminary with all the resources at our disposal." (Center Prospectus - Appendix 8)

Jones's goal was to establish a spiritual direction program that would award the Master of Sacred Theology (S.T.M.) degree to those who already held a Master of Divinity (M.Div.) or equivalent (usually clergy) and award the Master of Arts (M.A.) degree to others. By that point General already offered S.T.M. and M.A. degrees in the academic study of Christian Spirituality. The proposed degree programs would have a greater focus on practical experience, personal spiritual development, and competence in offering spiritual direction. People who already held baccalaureate degrees but were not seeking the S.T.M. or M.A. might also be welcome to partake of the program as non-degree students, with faculty permission.

Leadership Developments

As the plans for the new spiritual direction degrees were germinating, Alan Jones went on sabbatical leave for the Michaelmas (Fall) semester 1978, and Rachel Hosmer assumed the role of Acting Director of the Center. “Since this meant quite diverse and sometimes quite demanding responsibilities,” Hosmer wrote, “Mary Coelho became my assistant.”^[3]

Before coming to work at General, Mary Coelho had been a research assistant in a renal physiology laboratory at Columbia University and a high school biology teacher in Buenos Aires, Argentina. Raised as a Quaker on a farm in New Jersey, she held graduate degrees in biology and theology, including an M.Div. from Union Theological Seminary. At General her tasks included researching and developing the spiritual direction program. When Hosmer left General in mid-1979, Coelho officially joined the Center staff as Assistant Director (*Center News*, July 1979 – Appendix 9).

As Assistant Director, Coelho played a substantial, although comparatively unsung, role in planning, administering, and teaching in the spiritual direction program. The report written at the end of the first year (1979–80) of the spiritual direction program would acknowledge that:

Mary [Coelho] has made a crucial contribution to the Thursday program by both designing and coordinating its present format. Her selection of readings, her organization, her lectures, her leadership in the prayer-meditation group, and her work with students in the small group have been very well received. (Report on “Thursdays at General” 1979–80 – Appendix 13)

Archival materials indicate that she also was the staff member to whom inquiries about the program were to be directed. She interviewed candidates for admission, taught in the practicum

3 Hosmer, *My Life Remembered*, 124.

courses, led groups, matched student directors with potential directees, and served on the three-person staff “spiritual direction team.”

Creating the Program

The spiritual direction program’s mission would be: “To form, teach, and nurture men and women, lay and clergy, to guide others in the life of the Spirit.” (*Center News*, July 1979 – Appendix 9) In designing the program, Coelho, Jones, and Hosmer sought to answer the question: *What would a good spiritual director need to know and be able to do?*

They had a solid foundation to build upon with the Christian spirituality courses already being offered at the seminary. The first *Center News* indicated that in Michaelmas (Fall) Term 1976 the following courses would be offered by Jones:

- “The Rudiments of Prayer”: An introduction to the basic themes of ascetical theology and a review of the basic elements of Christian prayer both in its classic descriptions and definitions and also in contemporary forms.
- “Retreats, Quiet Days and Meditations”: A seminar/workshop on the theory and practice of conducting retreats and quiet days.
- “Studies in Anglican Spirituality”: From Richard Hooker to C. S. Lewis. (*Center News*, Summer 1976 – Appendix 5)

Later Jones would add “Spiritual Direction and Directions,” described as follows:

This course will examine the need for the revival of spiritual direction within the Church with particular reference to the Sacrament of Penance. The form of the inquiry will be historical, psychological, and theological. We shall consider the dangers and advantages of direction and examine the role of the “holy man” in connection with the cure of souls. The course

will cover a wide range of experience from (for example) St. Francis de Sales to Baron von Hügel, from the Jewish zaddik to the Russian staretz. (Center Prospectus – see Appendix 8 for details of this and other courses)

Academic courses such as these would be used as the core curriculum component of the program.

The next task was to develop the experiential component. As a step in that direction, in Easter (Spring) Term 1979 a course titled “Practicum in Spiritual Direction” was offered. In addition to doing topical reading, students in this course were required to receive bimonthly or monthly spiritual direction; offer spiritual direction or spiritual friendship to four individuals; present in class a case study of a “critical incident” in a spiritual direction relationship; and prepare and discuss two more case studies with a supervisor. (Appendix 7)

A comprehensive prospectus for the Center’s spiritual direction program was completed in April 1979. This 21-page original typewritten document, marked “master copy” and titled “Center Prospectus for Programs in Spiritual Direction/Guidance,” is one of the treasures of the Center archives. The scanned copy is presented in its entirety in Appendix 8. As soon as it was completed, Jones, Hosmer, and Coelho gathered on April 27 to discuss it with an *ad hoc* committee of clergy and laypeople who brought expertise related to spirituality, General Seminary, and the Episcopal Church. Presumably the coffee splatters on the title page and the many handwritten notations throughout the document were added during that meeting.

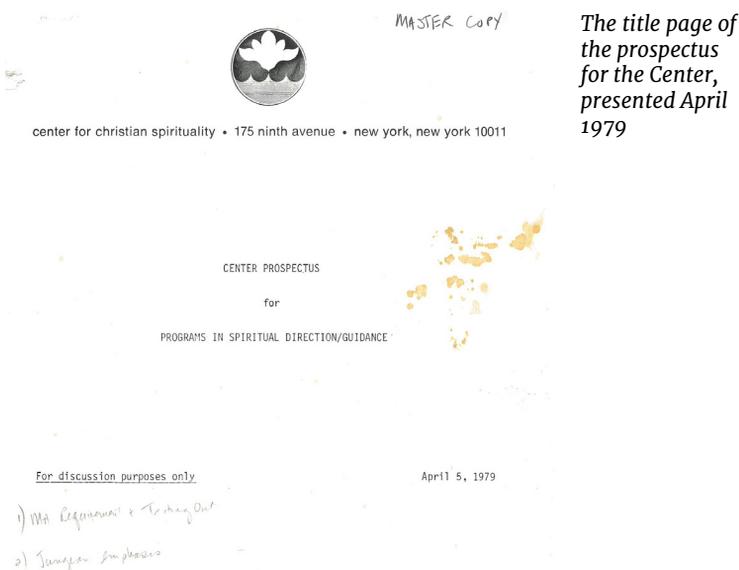
The initial version of the program was called “Thursdays at General.” The prospectus listed eight areas of knowledge and competence that students would be expected to bring and develop:

1. Institutional, historical, and biblical roots of Christianity
2. Mature theology and Christology; theology of spiritual life

3. History of spirituality and the tradition of spiritual direction; knowledge of mystical tradition
4. A degree of psychological maturity
5. Prayer and meditation; practice and ability to teach
6. Ability to be involved in listening and giving relationship
7. Experience in giving and receiving spiritual direction
8. Study and assimilation of modern psychological science

Handwritten notations in the list in the prospectus added two more competencies:

9. Acquaintance with social, political, economic problems of modern life and a coherent understanding of their relationship to theology, ethics and spiritual direction
10. Sacramental life, entrance into body of Christ, Christian community, principles of liturgical prayer



Requirements for the S.T.M. and M.A. degrees included 12 credits of practicum (a 3-credit course for each of four semesters), 12 credits of core curriculum (a 3-credit course each semester), and a culminating essay or research paper on theory and practice of spiritual direction at completion of the program. M.A. students would also be required to earn at least 12 credits in foundation courses (Old Testament, New Testament, Church History, Systematic Theology) before beginning the above sequence and another 9 before graduation.

In addition to academic work, each student in the program would be expected to find (with help from Mary Coelho, if needed) and meet with four spiritual directees, receive supervision for that work, receive spiritual direction themselves, and participate in prayer and group practices for spiritual and personal development. The elements of the practicum were:

1. **Case Study Conference:** Discussion of student presentations of case studies and verbatims from their work with directees, as well as lectures and discussions by the course faculty and visiting experts.
2. **Prayer-Meditation Class:** Guided by an instructor, students learn about and experience a variety of traditions of Christian prayer and meditation.
3. **Personal and Group Development:** Guided by an outside leader, students in small groups process personal responses to experiences in the program and with directees and, supported by peers, “work toward greater psychological maturity.” (Appendix 8)
4. **Retreats:** A three-day retreat at the beginning of the first semester and another in the middle of the second semester (each year).

The proposed weekly schedule for Thursdays at General looked like this:

8:00–9:10	Morning Prayer and Prayer–Meditation Class
9:10–9:30	Light breakfast
9:30–11:30	Case Study Conference
11:30–12:30	Supervision and Direction
12:30–1:10	Lunch
1:10–3:00	Core Curriculum course
3:10–4:45	Personal and Group Development

Tuition per year was estimated at \$1,500–\$1,800.

Thursdays at General: The First Year

The Thursdays at General version of the course titled “Practicum in Spiritual Direction” was launched in Michaelmas (Fall) Term 1979. Team taught by Jones, Coelho, and the Rev. Ledlie Laughlin, rector of a nearby Episcopal parish, the course also featured as visiting lecturers several notable authors of books about prayer and spirituality: the Rev. Tilden Edwards (founding director of the Shalem Institute for Spiritual Formation), the Rev. J. Neville Ward (an English Methodist minister), and Mrs. Avery Brooke (founder of a pioneering healing prayer ministry). (Appendix 10)

The course included individual and group supervision of students’ practice with directees. Guidelines for preparing a “critical incident case study” and for reflecting on such studies in a group are described in Appendix 11. Using this approach, students followed a format to write about particular experiences in their practice that their supervision group would then help them examine.

The Personal and Group Development portion of the day was led by an outside Jungian analyst, the Rev. Dr. Philip Zabriskie, without Center staff members present. This arrangement was designed to help students feel freer to reflect on their experiences, positive and negative. (Report on “Thursdays at General” – Appendix 13)

The opening retreat took place at the Jones family's house in Connecticut and featured the opportunity for students and staff to share their spiritual life stories. (*Seminary News*, Fall 1979 – Appendix 12)

The Fall 1979 issue of the *Seminary News* included a page about the new Thursdays program and the Center, including an idea “at the dreaming stage” for a four–summer version of the spiritual direction program. (Appendix 12)

At the conclusion of the program's first academic year, all aspects of it were evaluated extensively. Students filled out surveys and took part in a two–hour discussion of the program; there also was a half–hour evaluation session for each student and staff member. Based on all this information, a detailed report was prepared. (Report on “Thursdays at General” – Appendix 13)

The report indicated that the program enrolled nine students that year, including five seeking the S.T.M. and one seeking the M.A. “The four women included two lay women and two religious sisters; of the five men, three were priests and two candidates for the priesthood.” (This and all quotes below from Appendix 13.) As for specific aspects of the Thursday schedule:

All of the elements in the schedule of the day have proved valuable. These are the prayer–meditation group, the coffee break, the practicum lecture, the case studies in the entire group and in small supervisory groups, the readings, the requirements to see four directees under supervision, the core curriculum, the two retreats and the group for “Personal and Group Development.”

To assist with the requirement that each student meet regularly with at least four directees, Mary Coelho had matched students with outside requests for spiritual direction and interested seminary students. Although not every assigned relationship had lasted, “the students in the program have placed a high value on the experience of being given the responsibility and the requirement to see at least four directees regularly.”

The report also noted aspects of the program that seemed to have worked less well. In response to that feedback, plans for changes were proposed: The crowded schedule would be modified, opportunities for supervision would be increased, the staff would consult on developing their supervisory skills, and one of the core curriculum courses would be discontinued.

Planning for the future, six of the nine students indicated their intention to continue the following year, and they would be joined by six new students, “making a full class of twelve students.”

The authors of the report concluded that “We have the ingredients of an excellent program in Spiritual Direction, and we look forward to its gradual maturing.”

CHAPTER 3

Development of the Program (1980–1999)

Thursdays and Summers

General Seminary's spiritual direction program began as "Thursdays at General" (TAG), a two-year part-time sequence taken primarily by clergy and laypeople within commuting distance of New York City. Soon a second format was added: "Summers at General" (SAG) provided opportunities for people from throughout the United States and the Anglican communion to live and study at General for three intensive weeks each summer for four years. Both programs led to S.T.M. and M.A. degrees, and non-degree participation was possible as well. "Combining experiential and academic learning in a seminary setting," stated a later catalog description, "it is the only institute of its kind among our Episcopal seminaries." (General Seminary 1996–97 Catalog – Appendix 25)

From the start, one of the most notable aspects of the program was its grounding in several disciplines. As described in the four-semester outline for the Thursdays at General (TAG) and Summers at General (SAG) practicum courses for 1981–83 (Appendix 14), these courses included lectures and readings about:

- Definitions, history, and models of spiritual direction
- Spiritual, psychological, and academic preparation
- Role of vocation, charism, and spiritual gifts
- Contemplative listening

- Transference and countertransference
- Relationship with God
- Theology of Christian prayer
- Imaginative and contemplative modes of prayer
- Role of suffering, aridity, and disappointment in the life of the spirit
- Spirituality in parish life
- Role of Eucharist and sacramental life in spiritual formation
- Spiritual direction and social responsibility
- Prophetic presence
- Inner tasks of spiritual maturity
- Conversion, change, and holiness in Christian tradition
- The spiritual journey in literature
- Naming and evoking gifts
- Traditions and practices of discernment
- Relationship of depth psychology to spiritual direction
- Jungian typology and spiritual growth
- The masculine and feminine in the personality
- Sexuality and spiritual growth
- Psychological needs of director and directee
- The Holy Spirit in Christian life
- Morality and spiritual direction
- Mystical experience
- Denominational background and spirituality
- Grieving and healing
- Sources and transformation of the will
- Spiritual disciplines
- The sacrament of reconciliation and spiritual direction
- Group spiritual direction
- Spirituality and the arts

This array of subject matter was further enhanced by the core courses in Christian spirituality that students were required to take.

The creators of the program had sought to answer the question: What would a good spiritual director need to know and be able to do? Designing such a comprehensive graduate-level program with few previous models to build upon was a monumental undertaking. As Alan Jones acknowledged many years later, “When I founded the Center for Christian Spirituality I was filled with enthusiasm but was largely out of my depth.”^[1] In the late 1970s he and Rachel Hosmer and Mary Coelho began with what they already knew about historic Christian spirituality and depth psychology. Jones and Hosmer had been teaching academic courses in Christian spirituality and published a book called *Living in the Spirit* for the Episcopal Church’s Teaching Series.^[2] Coelho had studied Jungian psychology and written a thesis in the Department of Religion and Psychiatry at Union Theological Seminary and was co-authoring a book to be titled *Writings on Spiritual Direction by Great Christian Masters*.^[3]

Historically, spiritual directors often learned how to offer spiritual direction by meeting with their own directors and following (or modifying!) those examples. Because learning from experience is at least as important for this ministry as acquiring intellectual knowledge, students in General’s program were required to find and work with four spiritual directees under supervision. Other experiential elements in the program were weekly instruction and practice in prayer and meditation; group work for personal development; and a retreat at a monastic guest house each term. Expectations for entering the program included being at least thirty years of age, having at least ten years of adult experience in the Church, and having one’s own spiritual director.

1 Alan Jones, “Margaret Guenther—In Memoriam—A Personal Testimony: The Gracious Gift of Presence,” December 2016.

2 Rachel Hosmer and Alan Jones, *Living in the Spirit* (New York: Seabury Press, 1979).

3 *Writings on Spiritual Direction by Great Christian Masters*, ed. Jerome M. Neufelder and Mary C. Coelho (New York: Seabury Press, 1982).

To make spiritual direction more accessible to students in the program and to the rest of the seminary, members of nearby Anglican religious orders were engaged to offer direction at the seminary on a regular basis. As Dean Craig Anderson later observed in a 1996 letter to the Rev. Brother Douglas Brown of the Order of the Holy Cross:

This ministry has long been an integral part of a life at General, where—as in any seminary—it is all too easy to be caught up in a crowded schedule and academic demands. By providing our busy students and their families with an opportunity to reflect on why they are here and whom they really serve, you and your colleagues are contributing immensely to the quality of our spiritual life. (Appendix 23)

The roster of visiting directors that year also included The Rev. Brother Clark Berge of the Society of St. Francis, Sister Cornelia Ransom of the Order of St. Helena, and Sister Mary Christabel of the Community of the Holy Spirit.

Administration of the Center

In March 1981 Alan Jones addressed a memo to Dean James Fenhagen that included three organizational charts illustrating a proposal for future administration of the Center for Christian Spirituality (Appendix 15). In the first chart, titled “Existing Structure,” Jones was listed as Director of the Center, reporting to the Dean’s Committee for the Center and for Continuing Education. The Existing Structure chart also showed that there were two part-time Associate Directors (Mary Coelho and Nancy Roth), an administrative assistant (Connie McPherson), and two co-op assistants working for the Center. The next two charts, outlining proposed changes for September 1981 and beyond, listed Jones as Chairman of the Dean’s Committee, Nancy Roth as part-time Director of the Center, Mary Coelho

as part-time Associate Director, and Connie McPherson as full-time administrative assistant, to be aided by a full-time clerk typist and co-op workers.

We found no indication in the archives that these proposed modifications were implemented. By 1983 Coelho was pursuing a Ph.D. in historical theology at Fordham University, and in a November 1983 letter to SAG students, Jones announced that “Mary Coelho has left her post of co-director after five years of devoted and inspired work. Our gratitude and affection for her are great.” He also announced that Margaret Guenther, “some-time university lecturer in German and M.Div. from General, has joined the Center as program coordinator.” (Appendix 16)

Margaret Guenther

Margaret Guenther came to General as a student in 1979 to prepare for ordination to the Episcopal priesthood. In her pre-seminary days she had earned a Ph.D. in German Language and Literature from Radcliffe (Harvard) and taught at George Washington University.

As Guenther explained in a video interview decades later, during her student years at General Alan Jones helped her name her gift for spiritual direction and began to send other students to her for direction.^[4] After she received her M.Div. in 1983 she undertook administrative work at the Center and soon would be ordained to the priesthood. When Jones left General in 1985 to become Dean of Grace Cathedral in San Francisco, Guenther became Acting Director of the Center and Adjunct Instructor in Spirituality. She was named Director of the Center the following year and in 1989 became a full-time faculty member in Ascetical Theology.

4 “SDI Learns from...Rev. Margaret Guenther and Christopher McCauley,” <https://www.youtube.com/watch?v=fxNyTf91f2c> - February 28, 2011 (accessed May 9, 2022).

The structure and content of the original spiritual direction program evidently worked so well that it remained almost unchanged for eight years. In 1987 the Center's Advisory Committee undertook a thorough review of the program. They observed that:

Both TAG and SAG are four-semester programs, almost identical in content and purpose. The dynamic of the two programs is, however, very different. The pace in TAG is (relatively) leisurely, with weekly meetings extended over two academic years. SAG is an intense residential experience; it is a standing joke that no one realizes what happened until October. ("The Four-Semester Plan," Appendix 17)

At that point the original structure was retained but the subject matter was modified for "a somewhat broader thematic approach" (Appendix 17).

An interesting point of discussion in this review process came from the Rev. Henri J. M. Nouwen, the well-known Dutch Roman Catholic priest, professor, writer, and theologian, who evidently was a member of the Center's Advisory Committee. He was unable to attend the March 19, 1987, meeting but sent a statement of his thoughts about the agenda topics. The committee's reflections about his statement were recorded in the meeting minutes:

Henri Nouwen's statement included the warning that spiritual direction can run the risk of becoming Jungianised and called for the Center's programs to be Jesus-centered and prayer-centered.... It was noted that Jung, more than any other psychologist, has helped to open up the spiritual realm for many people but that his language, while sounding theological, is really psychological. (Appendix 18)

Nouwen also gave consent for his comments to be included in the Center newsletter. (Appendix 19)

The course contents and reading lists continued to be based in Christian spirituality and topics in psychology. For example, the bookstore list for Guenther's core course on Retreats/Quiet Days/Meditations for Michaelmas Term 1989 included a rich array of prayer classics (Appendix 20). The syllabus for Guenther's core course titled "Spiritual Direction and Directions" for Easter Term 1992 offered these class session topics:

- What is Spiritual Direction?
- Exploring the Covenant; Our Commitment to Self-Knowledge
- Tools of the Trade: Verbatims and Role Play
- What Happens in Spiritual Direction: Practice and Pitfalls
- The Classical Vision: From Desert Father to Dostoyevsky
- The Classical Vision: Aelred and the Cloud [of Unknowing]
- The Sacrament of Reconciliation
- Jungian Typology and Spiritual Direction
- Spirituality and Sexuality
- Spiritual Direction with Survivors of Abuse
- One Model: Spiritual Direction as Hospitality
- The Charge of Elitism: The Ministry of Spiritual Direction in a Suffering World

(Appendix 21)

Between 1987 and 1992 the average annual number of inquiries about the program was 138, and the average number of new students enrolled per year was eleven.

In 1992 Guenther's first book, *Holy Listening: The Art of Spiritual Direction*, was published by Cowley Publications. In it she offered metaphors of spiritual directors as hosts, as good teachers, and as midwives to the soul. She wrote of the spiritual director as an *amateur* in the original sense of the word: "one who loves, loves the art that she serves, loves and prays for the people who trust her, loves the Holy Spirit who is the true director in this

strange ministry called spiritual direction.”^[5] She included a chapter on women and spiritual direction, and she wrote in a down-to-earth, distinctly female voice: “I can write only from my own perspective. First and foremost, this is the perspective of a woman, a woman who has been married for over three decades and who has borne and reared children.”^[6]

In the book Guenther described her ministry in ways that might make a reader feel as if they were sitting with her in the office she occupied on the second floor of the West Building. Many graduates of the program over the years have remarked that *Holy Listening* was what first attracted them to the ministry of spiritual direction.

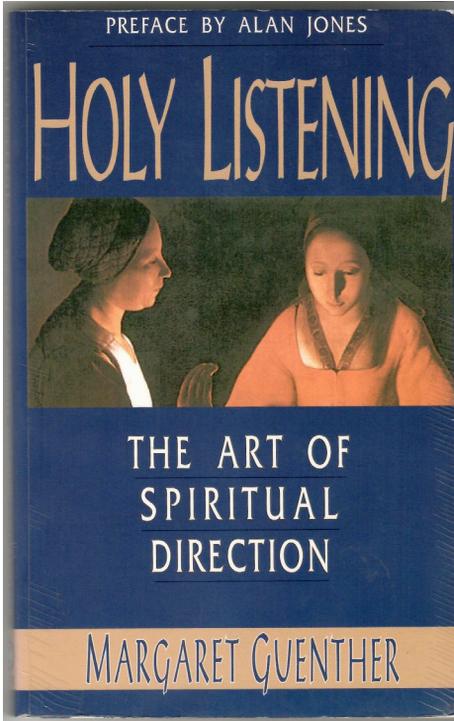
By 1994 the Center’s newsletter for supporters and participants was called Center Spirit. In its second (Pentecost) issue Guenther reported that the Rev. William Doubleday, Professor of Pastoral Theology, had served as Acting Director of the Center during Michaelmas Term 1993. She had been on sabbatical to write her second book, *Toward Holy Ground: Spiritual Directions for the Second Half of Life*. In the newsletter she remarked that the Center’s kitchen had once been the seminary nurse’s office, and she described the experience of working with a tight program budget as similar to the process of stretching dough to make strudel, concluding that “I’m not a professional fundraiser, but just a spiritual Strudel stretcher” (Appendix 22).

Enrollment figures for Thursdays at General and Summers at General during the 1990s showed substantial participation. When the program began, a full class cohort was considered to be twelve. But during the period from 1992 to 1997, the mean enrollment in Thursdays at General was almost twenty. In a typical year, five students in the program were working toward the S.T.M. and four or five for the M.A.; eight were non-degree, and one or two were pursuing the M.Div. For

5 Margaret Guenther, *Holy Listening* (Cambridge, MA: Cowley Publications, 1992), 1.

6 Guenther, *Holy Listening*, 4.

Summers at General, the mean enrollment was twenty-nine, typically with ten S.T.M. students, ten or eleven M.A. students, and nine non-degree students (Appendix 24).



Guenther's book, Holy Listening: The Art of Spiritual Direction.

The General Seminary 1996–97 Catalog includes a description of the program at that time as well as a brief reflection by Guenther about spirituality at General. (Appendix 25)

Reexamining Mission and Priorities

In June 1997 Guenther retired from General to write more books, give retreats and lectures, and serve as Associate Rector of St. Columba's Church in Washington, DC. In advance of her departure the faculty of General "undertook a search

process which ultimately did not produce a new Director” for the Center (Appendix 26). William (Bill) Doubleday, who had served as Acting Director during Guenther’s 1993 sabbatical and at other times as a small-group leader in the program, once again became Acting Director.

In Michaelmas (Fall) 1997, Doubleday and the Rev. Dr. John Koenig, Sub-Dean for Academic Affairs, invited students and faculty to share their perspectives, suggestions, hopes, and concerns about the Center as plans got under way for its future. They noted that in addition to running Thursdays at General and Summers at General, a Center leader’s function also included managing spiritual direction resources for the seminary community and offering workshops, prayer groups and special events. The two previous Directors’ roles had been to administer the spiritual direction programs, teach courses, publish books and articles about spirituality and spiritual direction, serve on the Admissions Committee, and offer spiritual leadership and teaching to the wider church. The memo posed an extensive list of questions about future roles and directions of the Center and its leadership (Appendix 26).

Not long thereafter, Doubleday and Acting Assistant Director Gayle Greene Watkins issued a four-page document to an unnamed audience (presumably current students and faculty) that apparently listed the responses they had received about the vision for the Center and desirable qualities of a future Director. A few of the responses are quoted below:

“A person of deep prayer who can teach us something about that. Someone strong and intentional with God. Someone rooted in the world and the world’s experience. Someone familiar with contemporary issues of spirituality, reconciliation and societal questions.”

“There is always tension between the academic and the experiential. The safer way to go is the academic but the search process needs to come out from behind the book and pay at-

tention to the person. The center and the seminary is a series of circles. Will the director stand in the circle or out of the circle?"

"The GTS vision has been to prepare priests for parish work. The Center should be deeply included in the community. The MDiv students need this."

"God is giving us another opportunity to do this the right way this time. Do all questions need to be answered and defined. Perhaps we could learn to live with chaos and find it exciting. An earth mother/earth father in this place. The seminary could be a lotus flower with the West Building in the Center."
(Appendix 27)

Other responses pointed out the challenges of conducting a search for a Director when the seminary was also in the process of searching for a new Dean whose disposition toward the Center could not yet be known.

The following month Doubleday and Greene Watkins sent a letter to present and past program participants and other friends of the Center. It included the new job description for Center Director that had been issued by Sub-Dean Koenig (Appendix 28).

Thursdays at General

The Thursdays version of the spiritual direction program extended over four academic terms. Each term included thirteen Thursdays and a weekend retreat.

Thursday Schedule

8:00	Morning Prayer/Eucharist in the chapel with the seminary community (optional)
9:00-9:20	Prayer and meditation
9:30-10:45	Practicum seminar
10:45-11:00	Break

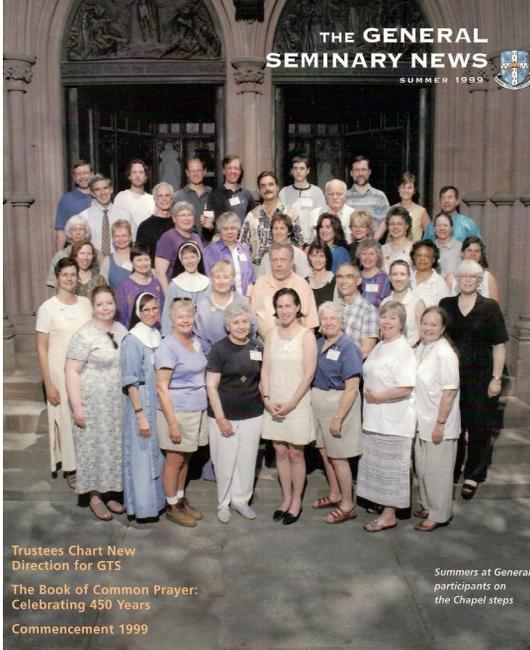
11:00–12:00	Small groups
12:00–1:30	Free time (lunch in refectory, individual supervision, prayer partners, staff meetings, etc.)
1:30–3:00	Personal and group development
3:10–5:00	Academic courses

Summers at General

The Summers format was offered in three-week intensive sessions taken over four consecutive summers. Although in-person attendance was brief, participants did preparatory reading in advance of the session and wrote papers in the three months following it. They also were responsible for self-directed programs throughout the year.

Daily Schedule

7:00	Morning prayer (optional)
7:30	Prayer and meditation, with Eucharist twice weekly
8:15	Breakfast
9:00–11:00	Academic courses
11:15–12:15	Small groups
12:30–2:30	Free time
2:30–3:30	Practicum lecture and discussion
4:00–5:30	Personal and group development
6:30	Dinner
9:00	Compline (optional)



The Summer 1999 cover of General Seminary News, featuring SAG faculty and students.

CHAPTER 4

New Century, New Approaches

By the 1990s, public attention and awareness in the United States and elsewhere was directed increasingly to situations where practitioners in various helping relationships (e.g., clergy, counselors, medical professionals, teachers, youth workers) violated appropriate boundaries and committed abuse. Lawsuits were filed, sizable judgments were awarded, and news media reported details. These concerns found their way into the spiritual direction community as well.

New Direction, New Director

The ministry of spiritual direction has never been regulated by any licensing, certification, qualification, accountability, or professional organization standards. Anyone can describe themselves as a spiritual director and offer spiritual direction as they see fit. In 1992, noting the absence of widely articulated standards of ethics for spiritual directors, a group of spiritual guides and psychotherapists at the Center for Sacred Psychology in Los Angeles, California, developed and published a comprehensive, thoughtful set of ethical guidelines. Once it became available, *A Code of Ethics for Spiritual Directors*^[1] was studied and used by all spiritual direction students at General.

1 Thomas M. Hedberg and Betsy Caprio and the Staff of the Center for Sacred Psychology, *A Code of Ethics for Spiritual Directors*, Revised

By 1999 the General Seminary leadership was worried about litigation risks posed by a program that was preparing students to offer spiritual direction in one-to-one situations that could seem like counseling. As a result of that concern, a decision was made to discontinue the spiritual direction training aspect of the program and instead offer degrees in “Christian Spirituality.”

Center Director William Doubleday began working on a revised curriculum in early 2000, and implementation of the change began later that year. Students already in Thursdays at General and Summers at General were able to complete their programs, but new students were admitted to degree and certificate programs for the academic study of Christian spirituality rather than spiritual direction.

The 2000–2001 catalog described this substantially revised approach in language that emphasized an intention to serve the needs of a wider audience:

During much of its history, the Center for Christian Spirituality has had a particular focus on the training of spiritual directors. More recently, recognizing the mission and ministry needs of the Church, the Center has expanded its vision and programs to encompass a wide array of aspects of spirituality in the Church and the world today. The Center’s programs are of potential interest to clergy, counselors, spiritual directors, adult educators, journalists and writers, and other individuals interested in Christian spirituality or in experiences of Christian formation.

Individuals may participate in the programs of the Center in a number of ways:

1. They may apply for admission to one of the Center’s Certificate or degree programs.
2. They may take occasional seminary courses under the auspices of the Center.
3. They may attend special events sponsored by the Center.

The Center for Christian Spirituality offers:

1. A four semester Certificate of Study in Christian Spirituality.
2. A forty credit M.A. in Christian Spirituality (*see page 24*).
3. An S.T.M. in Christian Spirituality for holders of an M.Div. or equivalent degree (*see page 26*).

*Description
of the Center
from the
2000–2001
GTS course
catalog.*

Edition (Pecos, NM: Dove Publications, 1992). This publication is currently out of print but is reprinted in Anne Silver, *Trustworthy Connections* (Cowley Publications, 2004) as an appendix.

Under the new format, instead of going through the program along with a cohort, students chose according to their interests from a variety of Christian spirituality (“Ascetical Theology”) courses. Offerings for that first year were:

- Introduction to Christian Spirituality
- Julian of Norwich
- Discernment
- Care of the Soul Through the Life Cycle
- The Spiritual Autobiography
- Christian Spiritual Practice
- Spirituality, Religion, and American Culture: 1945 to the Present
- Retreats, Quiet Days, and Meditations

M.A. students also were required to complete courses in scripture, theology, Church history, and pastoral care.

Leadership changes were taking place at that time as well. As Doubleday prepared to return to his position as full-time Professor of Pastoral Theology at General, the seminary undertook a nationwide search for a new director. By Easter (Spring) Term 2001 a field of nineteen well-qualified applicants had been narrowed to three. Each finalist made a presentation to Doubleday’s “Care of the Soul Through the Life Cycle” class during a visit to the seminary.

In July 2001 the Rev. Dr. Jonathan Linman, a Lutheran pastor with M.A. and Ph.D. degrees from Duquesne University’s program in formative spirituality, came to General as the fourth Director of the Center and an Assistant Professor of Ascetical Theology.

The new Christian Spirituality program included courses designed to teach students about spiritual direction without explicitly training them to offer it. For example, Linman gave the following course:

AT106/506: Theories and Dynamics of Individual and Group Spiritual Direction

This course will focus on developing an understanding of the structures and dynamics of spiritual direction (individual and group) in conversation with various insights from the human sciences. Attention will be given to increasing the spiritual director's self-awareness for the sake of a healthy exchange between the director and the one receiving direction. Students will also be encouraged to reflect on the specific dynamics which are unique to their contexts for spiritual direction ministry. (General Seminary 2001-2002 Catalog, 35)

A strong emphasis on learning and sharing spiritual practices also emerged. The following course, by Dr. Elisabeth Koenig, Professor of Ascetical Theology, is an example:

AT117/517: Christian Spiritual Practice

An introduction to Christian spirituality as the integration of theological understanding, faith, and practice. We will study classical texts, traditions, and models for guiding others in long-term transformative practice, especially the Jesus Prayer, Centering Prayer, and Lectio Divina. Emphasis placed on conscious embodiment, forgiveness, and the social-redemptive value of ongoing spiritual practice. (General Seminary 2001-2002 Catalog, 35)

The Spiritual Direction Program Recreated

In the years following the transition to the Christian Spirituality format, many students and prospective students continued to express interest in being prepared to be spiritual directors. The Center's reputation for offering an academically grounded spiritual direction program was widespread, and it was attractive not only to clergy but also to laypeople who wished to pursue a theological education and be formed for a spiritual ministry.

In response, the Center established a relationship with the Shalem Institute for Spiritual Formation in Bethesda, Maryland, which offered one of the nation's oldest non-credit spiritual direction certificate programs. Christian Spirituality students who completed Shalem's Spiritual Guidance Program could receive nine credits toward their degree at General. Later a similar arrangement involving the individual spiritual direction sequence at Fordham University in the Bronx, New York, was added. However, logistical challenges (e.g., participating in a lengthy, intensive, geographically distant program while also pursuing studies at General) tended to discourage students from choosing those options.

In 2006, for the Center's thirtieth anniversary, Linman convened a day-long consultative event to consider the Center's mission, programs, and future. Participants were drawn from faculty, staff, graduates, and trustees of General, as well as several community members who had been involved in Center events. Significant outcomes of this meeting included recommendations to:

- retain the Center's distinctively Christian focus (rather than trying to adopt an interfaith focus);
- restore experiential learning about spiritual direction to the curriculum; and
- create an advisory group to assist the Center faculty and staff in moving forward.

The proposed new spiritual direction curriculum was described as:

Core practicums with integrative/experiential focus (such as individual direction, group guidance, parish spirituality, liturgical spirituality, or contemplative prayer) alongside solid academic course work in the theological, biblical and historical dimensions of Christian spirituality. (Report of Consultative Event, May 15, 2006 – Appendix 29)

The report which was submitted to the seminary's Board of Trustees is in Appendix 29.

The resulting advisory group consisted of Linman; the seminary's Dean and Sub-Dean (the Very Rev. Ward Ewing, the Rev. Dr. Titus Presler); three faculty members (Dr. Elisabeth Koenig, the Rev. Dr. John Koenig, the Rev. Dr. Mitties DeChamplain); Center program coordinator/alumnus James Murphy; four other alums (the Rev. Theodora Brooks, BJ Katen-Narvell, Dr. Anne Silver, the Rt. Rev. Andrew St. John), a trustee (Juli Towell), and a friend of the Center (the Rev. Cecily Broderick y Guerra).

The advisory group promptly began work on the new spiritual direction program. In the proposal drafted in 2007, they noted that:

Seven years into the discontinuation of the program in Spiritual Direction, CCS still receives inquiries about this program. ...

This proposal represents a return to the practicum based pedagogy that CCS has been well-known for, with an emphasis on leadership for ministries of Spiritual Direction. (Proposal for CCS Curricular Revision, February 2007 – Appendix 30)

The complete proposal is in Appendix 30.

A smaller group (Linman, Elisabeth Koenig, Silver) took on the task of designing the practicum and supervision courses. The Rev. Dr. David Keller, co-founder of the Contemplative

Ministry Project and former steward of the Episcopal House of Prayer at St. John's Benedictine Abbey in Collegeville, Minnesota, also accepted an invitation to share his expertise. This team's work included extensive research about what to call the program and how best to structure experiential learning and supervision according to current standards. Program titles such as Spiritual Guidance, Spiritual Formation, and Spiritual Companionship were considered, but the original term, Spiritual Direction, was chosen by the advisory group because:

Spiritual Direction persists as the recognizable designation for the kinds of educational programs CCS would undertake.... Anecdotal research reveals that most training/formation programs in the United States use the term Spiritual Direction to refer to their educational focus, even when training is more expansive than individual, one-on-one spiritual guidance models and methods. (Appendix 30)

By the target date in 2008, the new Certificate of Study in Spiritual Direction, Master of Arts (M.A.) in Spiritual Direction, and Master of Sacred Theology (S.T.M.) in Spiritual Direction programs were ready to be launched. The 2007-2008 catalog included this notice:

New Program in Spiritual Direction

Combining together the best of theory and practice, the Center for Christian Spirituality anticipates the introduction in Michaelmas (Fall) 2008 of a new practicum-based teaching method to serve as education for formation in the varied ministries of Spiritual Direction. The new program will feature courses in individual direction, group guidance, and other methods and models. The Center will offer several practicums as the core curriculum, to which students will add elective courses in ascetical theology.

Clergy and lay people are encouraged to take part in this exciting program which will feature classes given at alternative times and formats, such as evenings, Saturdays and intensive short courses. Please watch our website and upcoming brochures for more information. (General Seminary 2007–2008 Catalog)

Care was taken to address concerns about soundness and safety in the program. The learning outcomes and cautions were presented in the 2008–2009 catalog:

Consistent with the criteria for assessment established by the Association of Theological Schools, the Center's learning outcomes for programs in Spiritual Direction focus on four dimensions:

- 1) acquisition of knowledge related to the history, theology, theory and practice of Spiritual Direction, complemented by coursework in Ascetical Theology and other theological disciplines;
- 2) formation of persons of mature faith, a foundation for any engagement in ministry of Spiritual Direction;
- 3) development of skills for ministries of Spiritual Direction;
- 4) application of knowledge and leadership skills to the particular contexts in which students will serve.

While the Center's education and formation programs prepare students for ministries of Spiritual Direction, the Center does not purport to train students for licensure or certification (such credentials currently do not exist within the field of Spiritual Direction). Moreover, the Center's programs do not prepare students for any form of licensed counseling, though its programs may serve to complement and enrich those who are already so licensed and/or certified.

(General Seminary 2008–2009 Catalog – Appendix 31)

The new program incorporated elements of both the original format and the Christian Spirituality format. Rather than attending with a two-year Thursdays or four-year Summers cohort, students could take courses part time or full time throughout the year. Based on their vocational interests and scheduling needs, they could make choices within several categories:

- core practicums in individual and group spiritual direction,
- practicums about spiritual practices and applications,
- supervision modules and requirements, and
- academic courses.

As had always been the case, all spiritual direction students received essential academic grounding from the “Christian Spirituality: Theological Foundations and Social Implications” course.

In keeping with what was understood about spiritual direction at the time, the original program that began in 1979 had focused primarily on one-to-one direction and drew substantially upon Jungian depth psychology. This twenty-first century version of spiritual direction training was geared more toward wider (e.g., congregational, community) applications and emphasized group processes, spiritual practices, and newly delineated ethical guidelines. Students in other programs at General were also encouraged to take spiritual direction courses to enrich their formation for ministry; for example, M.Div. students could learn new approaches to group work in the Group Spiritual Guidance Practicum. Students not pursuing degrees at General could also enroll in practicums with faculty permission.

Practicum offerings for the program’s first year are listed below; see Appendix 31 for course descriptions.

- Individual Spiritual Direction (core)
- Group Spiritual Guidance (core)
- Lectio Divina Practicum
- Contemplative Prayer Practicum

- Retreats and Quiet Days Leadership
- Liturgical Spirituality Practicum
- Congregational Spirituality Practicum

The Kay Butler Gill Lecture in Christian Spirituality

Meanwhile, the Center for Christian Spirituality continued to host a variety of programs for the seminary and wider community. Notable among these offerings was the Kay Butler Gill Lecture in Christian Spirituality. Begun in 2003 as the Annual Lecture in Christian Spirituality, it became one of General Seminary's two endowed lectures.

Kay Butler Gill, wife of the Rev. Jim Gill '54, attended Summers at General from 1987 to 1992 to prepare for a second career as a spiritual director and retreat leader in the Episcopal Diocese of Maine. When Kay Gill died in 2008, the Center received from her estate a generous bequest that continues to be used to bring eminent scholars and teachers to lecture at the seminary annually or every other year. Lecturers and topics as of this writing are listed below.

Christian Spirituality Lecturers and Topics

As the "Annual Lecture in Christian Spirituality":

- | | |
|------|---|
| 2003 | Sandra Schneiders, "Embodying the Word: The Role of Interpretation in Biblical Spirituality" |
| 2004 | Martin Smith, "Spiritual Resources for the Future: Facing the Challenges of Crossing the Postmodern Divide" |
| 2005 | Tilden Edwards, "Learning and Living with the Mind in the Heart " |

- 2006 Roberta Bondi, "Life in a Hazelnut: Julian of Norwich"
- 2007 Alan Jones, "The Loss of the Good of Intellect: Spirituality in the Academy "
- 2008 Margaret Guenther, "The Cure of Souls: The Place of Spiritual Direction in Theological Education"

As the "Kay Butler Gill Lecture in Christian Spirituality":

- 2010 Janet Ruffing, "Love Mysticism: Relic or Contemporary Reality?"
- 2011 Robin Jensen, "Training the Heart to See: The Epiphanic Nature of the Visual Arts"
- 2012 John Philip Newell, "A New Harmony: The Spirit, the Earth, and the Human Soul"
- 2013 James Martin, SJ, "Laughing With the Saints: Joy, Humor and Laughter in the Spiritual Life"
- 2014 Steven Charleston, "OMG: Spirituality in the Digital Age"
- 2016 John A. McGuckin, "The Jesus Prayer: From Desert Contemplatives to Modern Urban Spirituality"
- 2018 Chris Heuertz, "Contemplative Activism: Sustainable Spirituality and Social Justice"
- 2019 Westina Matthews, "Saving Grace: Reflecting on Faith and Reconnection"

More New Developments

Jonathan Linman left General in 2009 to become the Bishop's Assistant for Faith and Leadership Formation for the Metropolitan New York Synod of the Evangelical Lutheran Church in America (ELCA). The Rev. K. Jeanne Person (S.T.M. '00) succeeded him as Director of the Center, bringing with her a background in journalism and finance as well as Episcopal parish ministry.

Under Person's leadership, the role of the Center continued to be thoughtfully considered. In October 2011 the Center's advisory group released a document titled "Affirming the Value of the Center for Christian Spirituality: A Statement of the Center's Advisory Group."

For several years, the CCS has been served by an Advisory Group comprising faculty, graduates of the seminary, and area spiritual directors who meet three or four times each academic year for idea-sharing and envisioning regarding CCS courses, programs and leadership. With the seminary experiencing historic change, the Advisory Group also has recently addressed the big-picture question of whether both the programs of the CCS and its structure within the seminary's administration remain of value to the seminary's mission. This brief statement aims to express the Advisory Group's opinion that the CCS, as a named learning center with dedicated leadership, continues to contribute to the seminary's academic life and good reputation and helps the seminary attract new students. (Appendix 32)

The complete document, including observations related to the Center's integration into academic life, affirmation of lay ministry, attracting new students, and the functions of a director, is in Appendix 32.

As described in the Introduction to this book, Person was responsible for the 2012 decision to have the Center's documents preserved in the library's archives. Major innovations

she initiated included: an arrangement that enabled students to earn the M.Div. degree and the Certificate in Spiritual Direction simultaneously; the creation of a Certificate program in Spiritual Guidance of Children that attracted participants from many parts of the United States; and a partnership with the Episcopal Service Corps/New York Intern Program that enabled the young-adult interns to receive spiritual direction from advanced students in General's program.

When Person left General at the end of 2013 to serve the Episcopal Diocese of New York as Canon for Pastoral Care, the Rev. Dr. Clair McPherson (M.Div '82) took on the role of Director of the Center in addition to his responsibilities as Professor of Ascetical Theology. By that time, he was the only full-time faculty member teaching spiritual direction courses; the rest were taught by adjuncts. As a noted scholar in early medieval studies, he offered courses such as "Introduction to Christian Spirituality," "Icons and Saints: Byzantine Spirituality," "Angels and Demons," "Classical Anglican Spirituality," "Wandering for the Love of God: Early Medieval Spirituality," and "The Art of Meditation." His courses served as a substantial academic backbone for the Certificate, M.A., and S.T.M. in Spiritual Direction.

In September 2014 the seminary experienced a period of major upheaval as many of the full-time faculty entered into a labor dispute that curtailed the employment of most of them. By the end of that year, McPherson's academic responsibilities at General prevented him from continuing to administer the Center as well. In January 2015, Dr. Anne Silver (M.A. in S.D. '02 from Thursdays at General), a former community college counselor who had been teaching as an adjunct at General since 2007, became the first layperson to direct the Center. Continuing as a part-time employee of the seminary, she taught two or three courses per year in addition to being in charge of the Center. The rest of the courses in the spiritual direction program were taught by McPherson and several adjuncts.

Silver was the author of *Trustworthy Connections: Interpersonal Issues in Spiritual Direction*.^[2] Twentieth-century literature on spiritual direction tended to focus primarily on the prayerful, contemplative, and theological aspects of this ministry. *Trustworthy Connections* was among the first books to address more down-to-earth questions, with chapters about relationship concerns such as covenants, dual relationships, attraction, the urge to “fix” directees, ethical decision making, and self-care, as well as practical concerns such as the meeting environment, payment, making referrals, and what directees might expect. Case examples were included in each chapter and *A Code of Ethics for Spiritual Directors* from the Center for Sacred Psychology^[3] and Spiritual Directors International’s *Guidelines for Ethical Conduct*^[4] were reprinted in the book as appendices.

Despite budget constraints, the Center continued to host retreats, quiet days, topical workshops, and the visiting directors who came to the seminary to meet with students, faculty, and staff. The seminary also renewed a connection with Holy Cross Monastery, a monastic community of men in West Park, New York.

Spiritual direction faculty and students have always been interested in improving ways to offer this ministry. In 2012 Lindsay Boyer (S.T.M in S.D. ‘02 from Summers at General) was invited to speak to Silver’s Group Spiritual Guidance class on the topic of spiritual direction at a distance. Boyer was leading a spiritual direction group using Skype, a relatively new video messaging platform, in place of meeting in person. The meetings followed the model for group spiritual guidance developed

2 Anne Winchell Silver, *Trustworthy Connections* (Cambridge, MA: Cowley Publications, 2004).

3 Hedberg and Caprio, *Code of Ethics for Spiritual Directors*.

4 SDI, *Guidelines for Ethical Conduct* (Seattle, WA: Spiritual Directors International, 2000). Most recent edition of Guidelines is at <https://www.sdicompanions.org/media/guidelines-for-ethical-conduct> (accessed May 4, 2022).



Jeanne Person, Jonathan Linman, and Anne Silver at memorial for Margaret Guenther in 2017

by the Shalem Institute, including the use of contemplative silence and prayer as well as discussion.

Spiritual direction via written correspondence has a long and respected history, and communication by telephone and email increased access to spiritual direction by the late twentieth century. However, in 2012, using videoconferencing for any form of spiritual direction was quite unusual and often posed technical challenges. But Boyer's group continued to attract interest, and later that year she presented a webinar on "Skype and Spiritual Direction" for General's new Digital Formation Program. The following year she offered the first practicum course on "Spiritual Companionship and Digital Media" at General.

On her website, "Spirituality for Questioning Minds," Boyer explained that:

Video meetings have the potential to meet many people's needs. Those who find digital groups helpful or even preferable

include contemplatives who have trouble finding a local group with which to practice; introverts who feel more comfortable meeting from their own homes; groups in churches who want to try contemplative prayer but don't have a leader; those who for health, childcare or other reasons have difficulty leaving their homes. ... Facebook, email, and telephone conferencing as well as video are being used for prayer in profound and exciting ways.^[5]

When, in early 2020, restrictions necessitated by the COVID-19 pandemic made it difficult or impossible for people to meet in person, such approaches became suddenly and surprisingly essential. When instruction at the seminary had to pivot to remote learning via Zoom, it was reassuring and helpful to know that spiritual direction at a distance had already been tried and was developing. As of this writing, many of General's spiritual direction courses continue to be taught via Zoom. Using this medium has significantly increased accessibility for students whose attendance would otherwise be difficult or impossible due to geographic, medical, or mobility factors.

5 Lindsay Boyer, "Online Spiritual Encounter," *Spirituality for Questioning Minds*, Accessed May 6, 2022. <https://www.lindsayboyer.com/spiritual-direction-by-video>.

CHAPTER 5

Present and Future

The ancient practice of spiritual direction continues to evolve. Once the province of fourth-century desert monastics and medieval Christian confessors, it has expanded to include other traditions, populations, and approaches.

Spiritual Direction, Old and New

At the time General Seminary's Center for Christian Spirituality was established, spiritual direction was a little-known ministry offered mostly by and for members of Roman Catholic and Eastern Orthodox religious communities and clergy. Today, many laypeople, Protestants, evangelicals, Cursillo Movement participants, non-Christians, and people unaffiliated with organized religion are among those experiencing and offering spiritual direction.

In the twentieth century, spiritual direction was considered to be a gift or charism—a quiet, Spirit-led, non-professional, usually unpaid, somewhat mysterious process. In *Holy Listening* Margaret Guenther characterized herself as “an amateur” who offered “a strange ministry, often exercised in the cracks, intruding itself into the practicalities of parish administration or sermon-writing or teaching.”^[1] Describing her role when meeting with a directee, she wrote:

1 Guenther, *Holy Listening*, 1.

I am not the star or even a major player, but rather . . . both of us are waiting upon the action of the Holy Spirit. . . . It's not a performance and certainly no feat of professional bravura. It's just sitting there in my quite comfortable chair, with no expectations and no agenda, and doing my best to honor the person in the other chair.^[2]

Some aspects of this “amateur” calling have changed in recent years. Especially, as more people who are not clergy or members of religious orders become interested in being spiritual directors, questions of professionalization, credentialing, payment, and institutional support have arisen.

Spiritual Directors International (SDI)^[3] was founded in 1990 as a global, ecumenical organization to help spiritual directors and others interested in spiritual care to connect with each other and learn through conferences, symposia, publications, and educational events.^[4] Early in SDI's history the question of certification of spiritual directors arose.^[5] In light of the widely diverse understandings of what spiritual direction is and how directors ought to be prepared, SDI ultimately opted instead to develop guidelines for ethical conduct.^[6] Spiritual direction continues to be a vocation that is open to anyone to pursue without requirements for formal training, certification, or affiliation with a religious organization.

2 Margaret Guenther, *Notes from a Sojourner* (New York: Church Publishing, 2002), 115–116.

3 <https://www.sdicompanions.org>.

4 Spiritual Directors International, “Our History,” SDI Companions, Accessed May 4, 2022. <https://www.sdicompanions.org/about/history-of-sdi/>

5 Carol Ludwig, “A Brief History of Spiritual Directors International, Part II.” *Presence*, 8 no. 2 (June 2002): 21–29.

6 Spiritual Directors International. *Guidelines for Ethical Conduct*. Seattle, WA: Spiritual Directors International, 2000. Most recent edition of the Guidelines is at <https://www.sdicompanions.org/media/guidelines-for-ethical-conduct> (accessed May 4, 2022).

SDI's current explanation of the nature of spiritual direction is presented at <https://www.sdicompanions.org/about/what-is-spiritual-direction-and-companionship/>

A recent *New York Times* article titled "Can Spiritual Directors Help?" provides a glimpse into some ways that spiritual direction is practiced these days.^[7] Featured in the article are the experiences of some people who have sought spiritual direction as well as explanations of what spiritual direction is and is not.

SDI now actively supports professionalization of spiritual direction, and payment for direction now seems to be the norm. In 2018 SDI offered a four-part webinar series on "Making a Living as a Spiritual Director." As indicated in the *Times* article, "fees for spiritual direction typically run on a sliding scale, up to \$150 per 50-minute session."^[8] Books about making a living as a spiritual director include Teresa Blythe's *Spiritual Direction 101: The Basics of Spiritual Guidance*^[9] and Bruce Tallman's *Finding Seekers: How to Develop a Spiritual Direction Practice from Beginning to Full-Time Employment*.^[10] As Blythe put it, spiritual direction "doesn't have to be a side hustle anymore!"^[11]

7 Andrea Cooper, "Can Spiritual Directors Help?," *The New York Times*, January 13, 2021, <https://www.nytimes.com/2021/01/13/style/self-care/spiritual-directors-faith-religion.html>

8 Ibid.

9 Teresa Blythe, *Spiritual Direction 101* (Berkeley, CA: Apocryphile Press, 2018).

10 Bruce Tallman, *Finding Seekers* (Berkeley, CA: Apocryphile Press, 2011).

11 Teresa Blythe, "Making a Living Off of Spiritual Direction." *Spiritual Direction with Teresa Blythe Blog*. Accessed May 4, 2022. <https://teresablythe.net/2019/03/26/making-a-living-off-spiritual-direction/>

Recent Spiritual Direction Courses at General

The 2021–22 academic year at General included spiritual direction courses in three categories: practicums, academic courses, and supervision courses. Practicums included practice-centered basic courses in individual and group spiritual direction as well as specialized topics (e.g., congregational spiritual direction, contemplative spiritual direction, creative prayer leadership, Ignatian spirituality, and visual journaling as spiritual practice). Academic courses included the required “Introduction to Christian Spirituality,” as well as other predominantly academic courses that could be used as practicums by adding a practice component (e.g., a paper or project demonstrating how the knowledge might be applied). In 2021–22 those courses included “Icons and Saints: Byzantine Spirituality,” “A Literary Theology of Children and the Spiritual Senses,” “Wandering for the Love of God: Early Medieval Spirituality,” and “Spirituality in the Time of Jesus.” Supervision courses, offered in six-week and intensive-weekend formats, were designed to model peer group supervision. Descriptions of the 2021–22 courses are in Appendix 33.

The faculty who taught spiritual direction courses represented a diverse range of formation programs and ministry experiences. Except for supervision, these courses were open to students in other programs and non-degree students at General, as well as those from other theological institutions in the New York area. The result was a rich variety of viewpoints from which to learn and benefit.

What’s Next?

By 2021, General’s leadership was considering the possibility of an affiliation with Virginia Theological Seminary (VTS)

in Alexandria, Virginia. Founded in 1823, VTS is the largest of the accredited seminaries in the Episcopal Church.

In April 2022, as plans for affiliation developed, admission to the spiritual direction degree and certificate programs for the following year was halted. As General's Acting Dean and President Michael DeLashmutt explained to inquirers:

General Seminary is currently in the process of discerning an institutional affiliation with Virginia Theological Seminary. This will create a number of exciting opportunities for current and future students at both institutions. At this time, in light of this emerging affiliation, General is pausing recruitment to its STM, MA and Certificate programs. This pause will give the faculty time to revise these curricula in the coming year. (DeLashmutt, Reply to Inquiries About Admission, gts.populiweb.com)

As of this writing, General and VTS are working on details of the proposed partnership, which will require approval by each institution's trustees, the Association of Theological Schools, and, in July 2022, the 80th General Convention of The Episcopal Church. If the partnership is realized, the future existence, nature, and direction of the Center for Christian Spirituality and the spiritual direction programs will be determined by the faculties of the two seminaries.

Looking over the Center's history from the present vantage point, it is evident that much has been accomplished and much has changed. At various points over the past 46 years, the Center has:

- served as a gathering place for leaders to reflect on and pray about spiritual growth and institutional change in the church;
- created one of the first graduate degree-granting training programs for spiritual directors in the United States;

- recreated the spiritual direction program to better address emerging needs and circumstances;
- made spiritual direction courses more available to students in other programs at General; and
- offered spiritual nourishment to the seminary community and beyond.

The Center's courses, lectures, workshops, retreats, quiet days, prayer groups, and visiting spiritual directors have contributed in often unseen, but nonetheless real, ways to the seminary's mission of "educating and forming lay and ordained leaders for the church in a changing world."^[12] By way of describing the ripple effect that group spiritual direction can have on a congregation, Corinne Ware, a former Seminary of the Southwest faculty member, wrote:

We can also expect that if group participants begin to deepen their own spiritual lives, the life of the church will deepen as well. This does not happen within months; it is, like so many good things, slow and steady. An oven heats rapidly, but even a candle can warm an entire dish if you give it long enough. Authentic spirituality is permeating. The deep connection to God among members of the group will affect the life of the church in subtle but significant ways.^[13]

As part of the thirtieth-anniversary reassessment of the Center's purposes in 2006, the commitment to focus on spirituality from a Christian perspective was reaffirmed. At this Episcopal seminary that is now two centuries old, the Center continues to offer programming and instruction that has grown out of a long history of faith and practice. As Hosmer and Jones wrote of the Christian spiritual path, "This unique way has been en-

12 <https://www.gts.edu/mission-vision>. Accessed May 30, 2022.

13 Corinne Ware, *Connecting to God: Nurturing Spirituality through Small Groups* (Herndon, VA: The Alban Institute, 1997), 98-99.

trusted to us.”^[14] Being grounded in this approach to spiritual formation does not mean being stuck, outdated, exclusive, or arrogant. At this point there are many programs that teach spiritual direction from other perspectives. We can follow the way that we know best, adapt it, and share it while also deeply respecting other paths.

The history of the spiritual direction program at General—created in 1979, discontinued in 1999–2000, and created anew in 2007–2008—indicates that rethinking the program enhanced its development. From the historical review we have just completed, it is evident that important elements of the program have included:

- history and traditions of Christian spirituality and ways of prayer;
- theories of and practice with several approaches for individual and group spiritual direction and guidance;
- understanding how spiritual direction relates to and differs from other types of helping relationships;
- guidelines for ethical conduct, appropriate boundaries, and responsible practice;
- support for personal spiritual development; and
- procedures for obtaining supervision and continuing education after graduation.

We hope to see yet another incarnation of a program to prepare spiritual directors in the seminary of the future.

14 Hosmer and Jones, *Living in the Spirit*, 99.

Afterword

Working With Archives

Archives are quite similar to a living being: they can grow, they can remain the same for years, and each observer can identify something special that another viewer has missed. Archives also reflect the values of a particular institution, and at times, those of the individual archivist. One important feature of archives to consider is what *is not* there in addition to what is. A gap in an archive begs the question that something was not included because it was unimportant, but this idea is built upon the assumption that particular voices (especially marginalized groups) are not worth preserving. Other reasons for gaps in the archive can be that some material is hard to preserve (such as ephemera made from poor quality paper) or that the archive survived an event such as a fire.

The Center for Christian Spirituality collection at the General archives is not immune to having some gaps. The collection ends in 2001, but the Center is still going strong twenty years later. That's a lot of material! Viewers of the collection may also find that different directors of the Center chose to preserve more or less than what their colleagues did. When you decide to use an archive's collections for your research, we invite you to ask yourself the following questions:

- What is available, and what is missing?
- Whose voices are amplified and whose are absent?
- What kind of biases are present?
- What research questions does the archive answer, and what new questions arise?

Archives are a wonderful tool to add to your research toolkit. We hope that this book inspires you to visit the General archives to learn more about spiritual direction and any other topic that interests you. Your friendly seminary librarians are here to answer any questions you may have. Happy digging!

The Center for Christian Spirituality Leadership, 1976–2001

The Very Rev. Dr. Alan Jones
Founding Director of the Center, 1976–1985

Born in London, England, in 1940, Jones earned S.T.B. (1965) and S.T.M. (1968) degrees from General. He was ordained priest in the Church of England in 1966 and received by the Episcopal Church in 1967. His Ph.D. is from the University of Nottingham (1971). He was received into the Most Excellent Order of the British Empire (OBE) in 2002 and retired as Dean Emeritus of Grace Cathedral in San Francisco after serving there from 1985 to 2009.

Notable Publications:

Living in the Spirit (co-authored with Rachel Hosmer), 1979
Exploring Spiritual Direction: An Essay on Christian Friendship, 1985
The Soul's Journey: Exploring the Spiritual Life with Dante As Guide, 2001

The Rev. Sr. Rachel Hosmer,
O.S.H. (1908–1988)
Associate Director of the Center, 1976–1979

Born in Everett, Massachusetts, in 1908, Hosmer entered an Episcopal religious order in 1928 and helped found the Order of St. Helena in 1945. She earned a master's degree from Union

Theological Seminary in literature and religion of the Bible and an S.T.M. from General.

Ordained a deacon in 1975 and priest in 1977, she was the first ordained woman to serve on the full-time faculty at General. She undertook missionary work in Africa at age 54, completed master's degrees at 59 and 68, began seminary teaching at 66, was ordained at 67, and published her first book at 78.

Notable Publications:

Living in the Spirit (co-authored with Alan Jones), 1979

Gender and God: Love and desire in Christian spirituality, 1986

My Life Remembered: Nun, Priest, Feminist, 1991

Mary Conrow Coelho
Assistant Director, Coordinator of the
Spiritual Direction Program, 1978–83

Born in 1938, Coelho grew up as a Quaker on a farm in New Jersey. She worked as a research assistant in a renal physiology laboratory and a high school biology teacher in Buenos Aires, Argentina. She came to General with degrees in biology and theology, including an M.Div. from Union Theological Seminary. After leaving General she earned a Ph.D. in Historical Theology from Fordham University.

Coelho now works as a watercolorist, with a collection of works exhibiting the mysticism found in her literature and her breakthrough in understanding the depth of human belonging to the earth and universe. Drawing upon her experiences in biology, she wrote *Awakening Universe, Emerging Personhood* in 2002 and *Recovering Sacred Presence in a Disenchanted World* in 2015.

Latest book:

The Depth of Our Belonging: Mysticism, Physics, and Healing

(<https://www.newuniversestory.com>)

*The Rev. Dr. Margaret
Guenther (1929–2016)
Director of the Center, 1985–1997*

Born in Kansas City, Missouri, in 1929, Guenther received her M.Div. from General in 1983 and was ordained priest in 1984. Before coming to General she earned a Ph.D. in German Language and Literature from Radcliffe College (Harvard) and taught literature at George Washington University.

Notable Publications:

Holy Listening: The Art of Spiritual Direction, 1992

*Toward Holy Ground: Spiritual Directions for the Second Half of
Life*, 1995

The Practice of Prayer, 1997

Notes from a Sojourner, 2002

At Home in the World: A Rule of Life for the Rest of Us, 2006

*The Rev. William Doubleday
Director of the Center, 1997–2001*

Born in Northampton, Massachusetts, in 1951, Doubleday received his M.Div. from Episcopal Divinity School and was ordained priest in 1980. Before coming to General he worked as a hospice and AIDS chaplain in Massachusetts and New York City. After teaching pastoral theology at General for nineteen years (1986–2005), he later served as Interim Dean of Bexley Hall Seminary (2009–11).

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The Center for Christian Spirituality Collection Finding Aid

*Created by Melissa Chim
July 2021*

Descriptive Summary

Creator: Center for Christian Spirituality

Creator: Cuelho, Mary

Creator: General Theological Seminary

Creator: Guenther, Margaret

Title: The Center for Christian Spirituality Collection

Dates: 1976-2001

Abstract: This collection contains documents, correspondence, announcements, catalogs, and photographs from the Center for Christian Spirituality. These materials tell the story of the Center from its inception in 1976 until the early 2000s. This collection also contains materials from Margaret Guenther, the center's first female director.

Quantity: 30 Manuscript boxes Graphic materials (Box): 1 of 30 Call phrase: BV4070 .G421

Historical note: The Center for Christian Spirituality has been an integral part of the General Seminary community since its inception in 1976 by Professor Alan Jones. The first female students arrived at General in 1974, and by the 1980s the center had its first female director, Margaret Guenther, the author of Holy Listening.

Scope and Contents note: This collection is comprised of manilla folders in manuscript boxes housing documents, correspondence, and other materials related to the Center for Christian Spirituality and its key players associated with General Theological Seminary.

Box 1 Student Files–Student acceptance letters into the Spiritual Direction Program

Box 1 Thursdays at General Administration–Curriculum Planning, Syllabi 1977–1991

Box 2 Thursdays at General Administration–Curriculum Planning and Student Evaluations
Box 3 Thursdays at General Administration–Curriculum Planning and Student Evaluations

Box 1 Financial Records–1976–1986

Box 2 Financial Records–1988–1989

Box 3 Financial Records–Travel Funds, Budget

Box 4 Financial Records–Travel Funds, Budget, Thank you Notes 1993–1995

Box 1 Program Files–Saturdays at General Planning and Guidelines 1981–1988

Box 2 Program Files– Saturdays at General Evaluations and Correspondence 1986–1988

Box 3 Program Files–Saturdays at General Evaluations and Correspondence 1989–1990

Box 4 Program Files–Saturdays at General 1991–1992

Box 5 Program Files–Saturdays at General 1993–1995

Box 6 Program Files–Summers at General–Student Evaluations 1996–1997

Box 7 Program Files–Summers at General–Misc. 1998–2000

Box 1 Historical Documents–Christian Spirituality: A Bibliography manuscript by Mary Coelho and Oliver Vannorsdall, supported by Margaret Guenther, various Workshop information

Box 2 Historical Documents–Lily Grant correspondence, transitional documents related to Margaret Guenther’s retirement, 1980s brochures

Box 3 Historical Documents–Center News and brochures

Box 4 Historical Documents–Misc. photos, Chapel documents, various Workshop information

Box 5 Historical Documents–Various workshops, Amicitia program

Box 6 Historical Documents–Amicitia program

Box 7 Historical Documents–Correspondence 1988–1989

Box 8 Historical Documents–Correspondence between the CCS and GTS faculty/administration

Box 9 Historical Documents–Misc. correspondence regarding Seabury Press

Box 10 Historical Documents–Information on spiritual direction programs through various churches and retreats

Box 11 Historical Documents–Group Spiritual Direction Resources, PhD program at Union Theological Seminary, LGBT Workshop, Christian Yoga

Access Points

Subject Names: The Center for Christian Spirituality

Document Type:

Photographs

Brochures

Manuscripts

Correspondence

Subject organizations: General Theological Seminary (Chelsea, New York, N.Y.).

Subject topics:

Religious Education–New York (State)–Chelsea

Students– New York (State)–Chelsea

Women– New York (State)–Chelsea

Spiritual Direction– New York (State)–Chelsea

Subject places: Chelsea (New York, N.Y)

Administrative Information

Conditions Governing Access note: Open to users without restriction

Conditions Governing Use note: The intellectual property rights for these materials remain with the General Theological Seminary.

Preferred citation: Identification of item, date (if known), The Center for Christian Spirituality Collection, BV4070 .G421, Box and Folder number, General Theological Seminary.

Related Archival Materials note:

Center News, 1976-1979 (Arc BV4070.G41 C4)

CCS brochures (BV4070.G52)

Spiritual direction and directions syllabus : Easter, 1995 by Margaret Guenther (BV4070.G428 G83 1994)

Immediate Source of Acquisition note: Gift of the Center for Christian Spirituality, 2015.

Authors

Melissa Chim is the Reference Librarian and Archivist at the General Theological Seminary. She also serves as an Adjunct Professor for courses on research and writing. She earned her MA in European History from Queen Mary, the University of London and her MLIS from St. John's University. She is a Scholarly Publishing and Academic Resources Coalition (SPARC) Open Education Leadership Fellow with the 2022–2023 cohort. An avid historian, she has been a speaker on the Shaye Ganam podcast and has written for publications including *The Conversation*, *Theological Librarianship*, and *Endnotes*. *Living Archives: A History of the Center for Christian Spirituality* is her first book.

Anne Winchell Silver is a spiritual director who has taught at General since 2007 and served for seven years as Director of the Center for Christian Spirituality and Spiritual Direction Programs. She earned a PhD from Fordham University, an MA from New York University, and an MA in Spiritual Direction from General. Her previous career was in counseling, and she now describes herself as a “vocational layperson” in the Episcopal Church. She is the author of *Trustworthy Connections: Interpersonal Issues in Spiritual Direction* and co-author of *Where You Go, I Shall: Gleanings from the Stories of Biblical Widows* (Cowley Publications/Rowman & Littlefield).

Appendices

A Chronology of Events Concerning WOMEN IN HOLY ORDERS in the Episcopal Church, USA and the world-wide Anglican Communion

- 1855 Bishop of Maryland sets apart two deaconesses
- 1862 Bishop of London orders deaconess by laying on hands.
- 1885 Deaconesses set apart with laying on of hands in Alabama and New York.
- 1889 Deaconesses canon adopted by General Convention.
- 1890 Deaconess Training programs begin in New York, Philadelphia, San Francisco
- 1919 General Convention recommends including deaconesses in Clergy Pension Fund, but Board says they are not "clergy"
- 1920 Lambeth Conference concludes "ordination" of a deaconess confers on her holy orders.
- 1925 Commission recommends licensing women lay readers, but "disclaims purpose or desire" to consider women's ordination; Convention rejects lay reader recommendation.
- 1930 Lambeth changes its mind, asserts deaconesses are *not* in holy orders.
- 1935 Church of England commission finds no reason for or against ordination of women, but affirms all-male priesthood "for the church today."
- 1944 Florence Li Tim-Oi ordained priest in Hong Kong by Bishop R.O. Hall. To protect Hall from censure, she agrees not to function as priest.
- 1948 Lambeth Conference refuses Hong Kong's request for "experiment" with women's ordination.
- 1958 Episcopal Theological School admits women to BD degree program.
- 1964 General Convention changes deaconess canon to read "ordered" rather than "appointed."
- 1965 Deaconess Phyllis Edwards recognized as deacon by Bishop James Pike, San Francisco.
- 1966 House of Bishops receives report "The Proper Place of Women in the Ministry of the Church" affirming ordaining women, asks Lambeth Conference to consider ordaining women to the priesthood.
- 1968 Lambeth agrees that deaconesses are within the diaconate, but refers the ordination of women back to member churches for further study. Hong Kong, Kenya, Korea and Canada begin ordaining women to diaconate.
- 1969 Special General Convention authorizes women lay readers & chalice bearers; appoints joint commission to study ordination of women.
- 1970 At General Convention: women admitted as lay deputies after 50-year struggle; deaconess canon eliminated; women included in canon on deacons, eligible for Clergy Pension Fund; authorization for ordination of women to priesthood approved by laity but narrowly defeated by clerical deputies.
- 1971 New Anglican Consultative Council (lay and clergy representatives from member churches) declares it is "acceptable" for a bishop to ordain a woman if his (*sic*) national church or province approves. The Revs Jane Hwang and Joyce Bennett are ordained to the priesthood by Bishop Gilbert Baker of Hong Kong; Florence Li Tim-Oi's orders are recognized in *absentia*, and as China emerges from the cultural revolution she resumes priestly ministry in nationalized Chinese church. **Episcopal Women's Caucus founded.**

American House of Bishops refers women's ordination for further study. **Episcopal women begin to be ordained deacon alongside men.**

- 1972 Women deacons speak to House of Bishops, at invitation of bishops' wives; Bishops vote 74-61 in favor of ordaining women priests.
- 1973 Oct: General Convention rejects ordination of women to priesthood; 56 bishops issue statement of distress. Dec: Women deacons presented alongside men for ordination to priesthood in New York, but bishop refuses.
- 1974 June: Sermons preached in Cambridge, Philadelphia and Syracuse call for ordination of women to priesthood. July 10: Bishops, priests, women deacons and lay people meet in Philadelphia to plan an ordination. July 29:

Eleven women deacons ordained to priesthood by two retired and one resigned bishop in Philadelphia. July 30: Some women priests inhibited by their bishops from priestly functions, some from deacon's service; others agree voluntarily to refrain from priestly ministry. July 31: Presiding Bishop John Allin calls emergency meeting of House of Bishops. Aug 15: Bishops meet in Chicago, decry the four bishops' "violation of collegiality," refuse to talk with women, and assert the ordinations were not valid. Women reject bishop's action; Charles Willie resigns as vice president of House of Deputies in protest. Aug: Ecclesiastical charges are filed against the Philadelphia bishops. Oct: House of Bishops reaffirms endorsement of ordaining women but votes almost unanimously not to act until General Convention approves. Oct 27: The Revs. Alison Cheek, Carter Heyward and Jeannette Piccard publicly celebrate an Episcopal Eucharist at New York City's Riverside Church. Nov: Alison Cheek celebrates at St Stephen's and the Incarnation in Washington DC at invitation of the Rev William Wendt, who is later charged, tried and disciplined for violating canons. Dec: Alison Cheek and Carter Heyward celebrate at Christ Church, Oberlin, Ohio, at invitation of the Rev Peter Beebe, who is charged and tried for violating canons.

**THE PHILADELPHIA 11
July 29, 1974**
Merrill Bittner
Alla Bozarth (Campbell)
Alison Cheek
Emily C Hewitt
Carter Heyward
Suzanne R Hiatt
Marie Moorefield
Jeannette Piccard
Betty Bone Schiess
Katrina Welles Swanson
Nancy Hatch Wittig
Ordaining Bishops:
Daniel Corrigan
Robert L DeWitt
Edward R Welles
Assisting: Antonio Ramos
+ + + + +
**THE WASHINGTON 4
September 7, 1975**
Eleanor Lee McGee
Alison Palmer
Betty Powell (Rosenberg)
Diane Tickell
Ordaining Bishop:
George W Barrett

1975 Jan: Carter Heyward and Suzanne Hiatt join faculty of Episcopal Divinity School. Apr: Board of Inquiry to consider charges against four bishops refuses jurisdiction, saying doctrinal issues must be resolved first. June 18: **Anglican Church of Canada approves ordaining women.** July: Church of England Synod approves women's ordination "in principle." Sept 7: **Four women deacons ordained to priesthood at St Stephen's & Incarnation, Washington DC,** by another retired bishop. Sept 19: House of Bishops censures all bishops who ordained women.

1976 Sept: **General Convention approves the ordination of women to the priesthood and episcopate.** Nov 30: Anglican Church of Canada begins ordaining women.

1977 Jan: **Women ordained in Philadelphia and Washington begin to be "regularized" and regular ordinations of women to the priesthood begin with 100 ordained by year's end.** June 1: the Rev Beverly Messenger-Harris becomes first woman rector, in Sherrill, NY. Sept: Opponents to women's ordination form break-away church. Oct: Presiding Bishop Allin tells House of Bishops he "is unable to accept women in role of priests" and offers

to resign. Bishops affirm Allin's leadership, adopt **statement of conscience**; assert that no one should be penalized for opposing, or supporting, women's ordination. Anglican Church in **New Zealand** begins ordaining women to priesthood.

1978 Lambeth accepts women's ordination, but recommends no province consecrate a woman bishop "without consultation with the Primates and overwhelming [local] support."

1979 The Rev Mary Michael Simpson, OSH, is candidate for suffragan in New York.

1981 Florence Li Tim-Oi emigrates to Toronto, resumes ministry in Anglican church. Philadelphia ordinand Jeannette Piccard named honorary canon in Minneapolis, dies at age 79; Nancy Wittig named honorary canon in Newark. **1982** Church of **Brazil** begins ordaining women deacons.

1983 Unofficial ordinations of women begin in Church of the Province of **Kenya**.

1984 Florence Li Tim-Oi celebrates 40th ordination anniversary at Westminster Abbey in London; unofficial ordinations of women begin in Church of Province of **Uganda**; **Burundi**, **Rwanda** and **Zaire** follow.

1985 American Bishops vote not to withhold consent for woman bishop; Brazil begins ordaining women to priesthood.

1986 Anglican Church of Canada rescinds "conscience clause," prohibits discrimination against ordained women.

1987 Church of England eliminates separate deaconess canon and begins ordaining women deacons. The Rev Geryl Wolf of Philadelphia becomes Dean of Cathedral in Louisville KY.

1988 Aug. Lambeth rejects measure prohibiting women bishops, and commits to unity despite differences on the subject. *Sept 24*: The Rev Barbara C. Harris of Philadelphia is elected Suffragan Bishop of Massachusetts.

1989 Jan: Despite vigorous opposition, necessary majorities of diocesan Standing Committees and bishops consent to Harris's election. *Feb 11*: **Consecration of the Rt Rev Barbara C Harris** in Boston, by Presiding Bishop Edmond L. Browning and 60 other bishops before crowd of 8,500, with the Revs Florence Li Tim Oi and Carter Heyward as concelebrants. *June*: Church of Scotland approves allowing women ordained elsewhere to celebrate the Eucharist. *Nov*: Diocese of Dunedin, New Zealand, elects Penelope Jamieson diocesan bishop.

1990 The Rt. Rev. **Penelope Jamieson consecrated Bishop of Dunedin, New Zealand**; **Ireland** approves ordaining women to priesthood and episcopate; Provincial Synod in Kenya approves ordaining women; Uganda House of Bishops approves ordaining women (Kenya and Uganda had been ordaining women unofficially for years).

1991 Woman ordained to priesthood in Quezon City, **Philippines**.

1992 Church in Province of Southern Africa authorizes ordination of women. The Rev **Jane Holmes Dixon** elected and consecrated suffragan bishop of Washington DC. The Rev Erica Wood elected Dean and President of College of Preachers, Washington DC. Church

of England Synod authorizes drawing legislation to permit ordination of women. Anglican Church in **Australia** approves ordaining women. Another group of opponents to women's ordination forms another break-away church. Li Tim Oi dies in Toronto at age 84.

1993 *June 5*: Vermont elects **Mary Adelia McLeod** diocesan bishop. *Nov*: **Victoria Matthews** elected suffragan bishop of Toronto, in Anglican Church of Canada. *Dec*: Kenya ordains first women priest after approval.

1994: *Feb*: Church of **England** canons on ordination of women promulgated; *Mar 12*: first women ordained to priesthood in **England**. *June*: Episcopal Church in Scotland approves ordination of women to priesthood and episcopate. The Rev Martha Home called as Dean of Virginia Theological Seminary. *July 29*: **Twentieth Anniversary of Philadelphia ordinations**, with nine of original ordinands concelebrating and Bishop Barbara Harris preaching in the Cathedral Church of the Saviour, Philadelphia (originally scheduled for the Church of the Advocate, the service had to be moved at the last moment because of roof problems). **Scotland** begins ordaining women

1995 Province of **West Indies** begins ordaining women

1996 Three women consecrated: **Catherine Roskam**, Suffragan of New York; **Geryl Wolf**, Diocesan of Rhode Island; **Carolyn Irish**, Diocesan of Utah; Church in **Barbados** begins ordaining women priests; Church in **Wales** approves women's ordination

1997 **Catherine Waynick** consecrated Diocesan of Indianapolis; **Victoria Matthews** translated to Edmonton as Diocesan; **Ann Tottenham** consecrated Suffragan of Toronto; Church in **Portugal** begins ordaining women deacons

1998 **Chilton Knudson** consecrated Diocesan of Maine; **eleven women** join 700+ male bishops at **Lambeth Conference**

1999. First women ordained priest in **Nippon Sei Ko Kai** (Japan); *July 29th*, **25th Anniversary of**

Philadelphia Ordinations, with most of original ordinands, several women bishops and international visitors, Bishop Barbara Harris preaching, at Church of the Advocate, the original site.

2001 **Katharine Jefferts Schori** consecrated Diocesan of Nevada

**WOMEN BISHOPS
AT LAMBETH CONFERENCE, 1998**

Episcopal Church, USA

BARBARA CLEMENTINE HARRIS

Suffragan, Massachusetts, 1989

Jane Holmes Dixon

Suffragan, Washington DC, 1992

Mary Adelia McLeod

Diocesan, Vermont, 1993

Catherine S. Roskam

Suffragan, New York, 1996

Geryl Wolf

Diocesan, Rhode Island, 1996

Carolyn T. Irish

Diocesan, Utah, 1996

Catherine E. M. Waynick

Diocesan, Indianapolis, 1997

Chilton A. B. Knudson

Diocesan, Maine, 1998

Anglican Church in New Zealand

Penelope Jamieson

Diocesan, Dunedin, 1989

Anglican Church of Canada

Victoria Matthews

Suffragan, Toronto, 1993

Diocesan, Edmonton, 1997

Ann E. Tottenham

Suffragan, Toronto, 1997

Based on chronologies by Jan Pierce (1984) and Sue Pierce (1989).

Information is incomplete, especially for other Churches in the Anglican Communion. Please send additions & corrections to:

Pam Darling, GoodNewsWords

501 Somerton Avenue, Philadelphia, PA 19116

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<http://pam.darling.home.att.net/index.html>

25 Years Ago - The struggle to authorize women's ordination

Minneapolis, Thursday, September 16, 1976, 2:05 pm A momentous vote was about to be taken by the General Convention of the Episcopal Church. President John B. Coburn of New York called the packed House of Deputies to order, nearly 800 deputies, with hundreds of on-lookers crowding the gallery.

A resolution, already adopted by the House of Bishops, was introduced. In the time allotted for debate, twenty-nine deputies spoke in favor, and twenty-nine spoke against. The Chair of the Committee on Ministry called for five minutes of silent prayer. The vote was taken. Everyone held their breath, and then it was official: **women could be ordained to all three orders in the Episcopal Church.**

"All around us people were weeping, silently reaching, touching each other. No one spoke," remembered the Rev. Alla Bozarth Campbell, one of the 1974 "Philadelphia 11" whose ordinations would now be regularized (Bozarth, *Womanpriest: a Personal Odyssey*, Luramedia, 1988 p 115).

Immediately after the vote was announced, representatives of groups opposed to the ordination of women were recognized, to read into the record an impassioned statement of dissent. The canon had been changed, but much work lay ahead to implement it.

How did the Episcopal Church come to this far-reaching decision? And why did some weep with joy while others protested so vigorously?

For centuries, women were excluded from governance and spiritual leadership in the Episcopal Church. Even after the secular suffrage movement raised consciousness about women's issues, beginning in the 19th century, it took many decades for the church to include women as lay members of the House of Deputies. Efforts began early in the 20th century, but women were not seated in the General Convention until 1970. It took more than a century for deaconesses to become deacons. By contrast, the struggle to open the priesthood and the episcopate to women was brief. But it was very intense.

Deaconess or Deacon?

The women's ordination movement in the Episcopal Church can be traced back to the 1850's, when women were first set apart as deaconesses in several dioceses.

However, deaconesses were not recognized as "in holy orders" for more than a hundred years, until 1970 – at the General Convention at which women first served as deputies. The transformation of deaconesses into deacons was the result of decades of conversation, studies, reports, declarations, and a little "street theater."

In 1964, recommendations from a 1934 (!) minority report on deaconesses were put into effect, the most striking of which was a change of terminology, from "set apart" to "ordered." Phyllis Edwards had been set apart by Bishop Pike, the controversial Bishop of California. The language change led Edwards and Pike to reason that "set apart" deaconesses were now part of the diaconate.

In early 1965, Pike announced his intention to vest Edwards as a deacon in his diocese. So great was the initial outcry that Pike agreed to delay the service until after the House of Bishops' meeting in early September. There, addressing questions raised by the Deaconess Edwards affair, the bishops decided deaconesses were "ordered" and received an "indelible character" but they were not to distribute bread or wine at the Eucharist. So was she or wasn't she a deacon?

The bishops approved a liturgy for "making deaconesses, similar to the prayer book service for "making deacons." The next week, Pike used parts of that service to invest Phyllis Edwards with the traditional deacon's stole and copy of the Gospels. With considerable fanfare, she was added to the diocesan clergy records – to the dismay of many who feared this was the female camel's nose in the tent of the male-only ordained ministry.

Study, Study, Study = Delay, Delay, Delay

That was 1965. In 1966 a "Committee to Study the Proper Place of Women in the Ministry of the Church" made a progress report. Citing factors that "give the question a new urgency," the report recommended that Lambeth consider the ministry of women, again.

The 1967 Convention gave first approval to allowing women to serve as Deputies, but a resolution calling for a Joint Commission to study the "role of women in the church" was defeated in the House of Deputies.

In 1968 the Lambeth Conference of Bishops from the entire Anglican Communion adopted a (non-binding) resolution that those made deaconesses with laying on of hands were "declared to be in the diaconate," but Lambeth said nothing about other orders.

The 1969 Special General Convention appointed yet another study committee. After prodding from women, it produced a report for the 1970 Convention, where a resolution endorsing the ordination of women to all three orders was introduced, but narrowly defeated.

No More Study!

In late 1971, women deacons, seminarians and supporters gathered for a conference on ordination, and sent a sharply worded letter to the Presiding Bishop protesting the planned appointment of still *another* study committee. Then they formed the Episcopal Women's Caucus, an avowedly-political group dedicated to promoting women's ministries.

When the 1973 Convention met in Houston, many assumed that, since the women's ordination resolution had so nearly passed last time, it would be adopted this time. But the opposition had organized, and the measure was resoundingly defeated. Devastated, supporters were also galvanized into more aggressive action.

Provocateurs

Street theater that made the Edwards/Pike affair look tame began in December when five women deacons were presented alongside male colleagues for ordination to the priesthood in the Diocese of New York. Bishop Moore declined; the women and their supporters walked out, and the *New York Times* the next morning moved the issue into the secular arena.

Similar protests took place in Minneapolis and elsewhere, and sentiment grew for women to be ordained priest even before Convention acted. On July 29, 1974, in Philadelphia, eleven women deacons were ordained priest by three retired or resigned bishops.

The fall-out was intense. Even those in favor of ordaining women disagreed on the appropriateness of acting before Convention. A three-pronged strategy emerged to prepare for Convention. Some focused on education. Others concentrated on political organizing. The "Philadelphia 11" and supporters continued to be highly visible, and sometimes provocative, so the church could not forget that women priests were no longer a theoretical issue but a living reality. Four more women were ordained in Washington DC in 1975.

The Road to Minneapolis

Pro- and anti- groups proliferated in the final months prior to the 1976 Convention in Minneapolis. The issue was debated, often hotly, in many diocesan conventions. The intensity ratcheted up because the final stage of prayer book revision was underway at the same time. As controversial as ordaining women, the 1979 Book of Common Prayer was to be presented in Minneapolis.

The day came, September 16, 1976. In an intensely charged atmosphere, the House of Deputies adopted a resolution already approved by the House of Bishops, calling for a new section in the church's canon law:

The provisions of these canons for the admission of Candidates, and for the Ordination to the three Orders, Bishops, Priests and Deacons, shall be equally applicable to men and women.

Texts for our Worship

Four days later, a revised prayer book came before the Bishops. There had been trial liturgies, green books, "zebra" books, and feedback sessions during the fifteen year revision process. At last, Convention gave "first approval" to a new prayer book.

People are often puzzled that the book approved in 1976 is called "The 1979 Book of Common Prayer." Canons such as that about ordination can be changed by one Convention, but changing the prayer book requires approval at two consecutive Conventions. The 1976 vote was the first approval for the "Proposed Book," which became final when approved again in 1979. (It could be printed and used right away, however, and many churches still have prayer books with "Proposed" at the top of the title page.)

25 Years Bring Big Changes

In the aftermath of Minneapolis, some disappointed Episcopalians formed a breakaway church, while others vowed to fight from within. That conflict continues, with sexuality added to the mix, and more schismatic groups in the making.

For most, the changes made in Minneapolis, novel and threatening then, are taken for granted 25 years later. Some still call the 1979 book "the new prayer book;" but an entire generation knows nothing else. Children in most dioceses scoff at the idea that women can't be priests.

Of the approximately 14,000 priests and deacons in the Episcopal Church, active and retired, well over 3,000 are women, and nine women are bishops. Thousands more serve in other provinces of the Anglican Communion, including one bishop in New Zealand and two in Canada.

Few conventions have had such a sweeping impact on the life of the church. In Minneapolis, Episcopalians worked and prayed and voted, so today we can give thanks for 25 years of expanded worship resources and the ministries of thousands of regularly ordained women.

"I can go through a whole year now with nobody having a problem that I'm a priest," commented the Rev. Carol Chamberlain of Philadelphia, one of dozens of women ordained to the priesthood in January 1977.

"I'm proud of our church. We've come a long way. We've led the way. Wonderful ministry is being done around the country by ordained women and men working together."

Thanks be to God.

This brief history was prepared by Pamela W. Darling, author of *New Wine: The Story of Women Transforming Leadership and Power in the Episcopal Church* (Cowley 1994)

<http://www.cowley.org/books/darling.asp>

GoodNewsWords pam.darling@att.net

<http://pam.darling.home.att.net/index.html>

July 2001

the general
theological
seminary

memo

FROM

The Dean

TO

Alan Jones

9/27/74

I'll be happy to sign the
Prospectus for A Center for
Kian Spirituality. Isabel
is typing it up.

Anyway,
I'll get a full account from
him and let you know the
stance.

Roland



the general theological seminary • 175 ninth avenue • new york, new york 10011

29 January 1976

The Rev. Alan W. Jones
Center for Christian Spirituality
175 Ninth Avenue
New York, New York 10011

Dear Alan:

The response to the program of the Center for Christian Spirituality has already demonstrated the enormous interest and need around this Church for spiritual direction and guidance. Your determination that the Center will not foster an escapist spirituality, but one which seeks to engage the world in all its suffering and anguish is most commendable, and I am happy to commend the work of the Center.

Yours faithfully,

Roland Foster
Roland Foster
Dean

RF:pb



spirituality
christian
for
center

II. Programs For The Church At Large

WORKSHOPS on Prayer, Confession, Spiritual Direction, the Conducting of Retreats, Preaching

RETREATS — days of reflection, one-to-one conducted retreats

CONFERENCES — for dioceses or parishes on spiritual growth, prayer, the gifts of the Spirit, etc.

LECTURES/SEMINARS — on traditional and contemporary spirituality

PRIVATE WORK — opportunities for directed study and for spiritual direction

III. Services

A **THEOLOGICAL JOURNAL** published quarterly from the General Theological Seminary

A **MAIL LENDING LIBRARY** of books on spirituality and the development of a tape library

A **SPEAKER'S BUREAU**

IV. Funding

The Center relies almost entirely on the financial support of individuals who will give what they can and support the Center with their interest and prayers.

Checks should be made payable to the General Theological Seminary and marked "Center".

For further information write to:

The Reverend Alan W. Jones
Center for Christian Spirituality
175 Ninth Avenue
New York, New York 10011
(212) 243-5150

center
for
christian spirituality

In the present cultural climate the need for such a center is obvious for two reasons:

- to foster and deepen spiritual growth within the Church;
- to provide a theological critique of much of what passes for "spirituality" in the Church today.

The Center for Christian Spirituality is sponsored by the General Theological Seminary and has the overwhelming endorsement of the Bishops of the Episcopal Church. Its mission is to respond to the growing spiritual needs manifest in today's world. It will serve as a focal point and meeting place for men and women, laity and clergy, who are seeking for greater depth in the spiritual life. What is lacking are the funds to make the Center a creative reality. We, therefore, solicit the support of individual donors who will give generously and regularly to the Center.

The Center is specifically Christian in its orientation. It welcomes the insights of other religions as well as those of the great Christian traditions.

Part of the work of the Center is to provide a theological critique of contemporary currents of spirituality in the Church and in the world today.

It is a cooperative enterprise shared by Christian lay people, clergy, religious and seminary professors who represent a broad spectrum of ideas, experience and opinion and who work together to offer programs for spiritual formation and discernment.

The Center is administered from the General Theological Seminary and is under the direction of the Reverend Alan W. Jones, Associate Professor of Ascetical Theology, in consultation with the Dean and Faculty.

The programs are of two kinds: academic courses offered at the Seminary; and conferences, retreats and seminars conducted in diocesan and church centers throughout the United States.

I. Programs at the General Theological Seminary

The development of a graduate program in spirituality and spiritual direction offered in conjunction with the departments of Theology, Church History and Pastoral Theology.

A MASTER'S PROGRAM IN SPIRITUALITY AND SPIRITUAL DIRECTION

Programs such as the one envisioned have been pioneered by the Roman Catholic Church (at Duquesne and at the Center for Religious Development in Cambridge). They meet an enormous need, and we would like to develop a flexible program of study and practical experience which would enable clergy and laity to come to the Seminary at convenient times (evenings, weekends, summers) for the work. It would also be possible, should the demand be great in a particular area, to "transport" the Seminary out of New York and for some of the teaching to be done in various diocesan centers.

Cover design: It incorporates the symbols of water, dove and flame, and is intended to suggest the operation of the Spirit in God's Creation and in the New Creation in Jesus Christ.

CENTER



NEWS

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Summer 1976

Volume 1 No. 1

Published twice a year by the Center for Christian Spirituality
of The General Theological Seminary

2

Notes from the Director

This is the first newsletter of the Center for Christian Spirituality of the General Theological Seminary. We started in September, 1975 with a small budget and a great deal of enthusiasm, and the enterprise has met with an enormous and encouraging response from the bishops, clergy, and people of our Church.

Up until this moment, the Center has been organized and nurtured by an ad hoc Advisory Board, the members of which have given generously of their time and energy to launch this new venture for the Church. Now that we are beginning to develop, we intend to organize our life as part of the family of programs sponsored by the General Seminary.

We will publish sometime in the late fall a brochure presenting our projected program and plans and the philosophy on which they are based. Meanwhile we want to keep in touch with our friends and supporters across the country and let you know where we are as of this moment.

The Center celebrated its inauguration on Easter Monday, 1976 with a series of special events. The Presiding Bishop was the celebrant at the festival Eucharist and the Rt. Rev. John Krumm was the preacher. Three lectures were delivered in the course of the day by the Rev. Dr. Eugene Fairweather, the Rt. Rev. Kilmer Myers, and the Rev. Canon David Jenkins. It was a joyous occasion and the event placed the Center on firm foundations.

OMB-
6-18

The Center will be represented at the forthcoming General Convention in Minneapolis by me and will be a featured part of the General Seminary Booth (Booth #3 in Exhibit Hall). I hope that many of our friends and supporters will introduce themselves to me at the Convention.

There is already forming a network of "Friends of the Center" across the country. I have spoken to groups in California, Texas, Wyoming, Florida and Connecticut and there are plans to visit Michigan and Arizona in the near future. I want very much to widen our network of friends and if you have any suggestions as to how this might best be done please do not hesitate to write to me.

Alan W. Jones

Director

Center for Christian Spirituality

THE CENTER AFFIRMS

that Christianity is a grace-filled pilgrimage of life in the Holy Spirit, through Christ, to God the Father;

that faith in the resurrected Christ involves a commitment to the crucified Lord Jesus;

that the Church, the Body of Christ, is a pilgrim community made up of those who have been baptized in the power of the Spirit of God;

92 that the Church is called to continue the Servanthood of Jesus Christ in the world and expresses this in the priesthood of all believers -- the ministry of the laity, the deacon, the presbyter, and the bishop;

that the essential life of the Church involves:

- . a personal commitment to the pilgrimage of contemplative and liturgical prayer;
- . a personal dedication to being nurtured by and to proclaiming the God revealed in the Holy Scripture and in the living Tradition;
- . a quest for personal wholeness and integrity in Christ;
- . a personal commitment to the struggle of living the pilgrimage in a community whose life is focused by its mission of love and liberation to the poor;
- . a committed participation in the sacramental celebrations of the community, especially the Holy Eucharist which is the central act of the Christian fellowship.

THE WORK OF THE CENTER

The Center exists as part of the life and work of the General Theological Seminary and is designed to function both within the Seminary as part of its program of preparing people for the ordained ministry and also to serve the church nationally as a resource and an initiator in the area of Christian Spirituality. It seeks to offer a critique of popular spiritualities which have an impact on the lives of people and to provide theological criteria for discernment. Above all it hopes to share in a widening circle of people committed to the life of prayer.

2
two's?
The Center's work lies in two areas: within the Seminary, and outside the Seminary. *OL 8/10*

Work within the Seminary: There are special courses in Christian Spirituality within the Seminary's general M.Div., M.A., and S.T.M. programs, and plans to offer an S.T.M. degree in Spiritual Direction. Degree requirements are set out in the regular Seminary catalogue.

Also within the Seminary the Center sponsors special meetings, seminars and events, and provides resources which enable students to go on retreats, and attend conferences and seminars. *OL R46*

Work outside the Seminary: The Center seeks to act as a resource for spiritual growth for the church at large. The Center cannot respond to all the demands already made upon it but hopes to act as a communications center which would be a means of putting people with similar interests and concerns in touch with one another.

8/10/71

Start
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NEW ASSOCIATES

Two new friends have agreed to assist in the running of the Center, and to share their skills and experience in an associate capacity. Sister Rachel Hosmer, former superior of the Order of St. Helena and Headmistress of their school in Kentucky, will help with the development of program. She is a gifted person of quiet depth and warmth, and will add enormously to the Center's life. She has just completed her S.T.M. at the Seminary.

The Rev. James Whittemore has agreed to act as a consultant on program and development and will add the important perspective of the parochial ministry to the Center's life and work.

CENTER PERSONNEL

The Very Rev. Roland Foster, Dean, The General Theological Seminary
The Rev. Dr. Alan Jones, Director, Center for Christian Spirituality
Sr. Rachel Hosmer, O.S.H., Associate Director
The Rev. James Whittemore, Consultant on Development
Mrs. Alexandra Morris, Consultant on Outreach and Development
Ms. Carman Hunter, Special Consultant
Mrs. Marcia Greenwood, Executive Assistant
Mr. Hal Greenwood, Seminarian
Mr. James Maronde, Seminarian

In addition to the above the following persons have served
as advisors and friends of the Center:

Mrs. Minnie Kent Biggs
The Rt. Rev. Frank Cerveny
The Rev. Robert Duncan
The Rev. Mark Dyer
Mrs. Madeleine L'Engle Franklin
The Rev. Dr. John R. Johnson
The Rev. Thomas Mudge, O.H.C.
The Rev. William Penfield
The Rev. Dr. Robert Rodenmayer
The Rev. Dr. Frederick H. Shriver
Mr. Herbert D. Thomas

CENTER FUNDING

At present the General Seminary provides substantial support for the Center through salaries, office space, ^{and} faculty time, ~~and~~ ~~the~~ ~~time~~. Funding for program and development is urgently needed. As of this moment there are no funds available for initiating new projects for 1977. As soon as it is deemed feasible a fund-raising drive will be undertaken. We ~~appreciate~~ value your prayers, suggestions, and support.

BICENTENNIAL LECTURE SERIES 1976

In the spring term of the past year the General Theological Seminary sponsored a series of lectures on contemporary spirituality. Dr. Alan Jones was responsible for the design, co-ordination and presentation of the lectures. The series, called the Bicentennial Lecture Series, featured prominent lecturers from the Church of England, well-known professors from several of the seminaries as well as from GTS, and Dr. Ivan Illich of CIDOC, Mexico. The lectures proved varied, ranging from Anglican spirituality to the contemporary issues of spirituality related to women and blacks. The lectures were held in the Seminary Chapel of the Good Shepherd because of the number of participants and the good audio facilities in the Chapel.

Each lecture was attended by lay people and clergy from the New York area, and as far away as Maine, as well as by students of G.T.S. and Union Seminary. Because of the unique combination of participants the discussion which followed each of the lectures was lively.

It is expected that a collection of the lectures will be published in the near future. As a series celebrating the Bicentennial the lectures were advertised in the Bicentennial calendar distributed by the New York City Bicentennial Corporation.

CENTER SUPPORT

Support has been received for the Center for Christian Spirituality from churchmen throughout the Episcopal Church and from those of other denominations. The Rt. Rev. Jóhho M. Allin, Presiding Bishop, Episcopical Church writes: "Certainly the renewal of spirituality through the life of the Church is one of our most pressing needs in this age. I believe that the Center for Christian Spirituality, which you (Dr. Alan Jones) and others are attempting to develop, will make a most significant contribution within the renewal process. I want you to know of my interest and support. It is my conviction that the purpose to which the Center for Christian Spirituality is dedicated deserves the support of the members of the Church, and I believe as the Center develops, that support will be forthcoming."

← d.j.
p. 2

include ✓

The Rev. David H. C. Read, ~~Madison Avenue~~ ~~Presbyterian Church,~~ New York City explains why he thinks the Center is beneficial: "Nothing is more important for our churches at this time than to develop the kind of Christian spirituality which is genuinely rooted in the New Testament. That means the discovery of the kind of devotion to our Lord and sense of the transcendent which issues in an active and compassionate discipleship. The Center for Christian Spirituality, seems to me, to stand for exactly this at a time when many feel compelled to choose between a rootless activism and an escapist mysticism. It is good to know that there is a community in this city devoted to this adventure, and I commend it warmly to our members and to all denominations."

→ COURSES IN SPIRITUALITY OFFERED

The following courses will be offered by Dr. Jones in the area of spirituality during the Michaelmas Term, 1976: *QR R+L*

QR R+L
 1. The Rudiments of Prayer - Tuesdays 3:30-5:20 p.m. *QR*

An introduction to the basic themes of ascetical theology and a review of the basic elements of Christian prayer both in its classic descriptions and definitions and also in contemporary forms. *QR R+L*

QR R+L
 2. Retreats, Quiet Days and Meditations - Tuesdays 9:00-10:50 a.m.

A seminar/workshop on the theory and practice of conducting retreats and quiet days. *QR R+L*

QR R+L
 3. Studies in Anglican Spirituality - Mondays 7:30-9:20 p.m.

From Richard Hooker to C. S. Lewis, enrollment limited. *QR R+L*

Registration information is available from the Registrar, the General Theological Seminary, 175 Ninth Avenue, New York, NY. 10011, (212) 243-5150.

CENTER NEWS



JANUARY 1977 • VOLUME I, NO. 2
PUBLISHED BY THE CENTER
FOR CHRISTIAN SPIRITUALITY
OF THE GENERAL THEOLOGICAL
SEMINARY, CHELSEA SQUARE,
NEW YORK, NEW YORK 10011

THE CENTER: A PLACE OF MEETING

■ The Center began its "official" life at the General Seminary on October 27th, 1976, when the Trustees unanimously endorsed the Center and its work. This was the culmination of a great deal of hard work put in by the Center staff for over a year.

What has happened in this past year? The Center has developed a focus and identity of its own. Instead of being an idea in the mind of first one and then of a group of people it has now blossomed into a creative concern. Its aims are modest but we believe that it is a sign of the work of the Spirit to the church and to the world. The Center will be of service only so long as it continually opens itself up to the Holy Spirit blowing through our common life.

We have often been asked where the Center stands on the issues facing our church today. The most burning issue is with regard to the ordination of women. Sr. Rachel Hosmer, O.S.H., who is the Associate Director of the Center, is a deacon and hopes to be ordained to the priesthood in the late spring of 1977. In seeking ordination she has the full blessing and support of the staff of the Center. Does this mean that the Center itself seeks to promote only one point of view (however passionately held)?

It is our hope and intention that the Center be a place of meeting, of encounter, of convergence. It is not meant to focus on only one point of view, least of all that of the people who run it. The Center, therefore, will have involved in its programs people who may have profound disagreements, who nevertheless are willing to talk to one another.

It is our conviction that no good will come out of our taking a partisan position with regard to issues facing the church. We, therefore, look for support (*Continued on page 6*)

The Rt. Rev. John Shelby Spong, Bishop Coadjutor of Newark, and the Very Rev. Roland Foster, Dean of General Theological Seminary, participate in a Conversation on the future of the church after General Convention.



1

PREPARING FOR LAMBETH 1978: A FUTURE CENTER CONFERENCE

■ Recognizing the importance of the Lambeth Conference for the people of the Anglican Communion, the Center is inviting bishops of the Episcopal Church to a four day conference entitled *Preparing for Lambeth 1978*, to be held at the General Theological Seminary, November 14 to 18, 1977.

The conference will feature addresses and discussions by Fr. Jones, Canon A. M. Allchin of Canterbury Cathedral and Fr. Mark Dyer of the Diocese of Massachusetts. Including time for reflection and refreshment, the conference will address such topics as the bishop's own spiritual life, his responsibility for the spiritual development of the laity and his role as spiritual guide to the clergy and the diocese.

BREAKTHROUGH BREAKFAST

■ Sr. Rachel Hosmer, Associate Director of the Center, has sought to minister to both body and spirit of seminarians this year by sending out a call for those who would like to share a silent, meditative breakfast.

A group of four to six people gather in the Center seminar room every weekday morning for a light but healthy breakfast, which is brought together, eaten and cleaned up afterwards in a spirit of reflection and recollection. In this way, a real time of sharing and peace before morning chapel services is provided for those who want to "put themselves together" in some way before beginning the day.

GLOBAL SPIRITUALITY: A NEW LOOK AT ASCETICAL THEOLOGY

"There lives the dearest freshness deep down things. . . ."—Hopkins

■ The gospel must be spoken afresh in every age. In the power of the Holy Spirit we are called to discern the signs of the times. What has the Christian church to say today about life style to those who are concerned with one of the gravest of issues: the survival of man upon this planet? Perhaps it is not too much to claim that no other issue can be rightly considered unless it is seen in a global perspective.

The realities of the world situation: overpopulation, the depletion of natural resources, the increasing waste and pollution of our industrial civilization, the widening gap between rich and poor, force us to reconsider our life style, and our response to the present poor and to future generations.

In the light of the interrelationship and interdependence of peoples and resources today, the old creation theology, with its emphasis upon man's domination of nature, must be reconsidered. We need a new ethic of consumption and of limitation that is based upon a world consciousness and a sense of responsibility for future generations. We need to revive the biblical attitudes towards the poverty of others as an evil to be overcome, and towards the poor and oppressed as our sisters and brothers whom we ought to love, that is, respect and deliver. Neither the old *asceticism*, formed in Greek schools of dualist philosophy and directed towards the rooting out of inordinate passions, nor the new freedom to "do one's own thing" will meet the need. We require new attitudes toward nature, motivated by respect for creation and directed toward the goal of harmony rather than conquest. We need an awareness of the future which is neither "I can provide for my family" nor "let them struggle for it as I had to."

We need a recognition of our obligation not only to individuals but also toward whole classes of the habitually poor, those born into a situation of permanent deprivation: sharecroppers, the urban poor in our own country, South African blacks, Indians in South America and on American reservations, etc.

Ascetic theology depends upon dogmatic theology, and the Judaeo-Christian concept of God is heavily weighted in the direction of omnipotence, moral righteousness and absolute truth, and is

framed in patriarchal language. We must begin by looking for new images of God, images which emphasize the tender, humble, life-giving aspects of divinity, and for metaphors for relations which carry us beyond the vocabulary of male domination.

Russian iconography presents the Holy Trinity, in Rublev's famous painting, under the form of three poor men, strangers and pilgrims, needing to be fed at Abraham's table. They are shown in communication with each other, and on their faces is an infinite sadness. Their conversation is said to concern the coming descent of the Son into suffering humanity.

This image suggests a model for Christian living today. The icon of the Holy Trinity, with its table of hospitality and its cup of blessing, points to a sacramental use of creation. E. Vordeekers comments: "Abraham must first make ready the dish of hospitality and brotherly love, in faith and hope, and await in the coming encounter the answer to the burning pain of his own heart and of the world."

This is a far cry from the life-boat and *triage* theories of survival. Instead of focusing on the distinction between the worthy and the unworthy poor, our attention is di-

rected towards the New Testament teaching: "Truly, I say to you, inasmuch as you did it to one of the least of these my brethren, you did it to me."

We need to regain a place for fasting and simplicity of life as manifestations of love in the world of today. The trouble with the "life-boat theory" (that only some can be saved in the coming crisis caused by the depletion of vital resources, and it should be the most "developed") is two-fold: The life-boat isn't ours, after all; and who wants to live in a world in which the price of survival is being willing to beat a drowning person over the head with an oar?

In our time, as in Abraham's, the substance of discipline is to make ready, in our hearts and in concrete and objective ways, the dish of hospitality for the poor and hungry.

Simone Weil, in her notebooks, says, "Waiting patiently in expectation is the foundation of the spiritual life." So when we have prepared the table we await the transforming encounter with the one who comes to give the "answer to the burning pain of our own hearts and of the world."

"Behold, I make all things new."

SR. RACHEL HOSMER, O.S.H.



Staff and Friends of the Center (left to right): James Maronde, Seminarian, Diocese of Los Angeles, The Rev. Dr. Boyce Bennett, Professor of Old Testament, The Rev. Alan Jones, Director, Sr. Rachel Hosmer, O.S.H., Associate Director, The Rev. James Whittemore, Seamans' Church Institute, Marcia Greenwood, Executive Assistant, Hal Greenwood, Senior Seminarian, Alice Elwood, Secretary, and Josephine Jones.



Sr. Rachel Hosmer, Associate Director of the Center, and the Rev. Sipo Mzimela, Deacon from Damaraland, take part in Center Conversation on Southern Africa.

THREE CONVERSATIONS WITH EAST GERMAN CHRISTIANS, SOUTHERN AFRICANS, AND AMERICAN EPISCOPALIANS AFTER MINNEAPOLIS

■ *Theologia crucis, Theologia gloriae.* Bishop Schoenherr, a big man with graying hair and a great rumbling voice, greeted these words with delighted recognition. They led into a discussion of the realities of Christian discipleship today.

He was taking part in the first of the *Center Conversations* of this academic year, held on October 20. With him were his wife, Pastor Annemarie Schoenherr, and Pastors Theodor Gill and Walter Schultz, all active ministers in the G.D.R. Dr. Schoenherr was once a student of Bonhoeffer, in the underground seminary at Finkenwalde, and is now in charge of the Reformed churches in East Germany. Miss Barbara Green, from the National Council of Churches, brought the group to the seminary and interpreted for the Bishop.

A dialogue with Christians from East Germany was planned as part of the program of the Center for Christian Spirituality because we believe that spirituality has to do with the whole of our life, corporate as well as individual, and because we want to provide a place of meeting, where people of different points of view can explore together the meaning of the Christian vocation today, the relationship between vision and action.

The question with which the discussion

began was: How does the Christian discern and carry the cross today? We wanted to hear about Christian life and witness in a communist-dominated country.

If we expected to hear that the cross-bearing of East German Christians had primarily to do with the limitations and penalties which they suffered because of their faith, we were disappointed. There are, indeed, restrictions, limitations, perhaps most poignantly operative in respect to the education of their children, but for these four Christians, at least, the real test of discipleship lay rather in the constant necessity for honest intellectual and theological response to the Marxist analysis and ideology for social progress. Atheism is an inescapable component of any correct Marxist view of humanity and human destiny. In many ways, Christians in East Germany are like Christians in the West, in our own country. Both groups are confronted with that enemy of the soul called "the world." Christian witness and discipleship in the world today lies in honest dialogue with the "world as it organizes itself apart from God," that is, with materialism in its Western as well as in its communist form.

On the next night, October 21, another *Conversation* was held at the seminary,

sponsored by the Center and by the National Institute for Lay Training. Five Africans spoke, four from South Africa and one from Kenya, including our own student, The Reverend Sipo Mzimela, who was born in South Africa and is a deacon of the diocese of Damaraland. We heard from Miss Wanjiru Matenjwa, a student at Columbia University, Mr. David Sibeko, of the Pan African Office of Azania, Mr. Rhodes Gxoyiya, of the National Council of Churches, and Mr. Tom Leeuw, a graduate student now studying in Holland.

We asked the panel of African nationals to speak to us about the present tragic crisis in Southern Africa, and invited them to tell us frankly about the violation of human rights, the liberation movements, the role of the churches, and the responsibility and involvement of the U.S. in Southern African affairs, as they saw them.

The message was loud and clear. We heard the old familiar chestnut: "when the missionaries first came to Africa, they had the Bible and we had the land. Now we have the Bible and they have the land." Chestnut as it is, it is incontrovertibly true, so far as Southern Africa is concerned. We were reminded of the 300 years of oppression by the white man and of the determination of the Africans to end apartheid, at whatever cost was necessary. We were also told that the white churches had, nearly all of them, been hand in glove with the oppressors, and had in consequence no future in Africa. An honored exception was Bishop Trevor Huddleston. Finally, we were told of the complicity of our own government in reinforcing the cruel and unjust regimes, some of them also illegal, by diplomacy, by trade, and by the providing of arms indirectly, through Israel, to the South African government.

We were grateful to our guests for doing what we had asked them to do: give us *their view*, in their own words, of the situation in their country.

The third *Conversation* was held on November 3. Four speakers, The Rev. Dr. Carroll Simcox, editor of *The Living Church*, The Rt. Rev. John S. Spong, Bishop Coadjutor of Newark, Ms. Carman Hunter, an independent educational consultant, and The Very Rev. Roland Foster, Dean of the Seminary, discussed the ordination of women, the revision of the Prayer Book, and the general direction of the Episcopal Church in regard to mission and social action. The left and right wings on these issues were strongly represented

and the Dean and the only woman speaker were often drowned out. Perhaps the most significant and valuable outcome was the experience of sharing in the pain and disappointment of those who felt the Convention had altogether failed to "defend the faith," and of meeting face to face with those who gave thanks for the courageous forward-looking and trail-blazing actions of the church.

While it is not the function of the Center to endorse programs or adopt slogans in current controversies, it is part of its work to provide opportunities for Christians from different positions, theological, social and political, to meet in an atmosphere which makes possible a mutual exploration of the issues.

In describing its philosophy as including "a mission of love and liberation for the poor," the Center has affirmed the relation-

ship between spirituality and social action.

In fostering conversations between people on both sides of a profoundly painful controversy we are striving to live as a "pilgrim community," called to a common share in "the servanthood of Jesus Christ" with all the sons and daughters of baptism.

*"Any seeker of communion
with God and with man
is at once seized by the tension:
struggle and contemplation.
Two attitudes that seem to contradict or
oppose each other,
and finally one is found to be at the heart of
the other,
one begetting the other
in a ceaseless exchange."*

*(from Dare to Live: The Taizé Youth
Experience, Ed. Samuel J. Wylie, The
Seabury Press, 1973.)*

SR. RACHEL HOSMER, O.S.H.

THE SPIRIT IN LOUISVILLE: THIRD EPISCOPAL CONFERENCE ON RENEWAL

■ Expressing the church's present need as "knowledge of God," the Rt. Rev. Cuthbert Bardsley, retired Bishop of Coventry, challenged the opening night audience at the Third Episcopal Conference on Renewal to a "witness of life" in "word and service."

In so speaking, Bishop Bardsley set the tone of the three day conference. The Rev. Everett L. Fullam, of St. Paul's Church, Darien, Connecticut, gave an address on the nature of ministry in the church as anointed service, from a biblical perspective. An unbroken theme of the servanthood of God's people was maintained by the presentations of Canon Michael Green, John Howe of Fairfax, Virginia, Charles Murphy of St. Bartholomew's, Nashville.

The conference included workshops, worship, and singing under the guidance of the Fisherfolk, a group of young people who are members of the Community of Celebration, Woodland Park, Colorado.

All of these elements combined to make a conference that, while joyous in spirit, was not self-serving or isolating.

The conference presented a unified challenge to all who are interested in the renewal of the church. That challenge involves personal renewal, living the life of a servant, and imitating Christ. All in all, the Third Episcopal Conference on Renewal revealed a growing maturity and earnest-

ness on the part of those committed to the revival of the Episcopal Church.

The conference was sponsored, as were its predecessors, by the Pewsaction Fellowship, a coalition of renewal groups from all over the United States; including The Episcopal Center for Evangelism, The Order of St. Luke the Physician, The Brotherhood of St. Andrew, Daughters of the King, Fellowship of Witness, and many more. It was planned and coordinated by the Rev. Robert B. Hall of the Episcopal Center for Evangelism.

HAL GREENWOOD
Senior Seminararian

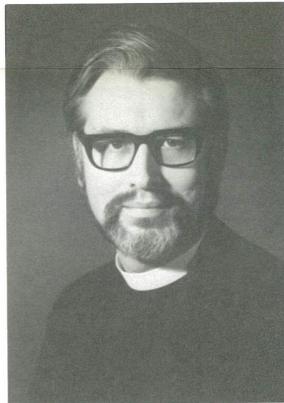
DR. DORA CHAPLIN, former professor of Christian Education at the Seminary, will be the guest of the Center in the spring. It is hoped that she will be a participant in a *Conversation* with Monica Furlong on *The Life of Prayer*. She will also be a special guest at the regular seminary course on *Spiritual Direction*. Dr. Chaplin is a distinguished lecturer and author whose encouragement and enthusiasm has done much to give the Center life. It will be a special joy to welcome her back to the seminary close.

FR. JONES MADE CHAPLAIN

■ The Society of St. Margaret recently elected Father Jones as their Chaplain. This religious order for women has houses not only in the United States but in Canada and Haiti as well.

The Center enjoys close links with many of the religious orders in the Episcopal church and values the wisdom and support of many friends within these orders.

Father Jones is delighted to be acting in this capacity for the sisters of St. Margaret.



Alan W. Jones

NEW BROCHURE

■ The Center will soon make available a new brochure, which will describe in words and pictures who the staff of the Center are, what the Center's work consists of and what our facilities, and those of the General Seminary, look like.

The brochure will contain a statement on the philosophy of the Center, and information on programs both outside and within the seminary. Included in the latter category will be the new degree, Master of Sacred Theology in Spiritual Direction. A listing of seminary courses in Prayer, Ascetical Theology, and related courses from other fields will be included. Write to the Center if you are interested in information about the S.T.M. or any of the Center's other programs and work.

WATCH FOR THESE NEW BOOKS

Karl Rahner

Meditations on the Sacraments

The Seabury Press, \$5.95 (March)

In these seven meditations on the sacraments, Father Rahner speaks with simplicity and feeling about the seven vital acts of the church. Not only do we hear his voice — at the baptism of a child, in the celebration of the Eucharist, at the marriage of young friends — but we see, as in miniature, the splendor of his theological vision as a whole, because Rahner's theology of the sacraments is simply an extension and development of his Christology. The sacraments are signs on the surface of life of God's gracious purpose revealed in Christ: to give himself away.

Among Karl Rahner's recent books are *Christian at the Crossroads*, *The Religious Life Today*, *Theological Investigations XIV*, and *Watch and Pray with Me*.

Alan W. Jones

Journey into Christ

The Seabury Press, \$8.95 (May)

The inward journey offers dangers and puzzles, but we are all challenged sooner or later to undertake it. Those ready to make the journey will find a steady and inspiring guide in this book.

Alan Jones challenges his readers to face the difficulties of the journey, in particular the mystery of evil and the possibilities of evil within us. Indeed, the journey inevitably brings a kind of crucifixion, an entering into the heart of darkness. But it also eventually brings us to an awareness of the patterns of being and purpose and joy. It is toward an awareness of these that the author leads his readers.

Alan W. Jones is Associate Professor of Ecumenical Theology at the General Theological Seminary in New York. He is also Director of The Center for Christian Spirituality.

J. M. Nouwen

A Living Reminder

Love and Prayer in Memory of Christ

The Seabury Press, \$5.95 (May)

Nouwen's newest book is characteristically brief, powerful, and moving. In it he formulates and answers a compelling question: Who am I in memory of God?

The goal for all Christians, Nouwen tells us, is to become a living reminder of God and the way to achieve this goal is to seek a life of total integrity and connectedness.

Addressed to all Christians who seek a stronger, more enduring meaning for their lives, this timely, personal book provides the kind of insight and inspiration that has gained such a wide readership for Nouwen's previous books.

Known throughout the United States as a popular speaker and writer, Henri J.M. Nouwen is on the faculty at the Yale Divinity School. Among his previous books are *The Wounded Healer*, *Creative Ministry*, *With Open Hands*, *Reaching Out*, and *Genesee Diary*.

A RECENT BOOK TO CONSIDER

Henri J. M. Nouwen

The Genesee Diary

Doubleday, \$6.95

Henri Nouwen's *The Genesee Diary: Report from a Trappist Monastery* is a personal account of the author's seven month sojourn at the Abbey of the Genesee in upstate New York. It is more than a series of subjective impressions; it is one middle-aged man's struggle toward wholeness, toward a sense of rhythm and purpose that he feels is lacking in his daily round of activities. Nouwen's quest begins with the dawning realization that somehow his life has lost its spiritual impetus. It prompts him to ask: "Is there a quiet stream underneath the fluctuating affirmations and rejections of my little world? Is there a still point where my life is anchored and from which I can reach out with hope and courage and confidence?"

Nouwen's background as a Roman Catholic priest, psychology professor, writer and lecturer gives a special flavor to the pages of his diary. The reader is caught up in the author's dismay and frustration with the manual work he is expected to perform, with the new daily rhythms, the little incidents in monastery living that give rise to a wide spectrum of emotions. Throughout all this we are rewarded with bright glimpses into Nouwen's growing sense of self: "I think that most of my fatigue is related not to the type of work I do but the false ten-

sions that I put into it. If I could just live the day quietly, obedient to the order of the day . . . then my mind would be more vacant for God and freer for the simple things of every moment."

In another section, Nouwen expresses his fear of the uncompromising tenor of the monk's lives: "It is this type of extremism, of absolutism, of total surrender, of unconditional 'yes', of unwavering obedience to God's will, that frightens me and makes me such a wishy-washy soul, wanting to keep a foot in both worlds. But that is how one stumbles." He examines his value system and realizes that his priorities are misplaced. The author's overwhelming desire to "make a splash," enlist the favors of others and otherwise seek to distinguish himself is a phenomenon with which we all can identify.

Similarly, when the author finds the novelty of living in the monastery beginning to wear off, he becomes anxious, fearful of being left alone and forgotten. He feels threatened by the monastery's emphasis on "sameness." It is this very uniformity which the author later comes to terms with: "The mystery of God's love is that in this sameness we discover our uniqueness."

The Genesee Diary witnesses to an unfolding of the self, an intimate sharing between the author and the reader. You and I, says Nouwen, we are the glory of God. Or as the abbot of the Genesee and the author's director comments: "You are the place where God chose to dwell, you are the *topos tou theou* (God's place) and the spiritual life is nothing more nor less than to allow that space to exist where God can dwell, to create the space where his glory can manifest itself." When seen in this light, Christian spirituality becomes a whole approach to life, not merely an isolated set of exercises: Christian discipline becomes a cooperative venture between God and man, where man makes himself "available," i.e. leaves himself open to the working of the Spirit.

MÉLANIE SMITH
Union Seminary

MONICA FURLONG, the English author and lay theologian whose latest book is *Puritan's Progress*, a biography of John Bunyan, will be the guest of the Center on February 4-18. The Center looks forward to having her in residence at the General Seminary, and hopes that many will have an opportunity to get to know her.



CENTER FOR CHRISTIAN SPIRITUALITY OF
THE GENERAL THEOLOGICAL SEMINARY
CHELSEA SQUARE, NEW YORK, N.Y. 10011

THE CENTER (Continued from p. 1)

among men and women of goodwill wherever they may find themselves on certain issues.

To end on a personal note, I stand as one brought up in the extreme evangelical wing of the Church of England. We were not simply low-church. We were fiercely evangelical Christians. It was in this context that I learned the faith and, at the age of seven, accepted Jesus Christ as my Lord and Savior. Nothing could take away my love and esteem for this tradition within Anglicanism.

I also stand as one who was trained for the priesthood by monks who represented a creative and open Catholicism. The Catholic tradition, its discipline, worship and piety is the *cantus firmus* of my Christian life. My experience is not unique. It is particularly Anglican. Our tradition can be frustratingly vague and also gloriously liberating.

This may explain, a little, why I value deep and close friendships with men and women who do not always agree with me, still less among themselves. It is not a thing which unites, but a person. It is our common commitment to Jesus Christ which, by the grace of the Holy Spirit, enables us in love to acknowledge differences and transcend them.

The Center, therefore, seeks to be open without being empty. I am committed to saying as clearly as possible what I truly believe. I am also committed more and more to the ministry of *listening*.

ALAN W. JONES

REPENTANCE IN THE STREETS

■ Luke tells us of a street woman who broke into a fancy dinner party at a Pharisee's home. She anointed Jesus' feet with precious oil of myrrh, and even more precious, with her tears of repentance. Our Lord recognized in that physical care for his body a self-abandoning which perhaps only the repentant sinner is given, "... where little has been forgiven, little love is shown" (Lk. 7:47). Confession and repentance in our lives are like this scene — a time beginning in the darkness of acknowledged sin and transformed into a marvelous rejoicing, at the fact of the Good Shepherd's tireless love for us, the lost sheep. The self-emptying of repentance

also becomes a time of unutterable peace. To Mary Magdalene and to us he says, "Your faith has saved you, go in peace." All we have to do is to desire God enough to leave the streets and their chaotic misplaced loves, for the banquet, and present ourselves to Jesus, in tears. And God gives us the grace to do this.

DR. ELEANOR McLAUGHLIN

(From a sermon on the Feast of St. Mary Magdalene. Eleanor McLaughlin is Associate Professor of Church History at Andover Newton Theological School, Newton Centre, Massachusetts, and a friend of the Center.)

SOME IMPORTANT DATES IN 1977 FOR FR. JONES

January 8-10	Preaching and lectures at Orange Park, Florida
January 14-16	Retreat at Peekskill
January 17-20	Clergy Retreat, the Diocese of Colorado
February 9-11	Clergy Retreat, the Diocese of South Carolina
February 18-20	Retreat, House of the Redeemer, New York City
February 23	Ash Wednesday, Quiet Day, the University of the South

(During Lent Fr. Jones will be preaching at the Cathedral in Syracuse, and at St. Mark's, New Canaan, Connecticut)

April 8	Good Friday, Charleston, South Carolina
April 16	Address to the Anglican Fellowship of Prayer, Garden City, Long Island
May 3-5	Clergy Conference, Diocese of California

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W 571

Easter, 1979

PRACTICUM IN SPIRITUAL DIRECTIONRequirements1. Case Studies

Each member of the Practicum is to present one written case study to the class from current work in direction. The case study should be one typewritten page, a copy of which is to be given to each class member a week ahead of the presentation date. The case study (no name on the paper) should include a summary of important background information and a description of a "critical incident" in your relationship with the directee (see February 8). All members of the Practicum will then be able to study the case ahead of time and come to class prepared with thoughts and pertinent resource material about the main issues in the paper. The procedure for presentation of the case studies will be described in class.

2. Supervision

Each member of the Practicum is to present two written case studies to their supervisor. A copy of the case study should be given to the supervisor before the time of the appointment for supervision. One presentation is to be done by March 15 and the second by April 26. Follow-up consultations may be scheduled as needed. Supervisors will be assigned after the first meeting of the Practicum.

3. Receiving Spiritual Direction

Each member of the Practicum is expected to be receiving spiritual direction. In new relationships, you should see your director bimonthly. For ongoing relationships it is suggested for the purposes of this class that you see your director monthly if at all possible. Diana Beach, Bill Davidson, and Frederick Shriver have agreed to be spiritual directors for members of the Practicum as needed.

4. Giving Spiritual Direction

The expected "load" of directees or relationships of spiritual friendships is four. For new relationships, you should see the directee bimonthly for the duration of the semester. Names of interested students from GTS and UTS are being solicited.

5. Required Reading

There will be required reading from time to time.

In order to prepare to discuss the case studies, you should do other background reading to support your responses to the main themes and issues in the case study. Additional supportive reading will be developed in relation to issues identified in the case studies.

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CENTER PROSPECTUS

for

PROGRAMS IN SPIRITUAL DIRECTION/GUIDANCE

For discussion purposes only

April 5, 1979

- 1) MA Requirement + Testing Out
- 2) Jungian Emphasis
- 3) Sacrament / Ritual - Talley
Sacramental Spirituality
Importance of the Ritual Process
- 4) Brochure statement for place of
engagement w. world

We are indebted to a number of people and to other programs for many ideas in this report.

The Guild for Spiritual Direction, Rye, New York:

Diana Beach	Brewster Beach
Peter Camp	John Yungblut

The Center for Religious Development, Cambridge, Massachusetts:

Robert Doherty and other staff of the Center
 Conversations with several associates of the Center

The Shalem Institute for Spiritual Formation, Washington, D.C.:

Tilden Edwards

Also:

James Whittemore	M. L. Stevens (former student in Practicum)
James Fenhagen	Students currently in the Practicum

We are grateful to these people who gave generously of their time and thought to us.

The following have been invited to serve on an ad hoc committee to review this material on 27 April 1979:

John Johnson X	Frederick Shriver ✓
J. Robert Wright ✓	James Fenhagen ✓
Mark Dyer X	Tilden Edwards ✓
Carman Hunter ✓	James Whittemore ✓
Diana Beach ✓	Margaret Morgan Lawrence X
Ledlie Laughlin ✓	Philip Turner X
James Forbes - representative	Avery Brook ✓
Walter Hartl X	

Alan Jones

Sr. Rachel Hosmer

Mary Coelho

(13)

WHY A DEGREE IN SPIRITUAL DIRECTION?Non-Degree Programs

Most centers teaching spiritual direction do not offer degrees in the subject, although a student may often gain credit for his or her work which can be applied to other degree programs through an affiliated institution.¹ This is valuable because the capacity to direct and guide others depends on broader growth and a wider range of abilities than can be measured by traditional academic measures of achievement. Thus these programs are free to work in areas concerned with the ~~subjective~~ personal growth of the student. Also, such non-degree programs are not legally bound to grant a degree after completion of a specified number of courses irregardless of a demonstrated capacity to guide others. In addition, granting a degree in spiritual direction might be taken to imply the attainment of some professional ^{competence} ~~entity~~ which in fact does not exist or ~~some final end-product of competence~~.

The Rationale for Offering a Degree Program

Why then does G.T.S. offer degrees in spiritual direction? (i) We have a unique opportunity of offering degrees from an important theological seminary with all the resources at our disposal. (ii) The seminary already offers an MA and an STM in Spirituality, which are degrees granted on the basis of academic achievement. Students wanting to concentrate on academic work, such as the history of spirituality, for example, or some research project for an extended thesis are free to do so. (iii) The simultaneous offering of degrees in spirituality allows us to grant an STM or MA in Spiritual Direction only to those students who demon-

¹ The Guild for Spiritual Guidance, Rye, New York and New York Theological Seminary; Shalem Institute for Spiritual Formation, Washington, D.C. and Washington Theological Union; Institute for Spiritual Leadership, Chicago, Illinois and Jesuit School of Theology, Chicago.

strate a degree of competence as directors/guides. Students who do not qualify for the degree in Spiritual Direction will, however, ^{might} be able to qualify for the degree in Spirituality. They can do this by writing an MA or STM thesis and taking additional course work in lieu of completing the Practicum. (iv) Thus we would not be bound by legal requirements to award the degree in Spiritual Direction upon completion of the course work and essay, ^{without reference to} ~~irregardless of~~ competence. This need not be seen as a devaluation of the MA or STM in Spirituality, because the academic standards would be maintained. (v) Consequently, the degrees in Spiritual Direction can be a true confirmation of competence which includes both an academic aspect and a subjective evaluation of personal growth and competence as a director/guide.

Ecumenical Outlook

The programs in Spiritual Direction at G.T.S. are, of course, rooted in the Anglican tradition. Nevertheless, we wish to encourage men and women from other traditions to participate in this program so that we can learn from each other and keep the programs outward looking.

PROGRAMS IN SPIRITUAL DIRECTION/GUIDANCE

The degree and non-degree programs in Spiritual Direction at General Theological Seminary are designed to ^{form, teach + nurture} (teach and encourage) men and women who demonstrate a capacity and desire to guide others in their spiritual life. In order to meet the varied educational background of students, a three-tiered program is offered. (i) Those who have an MDiv degree or its equivalent are eligible to be candidates for the STM in Spiritual Direction. (ii) Individuals with a BA or its equivalent are eligible for the MA in Spiritual Direction. (iii) In addition, people with a BA or its equivalent or more advanced education, can ^{participate in the program} ~~take courses~~ as non-degree students. However, this can be done only with the permission of the instructor and with an overall plan of study for the development of the person's capacities to be a spiritual director. } ^{Admission paper at Center}

- join the complete day

Admission

We anticipate that most applicants will have ^{extensive} ~~at least ten years~~ of experience in a church community subsequent to graduation from college or seminary. Students admitted to the programs will be known as associates. } ^{what does it mean? - significance}

Admission paper?

MA and STM candidates in Spiritual Direction must gain admission to the seminary through the ^{following} ~~appropriate~~ admissions procedures. In addition, candidates for these degrees and the non-degree program are required to have interviews ^{with} at the Center for Christian Spirituality and to submit an autobiographical paper of approximately five typed pages in length which describes the following: (i) The significant spiritual occurrences which bring you to seek training and education in Spiritual Direction. Describe any experience of suffering and its effects on your spiritual pilgrimage and view of life. Describe any realization of "shadow confrontation" and integration of that confrontation. How has your theological understanding changed, if at all, during the past five years? (ii) Your thinking

- joint admission - both offices

What is your understanding of spiritual direction/guidance? 4

about your vocational direction in the future. How do you view your ministry in the kind of world in which we live? (iii) Your experience of Christian community. *Have you received & given direction/guidance? Describe*
(iv) Previous experience of spiritual direction and therapy/analysis.

Three references from individuals who can comment knowledgeably *about your spirituality* about your inner journey are also required. A form is provided for this purpose. *All information from the admissions procedure will be kept confidential. (Right to privacy act)*
Experience & capacity for empathy & direction.
If possible, we suggest including a recommendation from a person who has received spiritual direction from you. You are to indicate on the recommendation form whether the letter is to be included or not according to the U.S. Family Educational Rights & Privacy Act of 1974.

(The capacity to be a spiritual director, we believe, is based on two movements: first on a person's *Vocation(?)* desire to encourage people to learn to recognize God's action in their life and to respond to it; and second, the fact that other people find the person a source of encouragement and help and therefore seek his or her guidance.) Consequently, Education for spiritual direction can only be an enablement and encouragement of a capacity and inclination already developing in a person within their life in a Christian community.

As a guide to the development of the content of our degree and non-degree programs, we have outlined the areas of knowledge, both academic and experiential, in which a person should gain competence. Two important areas have been omitted from the list below because they are of such a broad, general nature that they cannot be taught in specific courses, yet they are an essential component to preparation for direction. They are (i) an awareness and knowledge of the world-view of the person seeking spiritual direction in this particular moment in history. *This can only be obtained by wide reading and deep immersion in the culture as well as careful listening to the directee;* (ii) an awareness of and knowledge about the multitude of forms "the return journey," as part of the spiritual quest, may take for different individuals. *This program is firmly incarnational so that the spiritual journey is undertaken for the sake of a person's community* *is based on not only for oneself, but also*

? *primarily Christological*

admissions

and the world. These two areas will pervade the teaching and discussion in the classes.

Broad Areas of Knowledge Required ^{+ Experience} - to aid in planning & evaluation of 2 yr. ~~Graduate Requirements~~ program

1. A broad knowledge of the institutional, historical, and biblical roots of Christianity. This should include knowledge of the limitations and possibilities of the Church.

?
"mature
Christology
& ecclesiology"
This has
made a
theological
synthesis

2. A mature theology and Christology that the individual has integrated personally and can defend, teach, and articulate. The associate needs especially to develop a theology of the spiritual life and spiritual direction ^{the principles of contemplative prayer.}

3. Knowledge of the history of spirituality, including the mystical tradition and the tradition of spiritual direction.

4. A degree of psychological maturity to free the individual from distorted perceptions of relationships and life.

5. To be a man or woman of prayer and have the capacity to teach the initial levels of prayer and meditation. A spiritual director/guide ~~should be a contemplative.~~ - man or woman of prayer & available to others ^{through}

6. The capacity to engage openly in a one-to-one conversation in which there is listening and both a giving and a receiving relationship. ^{A source of energy & attention as well directed towards the other rather than personal spiritual direction}

7. Experience in both giving and receiving spiritual direction/guidance. If possible, therapy/analysis is valuable background for an associate. ^{Openness}

8. Study and assimilation of modern psychological science, especially the depth psychologies. ^{and a degree of confidence in integrating them with Christian insights into human spirituality.}

19) Sacramental life, entrance into body of Christ, church community
Principles of liturgical prayer

9. Acquaintance with social, political, economic problems of modern life and a coherent understanding of their relationship to theology, ethics & spiritual direction.

CURRICULUM FOR STM AND MA IN SPIRITUAL DIRECTION

(The MA foundation courses are described subsequently and in the GTS catalogs.)

The curriculum described below is designed to reflect the areas of competency just outlined.

1. THE PRACTICUM is offered each semester ^{and} has four components (3 pts/sem):

- a. Case Study Conference: case study presentation with lecture and discussion of topics related to direction/guidance (2 hr/wk) *- methods of spiritual direction - 1 sample*
- b. Prayer-Meditation Class (1 hr/wk) *(+ 1 1/2 hr/wk)*
- c. Personal and Group Development (1 1/2 hr/wk)
- d. Two Three-Day Retreats *- one/semester*

2. CORE CURRICULUM (four 3-pt. courses, 2 hr/wk):

- a. Psychological Dimension of Spiritual Direction
- b. Theology of the Spiritual Life and of Spiritual Direction
- c. History of Spirituality, Mysticism and the Tradition of Spiritual Direction
- d. Course on Retreats, Quiet Days, and Group Direction *- (+ case conference)*
- or
- e. The Theological Methods Course, *if necessary. (STM) - yes*

The four courses of the core curriculum are the basic academic content courses of the degree programs. These are 500-level courses for STM students which MA students may take with permission. An associate will take one course of the core curriculum each semester and therefore complete the four over a two-year period.

N.B. In the next year or two, not all the courses of the core curriculum can be

- No transfer credit

offered. Other courses from the seminary curricula that are closely related will be scheduled on Thursdays as substitutes. (Substitutions for 1979-80 are listed subsequently.)

3. ESSAY ON THE THEORY AND PRACTICE OF SPIRITUAL DIRECTION (8,000 - 10,000 words)

Or
 Research paper to contribute to the body of knowledge in the field. This paper will be presented orally to the associates & staff

DESCRIPTION OF THE FOUR ELEMENTS OF THE PRACTICUM

a. The Case Study Conference: The case study conference meets two hours weekly. After some initial introductory weeks, the conference focuses one hour a week on case studies/verbatimim prepared by associates from their current work in direction. These case studies/verbatimim are complemented by lecture and discussion of specific issues and topics directly concerned with direction/guidance. A two-year cycle of content material pertinent to the case study conference is included.

b. Prayer-Meditation Class: The core of much direction/guidance is work with the life of prayer and meditation. This class is provided to broaden the associates' knowledge and experience of the traditions of prayer and meditation in Christianity. Most of this hour will be spent praying and meditating (guided by the instructor). There will be brief periods of instruction by the leader and periods for sharing experiences in prayer and meditation both from the class and outside class.

c. Personal and Group Development: All the associates ^{meet together} in the programs meet for 1½ hours a week with the help of an outside leader. The purposes of this meeting are:

- 1) To work further with material of personal importance that has arisen in the Practicum and in work with directees.
- 2) To work toward greater psychological maturity.
- 3) To experience the value of groups and to experience peers as a source of caring and direction/guidance.
- 4) A place to unwind general frustrations with the program, the Church, family, one's life, etc.

d. Two Three-Day Retreats: one at the beginning of the first semester and one in the middle of the second.

SUMMARY OF DEGREE REQUIREMENTS

Of the 24 hours credit required for an STM degree and an MA degree (excluding the foundation courses), twelve will be fulfilled in the two years experience in the Practicum. The 12 hours credit remaining are earned through the four courses of the core curriculum, one course taken each semester over a two-year period.

An STM may be completed in two years by coming on ^{Thursday} ~~Thursdays~~ if an associate follows the complete ~~schedule on Thursdays~~, fulfills the requirements of the core curriculum and the Practicum, and writes the essay the second year. *Can be completed in* *two* *years* *for* *the* *MA* *degree* *if* *the* *candidate* *is* *able* *to* *complete* *it* *in* *two* *years* *if* *the* *candidate* *is* *able* *to* *complete* *it* *in* *two* *years* *if* *the* *candidate* *is* *able* *to* *complete* *it* *in* *two* *years* *if* *the* *candidate* *is* *able* *to* *complete* *it* *in* *two* *years* *if* *the* *candidate* *is* *able* *to* *complete* *it* *in* *two* *years* *if* *the* *candidate* *is* *able* *to* *complete* *it* *in* *two* *years* *if* *the* *candidate* *is* *able* *to* *complete* *it* *in* *two* *years* *if* *the* *candidate* *is* *able* *to* *complete* *it* *in* *two* *years* *if* *the* *candidate* *is* *able* *to* *complete* *it* *in* *two* *years* *if* *the* 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COST

The cost of a 4 pt. STM level course for 1979-80 will be \$500. Therefore, the cost of the entire tuition can be estimated to be \$3,000., barring changes in costs, for the two-year period. The cost per year is \$1,500 plus books, housing as needed, and transportation.

The MA tuition is \$450 for a 3 hour course. - ~~\$1800~~

Audit - \$750.

The tuition for "Thursdays at General"
for an MA candidate is \$1800.

SUBSTITUTIONS FOR THE CORE CURRICULUM FOR ACADEMIC YEAR 1979-80

Michaelmas 1:10 - 3:00 Classical Problems in the Psychology of Religion (P231) - Johnson. An examination of religious experience, belief, and practice from the perspectives of modern psychology. The works of Rudolf Otto, William James, Sigmund Freud, C.G. Jung, Gordon Allport, and others will be considered. Topics such as possession, conversion, mystical states, prejudice, psychopathology, moral development, and others will be explored.

or

Basic Texts (W566c) - Jones. Study of Dante's Divine Comedy.

Michaelmas ~~7:30 - 9:20~~ Religion and Psychology of C.G. Jung (P305) - Johnson. ~~Religious myths and the development of human consciousness; psychological themes in Christian Scripture, doctrine, and worship. Contemporary religious issues will be examined from the perspective of the analytical psychology of C.G. Jung.~~

Easter 1:10 - 3:00 Vision and Audition in the Bible (W394) - Bennett. A study of the experience of vision and audition in the Old and New Testaments in the light of modern psychology and recent brain research. Special emphasis will be placed on the experiences of prophets such as Amos, Isaiah, Jeremiah, and Ezekiel as they are recorded in the New Testament concerning Jesus and the apostles and disciples. The relationship between such experiences and current research being done on altered states of consciousness will be explored. (scheduling tentative)

D.K.

Easter 7:30 - 9:20 Spiritual Direction and Directions (W351) - Jones. This course will examine the need for the revival of spiritual direction within the Church with particular reference to the Sacrament of Penance. The form of the inquiry will be historical, psychological, and theological. We shall consider the dangers and advantages of direction and examine the role of the "holy man" in connection with the cure of souls. The course will cover a wide range of experience from (for example) St. Francis de Sales to Baron von Hügel, from the Jewish zaddik to the Russian starets.

RELATION OF AREAS OF COMPETENCE TO THE DEGREE REQUIREMENTS

Areas of Competence (see p 5)	FIRST YEAR			SECOND YEAR		Pts/ Yr.
	1st Semester	2nd Semester	Pts/ Yr.	1st Semester	2nd Semester	
1. Institutional, historical, and biblical roots of Christianity	Fulfilled by MDiv or MA foundation courses					
2. Mature theology and Christology; theology of spiritual life		Theo. of the Spiritual Life & Spiritual Direction (Jones)	3			
3. History of spirituality & the tradition of spiritual direction; knowledge of mystical tradition				History of Spirituality, etc.(Jones)		3
4. A degree of psychological maturity	<i>Personal + Group Development</i> Group dynamics			<i>Personal + Group Development</i> Group dynamics		
5. Prayer and meditation; practice & ability to teach	Prayer-Meditation Group		6	Prayer-Meditation Group		6
6. Ability to be involved in listening and giving relationship						
7. Experience in giving and receiving spiritual direction	Case study conference			Case study conference		
8. Study and assimilation of modern psychological science	Psychological Dimensions of Spiritual Direction (Johnson)		3		Course on Retreats, Quiet Days, & Group Direction	3
			12			12

THE PRACTICUM-CASE STUDY CONFERENCE

Proposed Outline for a Two-Year Cycle of Basic Content

*appreciation -
- just acts - done believe
it >*

First Semester, First Year (1979-80)

Sept. 13	Introduction and Plans for Opening Retreat		<i>See Barry Arhde in Public Experience Sp. Dir.</i>
14-15	Opening Retreat		
20	What is Spiritual Direction? Relation to therapy and confession		<i>Experienced Directors/Guides giving case histories</i>
27	What is Spiritual Direction? (cont.) Initiating Direction/Guidance, clarifying expectations		<i>Focus of the Director (also working with Practices + Prayer in Director's Retreats)</i>
Oct. 4	Writing Case Studies/Verbatims Modeling of a case study What is Spiritual Direction? (cont.)		<i>- Contemplation & Hilda</i>
<i>sr. Rachel</i> 11	1st hr: Case Study; 2nd hr: Basic counseling & listening skills (outside leadership)		
18	" "	" "	<i>- scrupulosity</i>
25	" "	" "	
Nov. 1	" "	" "	<i>Use of bible - Kavanaugh</i>
8	" "	" "	
15	" "	" "	
22	(Fall Recess - Thanksgiving)		
29	1st hr: Case Study; 2nd hr: An anthropology for direction, phenomena of religious experience, discernment of patterns of grace, and vocation		
Dec. 6	" "	" "	
13	" "	" "	
18-21	Evaluation of Associates		<i>= Don't forget Sr. Rachel</i>

Second Semester, First Year

- every X 2

Jan. 31	Vocation for Direction Motivations of the director, needs and hopes		
Feb. 7	Qualities and Gifts of a Director Their nurture and development		<i>Sacramental - liturgi- cal spirituality</i>

Feb.	14	1st hr: Writing Progress Reports	2nd hr: Spiritual Direction and Parish Life (Jim Fenhagen)
	21	1st hr: Case Study or Progress Report	"
	28	"	"
Mar.	6	"	"
	13	(Spring Recess)	
	19-21	Retreat (A silent guided retreat led by Sister Rachel Hosmer)	
	27	1st hr: Case Study or Progress Report	2nd hr: "Techniques" for direction: journal keeping, use of Bible, shared prayer, imaginative technique, recommending retreats & quiet days, reading for directees, recommend-therapy, uses of silence, etc.
Apr.	3	(Maundy Thursday)	
	10	1st hr: Case Study or Progress Report)	2nd hr: "Techniques" for direction (see Mar. 27)
	17	(Colloquium Day)	
	24	1st hr: Case Study or Progress Report	2nd hr: "Techniques" for direction (see Mar. 27)
May	1	"	"
	8	"	"
	10-16	Evaluation of Associates	

*Group direction
 Decanet - Principles
 + Process - What -
 (suggested by Jim F.)
 - new paper on faculty?
 - Phil Turner*

First and Second Semesters, Second Year (1980-81)

We anticipate that the second year of the Case Study Conference will probably follow the same basic pattern as the first year with an initial three or four classes of basic content followed by the bulk of the semester dedicated to the presentation of case studies/verbatim or progress reports (or "lack of progress" reports) during the first hour of class, and content the second. Depending on the size of the class, two case studies may have to be presented the same day so that everyone presents at least one.

The subjects covered during the second year might be as follows to complete the two-year cycle:

1. Images and Models of Spiritual Growth and Change (3 weeks)

2. The Direction Relationship (approx. 5 or 6 weeks)

Dependence and power issues; authority/peer relationships; male/female direction relationships; transference and countertransference; friendship and spiritual direction; fulfillment of needs of the director and needs of the directee.

3. Application of Jungian theory and other psychological insights (5 weeks or more)

Use of the Myer-Briggs test; use of dreams; development of affectivity; working with mild depression, low self-esteem, and mild neuroses.

4. Group Direction (2 - 3 weeks)

Interpretation of the Personal and Group Development experience; study of the advantages and disadvantages of group direction.

5. Action and Contemplation (2 - 3 weeks)

Relation of the inward and outward journey; the return journey, honoring and discerning the outward journey of directees.

Cultural, Ethical & Social Dimensions of Spiritual Direction

The requirements for the Case Study Conference will include writing a certain number of case studies per semester, receiving supervision, receiving spiritual direction, directing at least four persons, and one or two book reports per semester on assigned books.

This syllabus will be amplified and developed to include suggested readings and short, pertinent required readings. The general topics will be broken down into weekly topics.

THURSDAYS AT GENERAL

Schedule	Alternative Schedule	
8:00- 9:10	8:30- 9:15	Morning Prayer and the Prayer and Meditation Group
9:10- 9:30	9:15- 9:30	Light Breakfast
9:30-11:30	9:30-11:20	Case Study Conference
11:30-12:30	--	Supervision and Direction
12:30- 1:10	--	Lunch
1:10- 3:00	--	Core Curriculum
3:10- 4:45	--	Personal and Group Development

N.B. In the future we would like to schedule the Core Curriculum after Personal and Group Development, rescheduled for 1:10. This way non-degree associates not taking the Core Curriculum can leave before 3:00.

If an associate does not have a sufficient number of directees in his or her own church community, or if the associate is a resident at General, directees will be provided by the Center. The non-resident associate will then have to come to the Center another day, scheduling directees at their own convenience. An associate may stay overnight Wednesday night to see directees, to receive supervision, and use the library on Wednesday.

A room costs \$8.00 a night for a single and \$12.00 a night for a double room. A room may be reserved for one night a week for the entire semester.

The cost of meals in the refectory, which may be purchased individually, is \$3.50 for dinner, \$1.75 for lunch, and \$1.00 for breakfast.

REQUIREMENTS FOR THE STM AND MA IN SPIRITUAL DIRECTION

(Compared to the degrees outlined in the GTS catalog)

THE MA DEGREEPresent Requirements (48 hrs.)

24 hrs. Foundation Courses:
 Biblical - Old Testament 6 hr.
 Biblical - New Testament 6 hr.
 Church History Survey 6 hr.
 Systematic Theology 3 hr.
 Theology Elective 3 hr.

12 hrs. in area of concentration
 9 hrs. Electives
 3 hrs. Thesis

Proposed Requirements (48 hrs.)

21 hrs. Foundation Courses (the Theology elective is incorporated below)

12 hrs. Practicum (2 years) }
 12 hrs. Core Curriculum (includes } 24 hrs.
 the Theology elective) }
 3 hrs. Essay on the Theory and Practice }
 of Spiritual Direction (8,000 - }
 10,000 words)

The emphasis is on the practical work in the two-year Practicum which requires extensive practical work: receiving spiritual direction/guidance; directing/guiding four students; receiving supervision; and presentation of case studies to the Practicum. (For further description of the Practicum see pp. 12-13.) The basic change is omission of the nine hours of electives in favor of more intense concentration on courses in Christian spirituality and spiritual direction. Electives may be taken only if the requirements for the degree in spiritual direction are fulfilled by current work or previous course work and experience.

THE STM DEGREEPresent Requirements

18 hrs. courses
 Thesis

Proposed Requirements

12 hrs. Core Curriculum }
 12 hrs. Practicum (2 years) } 24 hrs.
 Essay on the Theory and Practice of }
 Spiritual Direction (8,000 - 10,000 words)

EVALUATION

Evaluation of the associate's fulfillment of the Practicum requirements is made on a pass/fail basis at the end of each semester. Evaluation will take place during reading week or exam week. At the end of the first semester copies of three case studies/verbatimims are to be submitted to each member of the spiritual direction team. ^{which is *} The team will discuss the case studies and the associate's participation in the Practicum and then meet with each associate for an hour of evaluation.

At the end of the second semester the student is to present copies of one case study/verbatimim and one progress report to the spiritual direction team. The student will meet with the team and a peer of his or her own choice to evaluate participation in the Practicum, the case study/verbatimim, and the progress report. At the end of the year a written evaluation will be prepared by the team in consultation with the student.

Credit for Personal and Group Development and the Prayer and Meditation Group will be on a pass/fail basis. Passing credit is given on the basis of regular attendance and active participation and engagement in the two groups. The leader of the section in Personal and Group Development will participate in a general way in the evaluation of associates.

The regular seminary grading system is used for the classes of the core curriculum: i.e., credit, non-credit system for all graduate students.

* The Spiritual Direction Team will consist of the Director of the Center, the Assistant Director, and be drawn from members of the GTS faculty and other consultants. The team will only be four or five in number.

There will also be a "board of directors" who will monitor, help, and advise the Center in the administration and development of these programs.

CRITERIA FOR EVALUATION

First Semester

- Proven ability to recognize a directee's religious experience.
- Proven ability to help a directee to describe his/her religious experience in some detail.
- Some demonstrated experience of discussing with directees some of their principal spiritual movements, i.e., consolation and desolation and the direction in which those movements lead them.
- Some demonstrated experience of helping directees to see some relationship between what happens in their prayer and what happens in their lives outside prayer.
- Some demonstrated perceptiveness in working with people of different ages, states of life, social classes.

Second Semester

- Demonstrated ability to advance beyond primary empathy (listening to the directee) and allow oneself to engage emotionally with the directee by an appropriate sharing of feelings and experiences as well as by respectful confrontation.

? { Demonstrated ability to resist acting as an adviser, interpreter, or moral judge and to supervise one's inner reactions and responses so as to maintain appropriate honesty and objectivity in direction.

- and discern when appropriate to advise & interpret etc. making - ("ability to function precisely as an adviser, interpreter & moral judge")

SUMMER PROGRAMS

The equivalent of "Thursdays at General" (see p. 15) will be offered during the summer for credit towards the degree programs, beginning in 1980 or 1981.

THE DEVELOPMENT OF A DOCTORAL PROGRAM

A DMin or ThD in Spiritual Direction might be developed. There are strong arguments ^{for} developing a ThD program in Spiritual Direction, particularly in view of the strengths of the present G.T.S. faculty.

CENTER NEWS



July 1979

center for christian spirituality • 175 ninth avenue • new york, new york 10011

Dear Friends:

Since you have all shown interest in or support of the Center over the years, we want to share with you our recent developments and our plans for the coming year.

The most exciting and positive thing to report is the development of a whole new program in Spiritual Direction (see details inside). Mary Coelho is the coordinator of the program, and we have a very promising first class entering in September.

The Center is now a full constituent part of General Seminary, and our budget is integrated into the Seminary's budget. This is an improvement psychologically but not financially! The Seminary simply can not afford to increase its annual deficit even further to support this new program.

Sister Rachel, who has done so much not only to form the Center but also to influence the Seminary, has left us for Sewanee, and Mary Coelho has joined the staff. Sister Rachel worked without pay, and so we have an additional salary to find. We have, therefore, to help conserve resources, decided to suspend publication of the *Center News* in its old format. This new format will allow us to keep you informed of what is happening without the expense of costly type setting and printing. Do let us hear your reactions, please.

I believe that we are on the edge of something very exciting and important. I am convinced that what we have to offer makes a genuine and needed contribution to the life of the Church. I know that those members of our Church concerned with prayer and the spiritual life will be willing to support it.

We value your prayers.

Yours sincerely,

The Reverend Dr. Alan Jones
Director

2

SISTER RACHEL AT G.T.S. - SOME REFLECTIONS

This article, dedicated to the person and presence of Sister Rachel here at GTS, is composed of written and spoken reflections by people who have personally and deeply experienced her gifts. Her quiet presence has been a strength to many of us here. Her leavetaking is strongly felt.

As I read these thoughts I was struck by the various aspects of Sister Rachel's gifts. The following responses show the range of her influence, reaching students, spouses, faculty, and administration.

"The word that comes to my mind is 'temple,' because for me Rachel is sort of a holy space with a sense of the consecrated and a sure sense of the holy being present. With that comes the peace of acceptance and of openness; that is an often-sought refuge in the stormy times of being a student."

"I think Sr. Rachel's presence at the seminary has been more important than any other single factor in helping students appreciate women in the priesthood. Her genuine piety, quiet integrity, and just plain good sense has in a very short time made a very deep impression on GTS. I have benefited from her experience, her wisdom, and gentleness... I will miss her very much. We are poorer for her leaving."

"A powerful gift for me was that of confession. She has received my confession both sacramentally and as a friend who could listen and respond with care for my soul. It's been important that as a monastic, a woman, and a priest she could receive my struggles. Rachel has shared her struggles as well, and through that sharing she gave me a greater gift: friendship."

"I've gone to Rachel when I needed to find clarity and objectivity in an issue. That gift which she has I've experienced so rarely in my life. Another valuable gift is her willingness to express other forms of spirituality. It was important for me to know one so grounded in the Anglican tradition to be so open to other traditions."

"At my time of beginning here, Rachel was a pool of calm in a turbulent sea. Her 'centeredness' and quiet presence helped

still my own disquiet. As leader of those opposed to women's ordination, I fought hard against the celebration by Rachel... That fight was, paradoxically, the beginning of my own conversion on the issue... We talked the day before her ordination, and her presence was as I had known it... It took me time, but her gentle presence here as a priest gave me the space to change..."

"During the meetings on racism Rachel proved herself healer, challenger, and friend... Her interest in the feelings and concerns of each individual was intense. Her ability to calm, to move discussion, to feel, to cut to the heart of an issue helped each of us."

"Rachel's silence is comfortable, not judging. Her direction is direction, not advice. I don't feel bound to follow it. It comes from a spiritual perspective; I trust that. The monastic breakfast is a real gift to the seminary. There some of us meet and start the day in silence. It strengthens me to go back to my family and children because I have given myself something, some quiet, which I can return to all day."

"It was the prophet Micah who said, 'He has showed you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?' (6:8). Somehow these words sum up the three main qualities of dear Rachel for me: justice, love, and humility... especially the latter one... Rachel's special quality of humility seems to help us to get our sense of proportion right. God is in heaven, we are on earth. God is very great; we are very small. God is all holy; we are sinners. Among the lessons one may learn from her, it is perhaps this one that I treasure most. I thank God for the blessing of knowing Rachel."

"When I reflect on the contribution Sr. Rachel has made to life in the Close, two words come immediately to mind: wisdom and space... During times of pressure a note from Sr. Rachel has a way of arriving on my desk with gentle and helpful words of wisdom that have provided new perspectives on some of the issues that have confronted me. And then, General Seminary will forever be grateful to Rachel for the

continuous pleading for space — space to breathe, space to think, space to pray. 'We cannot add,' she has said often, 'without taking something away.' These are words we will always do well to treasure. Thank you Sr. Rachel."

"Sr. Rachel is a reminder of things easily forgotten... She is a reminder that openness to God becomes openness to others, that prayer prevents us from ignoring injustice and suffering, that the combination of courage and common sense is of invaluable worth, and that a life lived in simplicity is a life lived in freedom. She is a reminder of what lies at the heart of her priesthood: the contemplative center... She is a reminder that, no matter how urgent the demands of academic and family life, that center must be nourished, or my own life will dry up and I will be incapable of enlivening others..."

These reflections give a sense of the strength of Rachel's personality, and the space Rachel allows for people to receive her gifts. I wish to thank the following people, who have shared their thoughts on the impact of Rachel's life on this close: Dean James Fenhagen, Carl Bucz, Lowell Grisham, Dr. John Johnson, Lorraine Kallstrom, Elisabeth Koenig, Nancy Roth.

Rosalie Richards



The Reverend Sister Rachel Hosmer, OSH

MARY COELHO JOINS CENTER STAFF

The Center is pleased to announce the addition of Mrs. Mary Coelho to the staff. She began working last fall as assistant to Sister Rachel while Alan Jones was on sabbatical and continued through the spring as coordinator of the study and review of the spiritual direction program. She has now officially joined the staff as Assistant Director.

Mrs. Coelho was raised as a Quaker in New Jersey. She recently joined the Episcopal Church after attending Episcopal services for a number of years. In the interim she was an active member of Riverside Church, where she served as a member of the Board of Deacons and as chairperson of the Adult Education Committee.

Mrs. Coelho commutes to the seminary from upper Manhattan where she lives with her husband, Jaime, a doctor, and three children: Daniel 16, Christian 15, and Sarah 9. The Coelhoes lived in Buenos Aires, Argentina for four years prior to coming to New York City twelve years ago. Mary says it has been important to her to have lived a number of years in the city with its great variety of people, institutions, and events from which to study and learn.

In New York she received an MA from Teacher's College, Columbia University, in 1970 and an MDiv from Union Theological Seminary in 1978. At Union Seminary she wrote her thesis in the Department of Psychiatry and Religion on the nature of the will. She has attended a number of retreats, seminars, and workshops in the New York area over the past ten years that have also been formative in her educational background.

Mary has a special interest in small groups and "group spiritual direction." She finds that the total wealth of lived experience and knowledge of the individuals in a group is often astounding. Also the interplay of several personalities at a conscious and unconscious level often results in the emergence of a group life and common interest and caring of one another that is creative and healing to all involved.

4

"THURSDAYS AT GENERAL"

The program in Spiritual Direction at General Theological Seminary is designed to form, teach, and nurture men and women, lay and clergy, to guide others in the life of the Spirit.

We believe that spiritual directors/guides can have profound significance for other people and communities in a city and culture so threatened by personal and social expressions of alienation. Those who have found and are being found in the new life of Christ know the hope and possibilities of new life in others. They are free to be the "mid-wives" of the rebirth of individuals and communities for the sake of the Church and the world. Only the Spirit poured out upon all flesh can reverse the spirals of death and bring to bear the new life in Christ for the healing of the wounds in our society.

Candidates for degrees in the Spiritual Direction program are called "associates." They work with the Director, the Associate Director, and other members of the Spiritual Direction team. The program in Spiritual Direction is centered around "Thursdays at General," an intense day of case studies, seminars, and classes, a prayer-meditation group, supervision, direction, a group for personal and group development. Associates may participate either as degree candidates or as non-degree students. An M.A. is offered to men and women with a B.A. or its equivalent, and an S.T.M. can be earned by students with an M.Div. Non-degree associates must have the equivalent of a B.A. and must outline a program of preparation for Spiritual Direction with the Spiritual Direction Team.

The curriculum incorporates a number of areas of study and experience that we believe are essential components for training for direction/guidance. They are: knowledge of the literature and tradition of Christian Spirituality and Spiritual Direction; development of a mature theology of the spiritual life and of spiritual direction; study and assimilation of the modern psychological sciences, especially the depth psychologies; work towards greater

psychological maturity; growth in the life of prayer and meditation and a capacity to teach the initial levels of prayer and meditation; the capacity to engage openly in a one-to-one conversation in both giving and receiving direction/guidance; acquaintance with social, political, and economic problems of modern life and a coherent understanding of their relationship to theology, ethics, and spiritual direction.

For further information, contact Mary Coelho at the Center.



center for christian spirituality • 175 ninth avenue • new york, new york 10011

ANNOUNCING
THURSDAYS AT GENERAL
- BEGINNING SEPTEMBER 1970 -

A CONCENTRATED DAY TO PREPARE SPIRITUAL DIRECTORS/JUDGES
PRAYER-MEDITATION GROUP
CASE STUDIES
SEMINARS ON THE THEOLOGY, PSYCHOLOGY, AND HISTORY
OF SPIRITUALITY AND SPIRITUAL DIRECTION/GUIDANCE
PERSONAL AND GROUP DEVELOPMENT

QUALIFIED MEN AND WOMEN CAN BE DEGREE (M.A. OR S.T.M.) OR NON-DEGREE
STUDENTS IN THIS TWO-YEAR PROGRAM. NUMBERS ARE LIMITED. FOR
FURTHER INFORMATION CONTACT MARY COELHO (COORDINATOR OF THE PAC-
GRAM) AT THE CENTER FOR CHRISTIAN SPIRITUALITY (ADDRESS ABOVE).

BOOK REVIEW: *THE FOLLOWING PLOUGH* by J. Neville Ward (London: The Epworth Press, 1978)

"I see the growth of conviction in the life of faith as protracted, slow, often seeming to come to a standstill rather like an incoming tide, one wave after another pushing forward and dying in an ineffectual spread of foam, but coming a little further up the beach with each persevering effort" (p.27). With the rise of tide in Neville Ward's life, he has brought to us wisdom from the sea of life in God. In *The Following Plough*, he brings this wisdom to bear on themes in spirituality. The chapters "On Dryness" and "On Masculine, Feminine, and the Spiritual" are especially valuable.

In the chapter "On Dryness" Ward writes that God is the only interesting thing in religion and is the reason why people come to church, yet people who want God and who search for God are frequently faced with boredom and dryness. He describes a number of reasons for dryness, ways of understanding it—such as learning to distinguish and evaluate faith and feeling—and ways of working with it. Religious faith entails continuously forming new bonds. It is not to collapse the way a marriage does when the form of the relationship does not change with the passage of years and the changes in the persons.

Ward believes the feminine contribution to spirituality has hardly begun and is important since the feminine journey to God appears to go through a different psy-

chological country than the masculine. He writes in the chapter, "Masculine, Feminine, and the Spiritual," that knowledge of this is essential for spiritual direction, as none of us is entirely masculine or feminine and it is as composites of that which is man and that which is woman that we make our response to God.

In "Recollections in Tranquility" (Chapter 2) Ward writes about the need of retreat, silence, detachment, and repose. The reflections on the "Mother of God" (Chapter 6) break important ground for a Methodist minister, given the absence of a tradition about Mary in Methodism. "The Following Plough" (Chapter 3) is about prayer. The author writes that he understands Christianity as a religion "principally (but very deeply) concerned with people's inner life, with their hopes, wants, angers, dreads, and above all, with getting people's loving released from all that imprisons and suffocates it and out into the open world where human beings simply wait for it to come their way" (p. 53). It is in relation to this understanding that he discusses prayer.

Neville Ward's writing is thinner when he relates his personal journey in the first chapter. But overall the book is reflective of a broad maturity in the Christian life and deeply encouraging and hopeful because of an honest realism and its sympathetic treatment of the future role of women.

Mary Coelho

* * * * *

In order to keep our mailing list up-to-date, we would appreciate it if you would please fill in the following:

- I would like to continue to receive the *Center News* on a regular basis.
- Please note the name/address correction listed below. (Mailing label from this issue is enclosed.)
- Please remove my name from your mailing list.
- Enclosed is my contribution of \$_____.

Name _____

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Please send to the Center for Christian Spirituality, 175 Ninth Avenue, New York, New York, 10011. Checks should be made payable to the General Theological Seminary, and marked 'Center'. Thank you for your support.

PRACTICUM IN SPIRITUAL DIRECTION

W570

Michaelmas 1979

Thursdays, 9:30 - 11:30

Professor Alan Jones

Spiritual Direction Team:

Professor Alan Jones

The Rev. Ledlie Laughlin

Ms. Mary Coelho

I. SPIRITUAL DIRECTION

- September 13 1st hour: Procedures and Plans
2nd hour: "The Meaning of Spirituality" - Dr. Jones
- September 14-15 RETREAT
- September 20 TWO HOUR SEMINAR: "Spiritual Direction in a New Age" - Dr. Jones
Reading: "Baron von Hügel as Spiritual Director" by Douglas V. Steere
Hand-out: Statements and/or Definitions about Spiritual Direction
- September 27 1st hour: "Models of Spiritual Direction" - Dr. Jones
Reading: "Models for Spiritual Direction" by David L. Fleming, SJ
in *Review for Religious*, Vol. 34, 1975/2, pp. 351-357
2nd hour: Case Studies of Critical Incidents and Progress Reports - Ms. Coelho
- October 04 1st hour: "The Vision of Spiritual Direction from an Historical Perspective" - Professor J. Robert Wright
Readings (to be read in the following order):
"Spiritual Direction" in *The New Catholic Encyclopedia*, Vol. 4
"Manual of Instruction for Parish Priests" (Ch. IX) of *The English Church in the Fourteenth Century* by W. A. Pantin (Cambridge University Press 1955)
"Instructions for a Devout and Literate Layman" in *Medieval Learning and Literature* by W. A. Pantin. Essay presented by Richard William Hunt, ed. J.J.G. Alexander and M. T. Gibson
- October 11 1st hour: "Some Principles for Spiritual Direction" - The Rev. Sr. Rachel Hosmer, O.S.H.
Reading: "The Crisis of Spirituality in the Church" by The Rt. Rev. Stephen Bayne in *Quarterly Gazette of the Anglican Society*, Autumn 1971, Vol. 2 (Second Series), #7
2nd hour: First meeting of small groups (10:30 - 12:00)

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II. THE DIRECTOR/GUIDE

- October 18 1st hour: "Mary as a Model of Receptivity for Spiritual Direction" - a dialogue between The Rev. J. Neville Ward and Dr. Jones
- Readings: "The Prior Experience of Spiritual Directors" by Fr. William A. Barry, S.J. in *Spiritual Life* 23 (1977), pp. 84-89.
- "Growing Freedom in the Spiritual Director" by George P. Leach, S.J. in *Review for Religious*, Vol. 32, 1973/4, pp. 834-842
- Hand-out: Some Qualities of a Spiritual Director in the Christian Tradition
- October 25 1st hour: "The Spiritual and Psychological Life of the Director" - Mrs. Avery Brooke
- Readings: "Letter to a Beginning Spiritual Director" by Matthias Neuman, O.S.B. in *Review for Religious*, Vol. 37, 1978/6, pp. 882-888
- "Discernment in the Director" by Judith Roemer, O.S.F. in *Review for Religious*, Vol. 34, 1975/6, pp.
- 2nd hour: Small Groups
- November 01 1st hour: "Charisma and Authority in the Spiritual Life: The Role of Spirit" - Dr. Jones
- Reading: "The Spiritual Father in Orthodox Christianity" by Kallistos Ware in *Cross Currents*, Summer/Fall 1974, pp. 296-312
- 2nd hour: Case Study

III. THE DIRECTION RELATIONSHIP

- November 08 1st hour: "Psychological Aspects of the Direction Relationship" - Dr. John Johnson
- Readings: "Human Encounters and the Inner Connection" (Ch. 1) of *Insearch* by James Hillman (New York: Charles Scribner's Sons)
- "Insight into the Emotional Aspects of the Doctor-Patient Relationship" and "The Psychiatrist's Part in the Doctor-Patient Relationship" (Ch. 1 and 2) in *Principles of Intensive Psychotherapy* by Frieda Fromm-Reichmann (Chicago: University of Chicago Press, 1950)

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- November 08 Recommended Readings:
(cont.)
- "Psychotherapist: Charlatan and False Prophet" and "The Initial Contact Between Analyst and Analysand" (Ch. 1 and 2) in *Power in the Helping Professions* by Adolf Guggenbühl-Craig (Switzerland: Spring Publications, 1976)
- "Analysis Terminable and Interminable" in *Therapy and Technique* by Sigmund Freud
- Theory of Psychoanalytic Technique* by Karl Menninger, M.D., Chapters on Transference and Countertransference, Resistance (New York: Basic Books, 1958) - on reserve
- Key Concepts in Psychotherapy* by Erwin Singer, Chapters on the Concept of Resistance, the Concept of Transference, the Concept of Counter-Transference (New York: Random House, 1965) - on reserve
- November 15 TWO HOUR SEMINAR: "Sexuality and Spiritual Direction" - The Rev. Tilden Edwards
- November 22 THANKSGIVING RECESS
- November 29 1st hour: "Problems and Opportunities in Therapeutic Relationships" - Dr. Jones
- Readings: "Noticing Key Interior Facts in the Early Stages of Spiritual Direction" by William J. Connolly, S.J. in *Review for Religious*, Vol. 35, 1976/1, pp. 112-121
- Selection from *Guru* by Sheldon Kopp
- "Spiritual Direction: The Empirical Approach" by William A. Barry, S.J. in *America*, Vol. 134, April 1976, pp. 356-358
- 2nd hour: Small Groups
- December 06 1st hour: "Spiritual Direction: Two Ways of Prayer to God the Un-Imaged and God the All Imaged" - Dr. Jones
- Readings: "Christian Apophatic and Kataphatic Mysticism" by Harvey D. Egan, S.J. in *Theological Studies*, Vol. 39, 1978, pp. 399-426
- "Relationship is Fantasy" (Ch. 4) in *Power in the Helping Professions* by Adolf Guggenbühl-Craig
- "Appealing to Strength in Spiritual Direction" by William J. Connolly, S.J. in *Review for Religious*, Vol. 32, 1973/5, pp. 1060-1063
- 2nd hour: A Case Study

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December 13 1st hour: "Spiritual Friendship - Aelred of Rievaulx" - Dr. Jones

Reading: Hand-out on Aelred of Rievaulx

2nd hour: A Case Study

December 15 - 21 APPOINTMENTS WILL BE MADE DURING THIS PERIOD FOR THE EVALUATION
OF ASSOCIATES

W570

CRITICAL INCIDENT CASE STUDY

A critical incident case study is a type of case study emphasizing occasions of decision or occasions of quandry over alternative responses or directions. It may describe an occasion where there was a clear "turning point" in a relationship which the director would like to examine carefully. The case study is not written to prove a point or to illustrate an ideal solution to a situation; the purpose is to picture the event "in motion," as it happened, complete with the perceptions and reactions of the director. Seldom does the case conference agree on any right solution, but in a fruitful discussion of a well-written case the alternatives can be identified and the nature of the decision clarified.

Writing a Case Study

1. The written case must be brief: The case report is to be written on one side of a single sheet of paper -- no longer. Part of the discipline is to learn what can be condensed into this limited space. Limitations of space force the writer to identify critical information.

2. The case must have four parts: The four parts are to be clearly distinguished. They need not be equal in length. But each of the parts must be included, or the case cannot be discussed at the conference.

- (a) *Background*: Enough information to set the event in context. What you had in mind, what you hoped/feared would happen, when and how you became aware of/involved in the event, what pressures and persons precipitated and shaped the event.
- (b) *Description*: What happened and what you did. Report the event, including as much detail as possible in the limited space. If possible, include some verbatim.
- (c) *Analysis*: Identify issues and relationships, with special attention to changes and resistance to change. Try to answer the question: What's going on here?
- (d) *Evaluation*: Your estimate of your own effectiveness in the event. Did you do what you set out to do? Did you function effectively? If so, why so? If not, why not? What factors or forces emerged which you did not anticipate? What questions might the group discuss that would be most helpful to you?

3. Clarify the question of confidentiality: If you do not want to reveal the identity of persons and institutions, use fictitious names and addresses (Mrs. A, Mr. B, X Church, Y town). If you reveal identity, but wish the information to be confidential in the group, write at the top: "CONFIDENTIAL: For conference use only."

Progress Report

A progress report is a written report that includes the same four parts as the critical incident case study: background, description, analysis, and evaluation. The description, however, focuses on observations and a discussion of the entire direction relationship. Subsequent progress reports should also be written, amplifying on each of the four areas as it is appropriate.

W570

A METHOD OF CASE STUDY REFLECTION

Note: A designated leader should be responsible for managing discussion. Since the case study is a disciplined method of discussion, it works better when participants have the case prior to the session and when the time sequence is carefully followed.

Time: 5 minutes. Task: Clarification of information.

The group may ask questions of the presenter/director for clarification only.

Time: 20 minutes. Task: Analysis of dynamics in the event in relation to the directee.

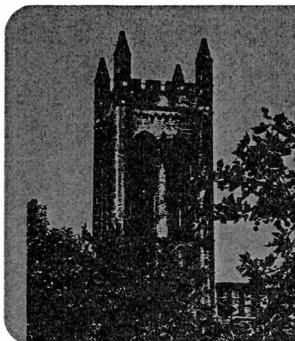
The presenter/director is silent, keeping time for the group. The main function of the leader is to help the group examine the underlying dynamics of the situation. What is happening? Where is the person in his or her pilgrimage? What seems to be the main agenda that this person is addressing? What have you read that would provide some illumination? Where does this person seem to be heading?

Time: 15 minutes. Task: Analysis of dynamics in the event in relation to the director.

The presenter/director continues to be silent. The leader is to help the group examine the dynamics as related to the director. What do you observe happening in the director? What is his/her main agenda? How might the director's response be expanded and deepened? What alternative ways of responding might have the director used? What are some of the theological assumptions that are present? What have you read that would provide illumination? Did the director accomplish what he/she set out to do?

Time: 5 minutes. Task: Reflection and reaction by presenter/director.

At what points was the analysis helpful? What has the group failed to see? What next steps seem to emerge?



seminary news

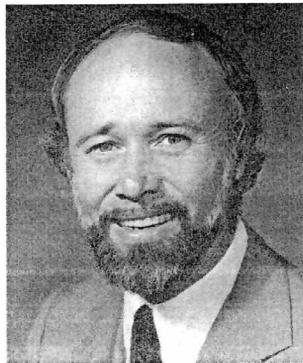
the general theological seminary

fall 1979

161st Academic Year Under Way

Classes began on September 10 opening the 161st year of the General Theological Seminary. The week before was devoted to an intensive orientation period for the 64 new students in Chelsea Square. Included in this number are 47 juniors, the largest number since the golden years of the 1950's. The mean age of the junior class is about 30 which means that the class is comprised of mature persons who have had experience in business and other areas before deciding to attend seminary.

The traditional service of matriculation took place at Evensong on the Eve of St. Michael and All Angels, September 28. The sermon was preached by the Sub-Dean, the Rev. Dr. James A. Carpenter. Following the service, the newly-matriculated students signed their names in the "Matriculation Book." In use since 1822, the Book contains the signatures of all matriculated students since that date. Total enrollment for the Michaelmas Term is 163, both full and part-time students in all categories.



The Rev. Dr. Philip W. Turner, III, whose appointment as Professor of Christian Ethics was announced last May, will move into Chelsea Square in January to be on hand for the start of the Easter Term on January 30. Dr. Turner is currently on the faculty of the Episcopal Theology Seminary of the Southwest.

Trustees Elected

The 66th General Convention meeting in Denver last September elected three bishops, three presbyters and three lay persons as members of the Seminary's Board of Trustees. Elected or re-elected to six-year terms beginning January 1, 1980 were:

The Rt. Rev. Christoph Keller, Jr.,
Bishop of Arkansas
The Rt. Rev. Robert C. Witcher,
Bishop of Long Island
The Rt. Rev. Frederick B. Wolf,
Bishop of Maine
The Ven. Arthur B. Williams, Jr.,
Cleveland, Ohio
The Rev. John Crocker, Princeton,
New Jersey
The Rev. Alanson B. Houghton,
New York City
Dr. James S. Coles, New York City
Dr. Charles Lawrence, Pomona,
New York
Mr. Douglas T. Yates, New York City

Exercising the privilege granted by a constitutional revision at the 65th General Convention, the Board of Trustees,

meeting on October 22-23, elected or re-elected the following persons for six-year terms beginning January 1, 1980:

The Rt. Rev. Robert B. Appleyard,
Bishop of Pittsburgh
The Rev. Thomas D. Bowers,
New York City
The Rev. Robert R. Parks,
New York City
Mr. Michael Duncan, Washington,
D.C.
Mrs. Alfred Shands, Louisville,
Kentucky
Mr. R. Van Whisnand, Fair Haven,
New Jersey

Graduates and former students of GTS, exercising their franchise, elected the following three persons to the Board for three-year terms beginning January 1, 1980:

The Rt. Rev. Wesley Frensdorff,
Bishop of Nevada
The Very Rev. Richard W. Rowland,
New Orleans, Louisiana
Mr. Robert Royce, Bay Shore,
New York

We hope the readers of "Seminary News" like the new expanded format. Future issues will appear as before in the fall, spring and summer and will contain information and news about the Center for Christian Spirituality and the Continuing Education Program which in the past have each issued separate newsletters. The larger format will also allow greater flexibility in the type and size of articles which will appear. For example, sermons and longer articles of substance and interest are now a possibility. Your comments on our new look would be most welcome as would suggestions as to articles you would like to appear.



center for christian spirituality

Seminary News
Fall 1979

Program in Spiritual Direction/Guidance

"Thursdays at General," the revised graduate program in spiritual direction/guidance, began Michaelmas term. On September 13 nine students and the three members of the "spiritual direction team" gathered for the first "Thursday." The nine students include men and women, priests and lay, religious sisters and housewives, married and unmarried. The members of the "spiritual direction team" are the Rev. Dr. Alan Jones, Professor of Ascetical Theology and Director of the Center for Christian Spirituality; Mrs. Mary Coelho, Assistant Director and Coordinator of the Thursday Program; and the Rev. Ledlie Laughlin, Rector of Saint Luke in the Fields, Manhattan. Also as part of the staff on Thursdays, we are fortunate to have the Rev. Dr. Philip Zabriskie, a priest and Jungian analyst, as leader of the "Personal and Group Development" segment of the day.

Each Thursday begins at 8:00 with Morning Prayer in the Chapel and ends at almost 5:00. Following Morning Prayer is an hour-long period of prayer and meditation, employing a variety of means and styles. At the case-study conference from 9:30-11:30, students present case studies from their current work in direction. Lectures on a variety of topics about spiritual direction/guidance supplement the case studies. The hour from 11:30-12:30 is designated for giving and receiving supervision and direction. The primary academic component of the day, the core curriculum course, is after lunch for two hours. The last segment of the day is the "Personal and Group Develop-

ment" led by Dr. Zabriskie. It is a place to work on issues of personal importance that have emerged in direction, in the program or elsewhere in the students' lives.

An opening retreat was held on September 14-15 at the Joneses' house in Connecticut. Everyone—staff and students—told their "stories." We found the group is amazingly diverse yet at the same time deeply committed to the task at hand.

Many seminarians as well as people outside the Seminary ask the Center for help in finding a spiritual director. Such people are assigned to students in the program.

"Thursdays at General" has made an exciting and significant beginning, and we have been encouraged by the enthusiasm with which it has been received.

CENTER NEWS

The Center for Christian Spirituality has become more and more a constituent member of that family of activities which is the General Theological Seminary. This is one of the reasons why we are seeking to integrate our attempts at publicity and fund raising with the overall efforts of the Seminary.

Three things have happened over the past year which have helped to clarify the Center's role within the Seminary. The first is the taking up of the Center's budget into the overall Seminary budget, and in the future our drive for funds will be part of the Seminary's regular fund-raising program. This means that

people interested in the work of the Center can still support our program directly by designated gifts.

The second is the beginning of a new program in Spiritual Direction called "Thursdays at General." This is a two-year program for part-time students. There is a report on this new venture elsewhere in this issue.

The third event is the pressure we have been receiving to develop programs in Spiritual Direction on both a regional basis and in the form of summer semesters. It is hoped that such regional programs can be developed. There are plans for our starting a summer program in 1981 modeling this on the "Thursdays at General." A student would be able to gain an advanced degree in Spirituality or Spiritual Direction (as well as in other subjects) by studying for four summers (a month at a time) at GTS.

These last two programs are very much at the dreaming stage, but we are so encouraged by the response to our Thursday program that the development of further programs is a genuine possibility. If you would like more information, please write to the Center at GTS.

COMING EVENTS

- January 25**
Associate Alumni Executive Committee Meeting
- February 29-March 1**
Preaching Colloquium
- April 14-19**
Reunion Class of 1970
- May 19**
Associate Alumni Executive Committee Meeting, Annual Meeting, '0 and '5 Reunion
- May 21**
Commencement

Teaching Series

Several members of the GTS faculty have been involved in the development of the Church's Teaching Series. Patricia Page, Adjunct Professor of Christian Education, not only served on the Steering Committee but also planned and coordinated the necessary but complicated process of testing and evaluating the various manuscripts. Roland Foster, Professor of American Church History and Missiology, served on the sub-committee

dealing with Volume III (Church History), and the Dean wrote the Study Guide for the volume on Liturgies. Three authors in the Series are from GTS. Richard Norris (now professor of Church History at Union Theological Seminary) wrote Volume IV, *Understanding the Faith of the Church*; Sister Rachel Hosmer (recently retired as Assistant Professor at GTS and now teaching at the School of Theology at Sewanee); and Alan Jones (Professor of

Ascetical Theology) wrote Volume VII, *Living in the Spirit*. Alan Jones was also Chairman of the Steering Committee which supervised the development of the whole Series.

The Series will be completed by December 31, 1979, and already has been well received. The Seabury Press reports record sales. All seven volumes, along with their Use Guides, should prove a valuable resource in Christian adult education in our Church and beyond.



center for christian spirituality • 175 ninth avenue • new york, new york 10011

May 28, 1980

REPORT ON "THURSDAYS AT GENERAL" 1979-80

"Thursdays at General," the program in Spiritual Direction at the General Theological Seminary, has had a strong first year. We have the ingredients of an excellent program in Spiritual Direction, and we look forward to its gradual maturing.

We began the year with nine students and the three members of the "spiritual direction team" (see enclosed list). Of the nine students, six were degree candidates: one M.A. and five S.T.M. The four women included two lay women and two religious sisters; of the five men, three were priests and two candidates for the priesthood. Of the nine students, six will be returning next fall. One student graduated, and two had to drop out for financial and work reasons. We anticipate six new students in the fall of 1980, making a full class of twelve students. At the writing of this report, five new students have been accepted.

After an extensive end-of-the-year evaluation of the program, staff, and students, we have an understanding of our strengths and weaknesses. The evaluation involved not only the written form (enclosed), but also a two-hour discussion of the program on the last Thursday and a half-hour evaluation session for each student and staff member.

Program Evaluation

1) The structure of the program is well-conceived and balanced. All of the elements in the schedule of the day have proved valuable. These are the prayer-meditation group, the coffee break, the practicum lecture, the case studies in the entire group

Appendix 13: Report on Thursdays at General 1979-80 - May 28, 1980 (5 pp.)

and in small supervisory groups, the readings, the requirement to see four directees under supervision, the core curriculum, the two retreats, and the group for "Personal and Group Development." We do not plan any additions or omissions to these basic components.

2) The busy and full schedule of the day did not provide adequate time with both students and staff present for reflection and response to the lectures nor general discussion time concerning the program and events occurring in it. The students gather for "Personal and Group Development" with The Reverend Philip Zabriskie and can respond to the events of the day, but the staff is not part of this group. We continue to think that the staff should not be part of it. Consequently we have rescheduled the practicum lecture so that there will be extra time for discussion after the lecture and before lunch on more than half of the Thursdays.

3) The prayer-meditation group has been generally well received, and it has been worthwhile both as an educational exercise and as a time of value for individuals and the group life. The prayer-meditation group has established a tone for the day that prevents it from being one of strictly academic pursuit.

The content of the prayer-meditation group has been eclectic, its style depending on the interests and strengths of the varied leadership (see schedule). We plan next year to organize the group in units of probably three weeks each and to concentrate in each period on a certain type of prayer or meditation, such as biblical meditations, imaginative types of prayer, and centering prayer.

4) The case study structure and format (enclosed) has proved very valuable. We will continue to use it with the entire class as a large group and in small groups with supervisors.

5) With few exceptions, the students have been pleased with the practicum lectures. We plan to continue with approximately the same balance of outside lecturers and lectures by Alan Jones and Mary Coelho (see enclosed practicum syllabi).

6) Supervision has been of mixed success. Part of the problem has been finding time for regular scheduling of supervision in a crowded schedule. We plan to require a minimum of two one-hour supervisory sessions each semester, scheduled at the responsibility of the student. Often supervision will be and has been more frequent. The "spiritual direction team" plans to consult with each other on developing supervisory skills.

7) Both the Dante course (Jones) and the Christology course (Carpenter) were very well received as Core Curriculum courses. One student felt he needed help in making the translation of the content of the Christology course to its application in spiritual direction. Dr. Johnson's course (first semester) on "Classical Problems in the Psychology of Religion" will not be continued.

8) We plan to continue with Philip Zabriskie's leadership of the "Personal and Group Development" segment of the day. The group was slow getting started but has become lively and important in the last weeks. We feel that the capacity to engage with others in the open-ended manner required in this group is an essential component in the capacity of a spiritual director/guide to engage with a directee. The group has learned how to use the time with Philip Zabriskie, and some of the six returning students will make sure that this portion of the day will be used well. We will discuss with Philip Zabriskie the possibility of dividing the group between those more ready to engage in such a group and those less ready. If this were done, he would meet on alternate weeks with each group.

9) All of the students in the program are required to see at least four directees regularly. Directees are either assigned by the program or else arranged by the student in his home church community. From outside requests for spiritual direction and interested seminary students, we have arranged for thirty people to receive direction on a regular basis. These thirty people have been assigned both to our students and to other people, such as graduates of the program, whom we know are interested in giving spiritual direction. The directees were assigned on

the basis of an interview with Mary Coelho and consultation with Alan Jones. An attempt was made to match general interest and strength of personality and to give directors in the program experience with a variety of directees with respect to sex and age. We plan to continue to assign directees in this manner.

Five of the assigned relationships with which we are in contact have not lasted. Many others, however, have been strong relationships that have met regularly to the enrichment of both partners. The students in the program have placed a high value on the experience of being given the responsibility and the requirement to see at least four directees regularly.

10) Both the fall and spring retreats were excellent. The two-day fall retreat with story telling by each student and staff member was moving and engaging. The three-day silent spring retreat, led by Sister Rachel Hosmer, O.S.H., at Little Portion Friary was important to many people.

Student Evaluations

Students have received both oral and written evaluations for the Michaelmas and Easter terms. The written evaluations have been given directly to each student with a copy on file.

Staff Evaluations

Each member of the "spiritual direction team" received a half-hour evaluation with the other members of the team and two students present. A few main points of these sessions are summarized below.

Alan Jones: Alan is a very good lecturer, and both his practicum lectures and his leadership of the Dante course have been greatly appreciated. Many students appreciate his "gentle and firm" supervision and direction and find Alan warm and approachable. Alan needs to develop a capacity for more collegial involvement with both staff and students. He needs to learn to be more available as a person to the entire Thursday group.

Ledlie Laughlin: Ledlie's generous participation in the program and his support of it have been immeasurably important this year. The students have requested more direct leadership from him, and we are encouraging him to be more prophetic. He has agreed to lead the spring retreat next year as well as a prayer-meditation group session, but he is restricted in taking on additional assignments by having to limit his already generous donation of time and talent to us.

Mary Coelho: Mary has made a crucial contribution to the Thursday program by both designing and coordinating its present format. Her selection of readings, her organization, her lectures, her leadership in the prayer-meditation group, and her work with students in the small group have been very well received. She has been encouraged to lecture more often by students. She needs to work with her "persona" to make a more confident and forceful personal presentation for both her own sake and the sake of the program.



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SPIRITUAL DIRECTION PROGRAM

FOUR-SEMESTER OUTLINE OF TOPICS ADDRESSED IN THE LECTURES AND READINGS OF THE PRACTICUM. (DATES GIVEN FOR BOTH SUMMER AND MICHAELMAS/EASTER SEQUENCES.)

FIRST SEMESTER (Summer, 1981 and Michaelmas, 1981)

I. Spiritual Direction/Guidance:

Defining spiritual direction/guidance; spiritual friendship; what is contemporary spiritual direction? models of spiritual direction both historical and contemporary.

II. The Person of the Director/Guide:

An anthropology for spiritual direction; the spiritual, psychological and academic preparation of the director/guide; the vocation of a director/guide; charisma and authority in the spiritual life; some qualities and gifts of a director/guide; the development and use of intuitive capacities; orientation of the director: nurturing mother, growth oriented or transformation centered.

III. The Direction Relationship:

The use of the direction hour; contemplative attitudes in direction; emotional aspects of the relationship; how to listen; transference and counter-transference; male/female relationships; problems of awareness and identity; counseling skills (depending on leadership available); termination: planned and unplanned; clues for relationship with God from relationship with director (paper).

SECOND SEMESTER (Summer, 1982 and Easter, 1982)

IV. The Direction Relationship: (cont.)

Continuation of the topics under number III as necessary to complete the subject.

V. Prayer and Contemplation:

Theology of Christian prayer and its Trinitarian shape; imaginative and contemplative modes of prayer; suffering and its place in spiritual growth; disappointment in prayer; aridity and listlessness in prayer; meditation; silence in the life of the spirit; effects of charismatic experience in spiritual growth; how do people learn to pray?; feelings (anger, joy, etc.) and prayer.

VI. Spiritual Direction and Parish Life:

Spirituality and the parish; creating a climate for spiritual growth; developing a strategy; community formation and direction in common; the eucharist and the sacramental life and personal formation; the lay director and the parish; fees and support issues.

VII. Action and Contemplation:

Spiritual direction and social responsibility; the return journey; contemplation in the world of action; prophetic presence; the relation of Christians to society.

THIRD SEMESTER (Summer, 1983 and Michaelmas, 1982)

VIII. Images and Metaphors of Growth:

Change and wholeness; inner tasks of spiritual maturity; images of conversion, change and holiness in the Christian tradition; death as a metaphor of growth; dynamics of change and conversion; journey into Christ; direction in the various stages of development; the journey in literature.

IX. Gifts and Evoking of Gifts:

Vocation and spiritual direction; evoking of gifts in the directee; charisma in the bible; exercise in naming gifts.

X. Discernment:

Discernment in the tradition, discernment of spirits; discernment in the director; the assumptions of different models of discernment; biblical models of discernment.

XI. Spiritual Direction and Selected Psychological Issues:

Truth or health? the relationship of depth psychology and spiritual direction; why do people resist what they seek? dreams; Jungian typology and spiritual direction; the masculine and the feminine in the personality; sexuality and spiritual growth; symbols of transformation; psychological needs of the director/directee; guilt and narcissism.

FOURTH SEMESTER (Summer, 1984 and Easter, 1983)XII. Selected Topics In Christian Spirituality:

Biblical view of holiness and sanctification; the Holy Spirit in Christian life; morality and spiritual direction; mystical experience - recognizing it and dealing with it; spirituality and the body; influence of denominational background on spirituality; healing; grieving; covenants with God; the will: its sources and its transformation.

XIII. Ascesis and Skillful Means:

Consideration of a number of Skillful means; simplicity; mortification and detachment; contemporary approaches to the ascetical life.

XIV. The Sacrament of Reconciliation and Spiritual Direction.XV. Group Direction:

The value and possibilities of group direction; types of group direction; advantages and disadvantages compared with individual direction.

XVI. Spirituality and the Arts.



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March 13, 1981

The Very Rev. James Fenhagen
G.T.S.
New York

Dear Jim,

Mary, Nancy, Connie and I met this week to discuss the future of the Center and I enclose a set of suggested proposals which we should discuss at our meeting on April 8. I think, however, that it would be a good idea if the five of us met together before that date to go over this and I suggest we meet on Tuesday morning, March 31 at 9:00 a.m.

Yours ever,

The Rev. Dr. Alan Jones

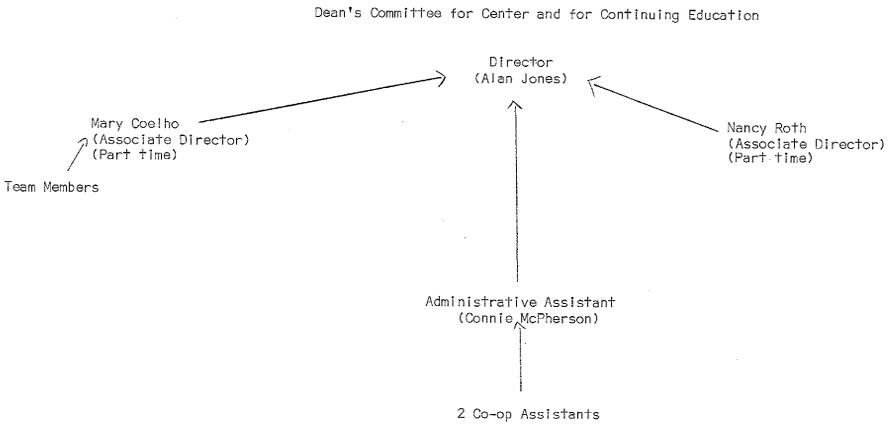
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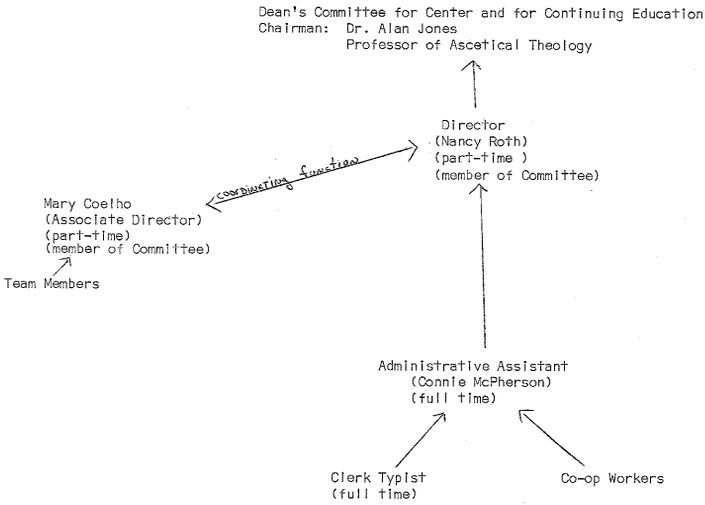
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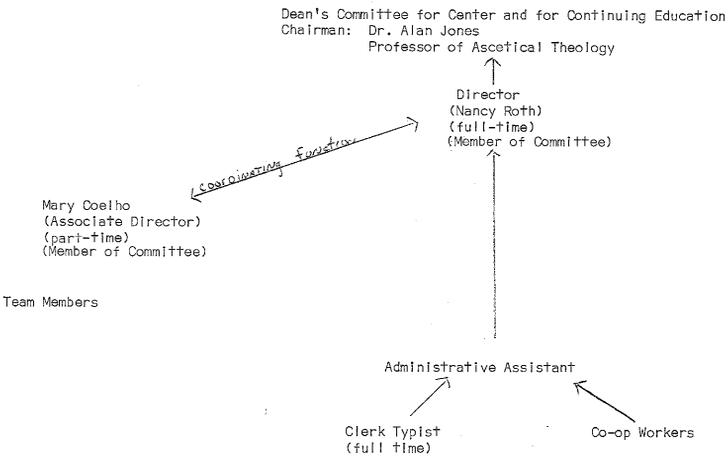
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November 2, 1983

Dear Friends,

Last week the heat was turned on in the drafty buildings of General. This alone is enough to remind us that much time has passed since last June and, perhaps more importantly, that next June no longer lies in the dim future. Here at the Center we are well into planning for next summer and are able to share some of this information with you at this time.

"We" in this case means Alan Jones and Margaret Guenther. Alan returned from his sabbatical in August, stimulated and restored by his travels, but happy to be back with his family and his work. Margaret, sometime university lecturer in German and M.Div. from General, has joined the Center as program coordinator. As most of you know, Mary Coelho has left her post of co-director after five years of devoted and inspired work. Our gratitude and affection for her are great.

We are enclosing a -- relatively complete -- list of staff. We anticipate that the small group leaders will be much the same as last year. While Nancy Roth cannot be with us full-time, we look forward to her presence during our retreat at Holy Cross Monastery, where Archbishop Peter Carnley of Perth, Western Australia, will be our leader. Archbishop Carnley will also be with us as a special lecturer in the practicum as will Dr. Esther de Waal. The Rev. Laurie Ulrich will be with us again as well as Personal and Group Development leader.

We have enclosed brief descriptions of the core curriculum courses. Please select a course and register for it on the enclosed card. As in the past, the core curriculum courses are filled on a first-come, first-served basis up to fifteen in a class. Remember also to register for the Practicum as MM 527S.

Remember too, if you are an STM candidate, that you need to submit a thesis topic, outline and bibliography to the appropriate GTS faculty member by January 2.

The fourth semester books for the practicum are

- Thomas Merton, Spiritual Direction and Meditation. (Liturgical Press)
- Urban T. Holmes, Spirituality for Ministry. (Harper and Row)
- James Fenhagen, Mutual Ministry. (Seabury)
- William Barry and William Connolly, The Practice of Spiritual Direction. (Seabury)
- Tilden Edwards, Spiritual Friend. (Paulist Press)
- William Johnston, Silent Music. (Harper and Row)

*Appendix 16: Jones letter to SAG with personnel updates (p. 1 only) -
November 2, 1983*

THE FOUR-SEMESTER PLAN

Both TAG and SAG are four-semester programs, almost identical in content and purpose. The dynamic of the two programs is, however, very different. The pace in TAG is (relatively) leisurely, with weekly meetings extended over two academic years. SAG is an intense residential experience; it is a standing joke that no one realizes what happened until October.

Mary Coelho, who was instrumental in structuring the two programs, created a highly detailed four-semester outline, which served the program well for several years. It is impossible to underestimate the value of this document (attached), which continues to be important in charting our course, but we have moved to a somewhat broader thematic approach:

First Semester: the vision, tradition, and practice of spiritual direction. This is the time for reading certain of the classics (e.g. the Desert Fathers and Mothers, Aelred, The Cloud) and representative modern writers.

Second Semester: intimacy. While prayer is the primary focus for this term, intimacy with others (i.e. the direction relationship) is also addressed.

Third Semester: continues the theme of intimacy, with emphasis on the direction relationship. Critical psychological issues are explored.

Fourth Semester: spiritual direction as a ministry of contemplative presence for creative change. This semester is an attempt at summation, moving from the individual to the community, from one-on-one to broader perspectives. We also look at the place of spiritual direction in the parish and devote time to the conduct of retreats and quiet days.

The themes of discernment and self-knowledge are woven through all four semesters.

ATTACHMENTS: The four-semester-outline ✓
 Sample syllabi for each of the four semesters
 Reading list for each of the four semesters
 The requirements of the practicum

March, 1987

PROGRAM IN SPIRITUAL DIRECTION

FOUR SEMESTER OUTLINE

(The program, by its very nature, changes and develops. This outline is meant to give the participants an overview only.)

FIRST SEMESTER

A. Visions of Spiritual Direction

1. The Personal Vision (the group sharing of hopes and expectations).
2. The Classical Vision - The Tradition of Spiritual Direction.
3. The Contemporary Vision.
4. The Building of Community - Group Direction.

BOOKS

Kenneth Leech. Soul Friend (Sheldon Press, 1977).

Jerome Neufelder/Mary Coelho. Writings in Spiritual Direction (Seabury, 1982).

Thomas Merton. Spiritual Direction and Meditation.

B. The Practice of Spiritual Direction

1. Possibilities and Pitfalls
2. Practical Suggestions
3. Aids and Suggestions for those enrolled in the program, e.g., therapy, journal keeping, etc.

BOOKS

Henri Nouwen. The Living Reminder (Seabury).

C. The Great Tradition of Christian Spirituality

1. Christian Anthropology - The Vision of the Person-In-Community and the Centrality of the Commitment to Self-knowledge.
2. The Trinitarian Ground of the Spiritual Life.
3. The Relationship of Action to Contemplation.

BOOKS

William Johnston. The Inner Eye of Love (Harper and Row).

Rowan Williams. Christian Spirituality (John Knox).

SECOND SEMESTER

A. The Journey of the Christian Life

1. Images and Metaphors of Growth.
2. The Healing and Transforming Process - Including Conversion and Charismatic Experience.
3. The Vision of the Heavenly Jerusalem (i.e., issues of transforming communities).

BOOKS

William Johnston. The Mirror Mind.

Alan Jones. Journey Into Christ (Seabury, 1977).

B. Prayer, Discipline and Skilful Means

1. A Theology of Christian Prayer.
2. Types of Prayer and Meditation.
 - a. The three ways: purgation, illumination, union.
 - b. Imaginative and contemplative modes of prayer.
3. Mysticism.
4. Issues of Consolation and Desolation.
5. Suffering and Mortification and Spiritual Development.
6. A Rule of Life.
7. The Christian Liturgical Year.
8. The Drama of Salvation in the Bible.

BOOKS

Evelyn Underhill. Mysticism (Dutton).

Kenneth Kirk. The Vision of God (Attic Press).

Dorothee Soelle. Suffering (Fortress).

Thomas Merton. Contemplative Prayer (Doubleday).

THIRD SEMESTER

A. The Director and the Direction Relationship

1. Discernment - The Central Issue.
2. Intimacy with God and in Relationship.
3. The Art of Listening.
4. Sexuality and Spirituality: The Male/Female Relationship.
5. Critical Psychological Issues.
 - a. Transference and countertransference.
 - b. Why do people resist what they seek?
 - c. Guilt.
 - d. Narcissism.
 - e. Psychological needs of the directee.
 - f. Working with dreams.
 - g. Denial of death
6. Models of Spiritual Direction.

BOOKS

- Alan Jones. Exploring Spiritual Direction (Seabury).
- Ernst Becker. The Denial of Death (Free Press).
- Ann Ulanov. Receiving Women (Westminster Press).
- Gerald May. Care of Mind, Care of Spirit (Harper and Row).

B. THE SELF-KNOWLEDGE AND GROWTH OF THE DIRECTOR: RECOGNIZING THE OTHERNESS OF THE DIRECTEE

1. The Meyer-Briggs Test - Using Jungian Typology in Spiritual Direction.
2. B.E.M. Test.
3. Gifts and the Evoking of Gifts.
4. Development and Use of Intuitive Capacities.
5. Return to the Theme of the Commitment to Self-Knowledge.

BOOKS

- James Fenhagen. Ministry and Solitude (Seabury, 1981).

FOURTH SEMESTER

A. Visions of Spiritual Direction Now (see First Semester).

1. A Fresh Look at Our Personal Vision.
2. Spirituality and Psychodynamics - the Alliance Between Therapy and Spiritual Direction.
3. Spiritual Direction and Parish Life.
 - a. Creating the climate.
 - b. Preaching and the sacraments.
 - c. The Bible.
 - d. Retreats and Quiet Days.
 - e. Community support for the lay spiritual director.
4. The Sacrament of Reconciliation.

BOOKS

Thomas Merton. Spiritual Direction and Meditation.

Urban Holmes. Spirituality for Ministry.

James Fenhagen. Mutual Ministry (Seabury).

William Barry/William Connolly. The Practice of Spiritual Direction (Seabury).

Tilden Edwards. Spiritual Friend (Paulist Press).

B. Open Schedule.

C. The Vision of the Human Community.

1. The Social and Political Vision.
2. The Artistic Vision - the Role of Literature, Painting, Music, Drama to Human Growth.
3. Spiritual Direction as a Ministry for Contemplative Presence and Creative Change.

BOOKS

William Johnston. Silent Music (Harper and Row).



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MEETING OF THE ADVISORY COMMITTEE
March 19, 1987

MINUTES

Present: Tilden Edwards, Jim Fenhagen, Margaret Guenther, Robert Haden, Elisabeth Koenig, John Koenig; Helen Packard, recorder.

Excused: Diana Clark, Mark Dyer, Henri Nouwen, Fred Shriver, Philip Turner.

The dean's opening remarks addressed the importance of board members' input to the life of the Center and support of the director.

Present
The director's report: 1. The program of the Center is very strong and continues to be based on its original foundation. Applications to Summers at General remain stable. New to that staff is the Rev. William Doubleday as small group leader and the Rev. Andrew St. John, SAG graduate, as retreat leader and small group leader.

Thursdays at General has had a profitable and diverse year. It is ecumenical with Lutheran and Catholic membership and leadership. The Rev. Janet Vincent-Scaringe is a new TAG group leader.

Margaret Guenther noted that both program staffs are highly dedicated to the Center's work. It was suggested that more opportunities for team building be provided to help deepen the comradeship already shared among staff members. It was suggested that staff and board members socialize at board meetings.

2. The October 1986 ACOA seminar sponsored by the Center was highly successful and more than paid for itself. It brought requests for spiritual direction from the Center. A number of issues were raised in relation to the creation of Center events. They included: the possibility of board participation in Center events planning; the possibility of a five-year plan of Center events; a future seminar on the discernment of spirits with Jesuit participation; an all-day spate of continuing education workshops for alumni/alumnae.

Dean Fenhagen requested that the board make it a major part of the fall meeting agenda to discern through prayer what the Center is called to do and be in terms of its outreach to the greater Church.

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Bob Haden raised the question of the proper degree of support by the Center for other spiritual direction programs in churches and made particular reference to the meeting between his church and representatives of the Amicitia program.

3. The relationship of the Seminary community to the Center is a vital one. A large number of students comes to the Center for spiritual direction. Center faculty continue to be asked to speak within and without the Seminary community.

Board members' written statements concerning the Center's future:

1. All agreed with Diana Clark that the on-going and greatest need of the Center is for a newsletter. Dean Fenhagen suggested a bi-annual letter costing approximately \$5,000. In addition to sharing activities of the Center, it could include articles on spirituality and book reviews. It could be a form of continuing education and confidence building and keep communication flowing between the Center and its constituents. It could symbolize the value of the spiritual life to the local church. If inserted in alumni/alumnae mailings by the Development Office, it could reach beyond Center readership and Seminary readership. The first issue could be free but could include a special insert asking for contributions of \$5 or more and readership commitment to the Center and its ministry. Response to this request could help defray the cost of publication and help clear out names from the mailing list of disinterested persons.

2. Henri Nouwen's statement included the warning that spiritual direction can run the risk of becoming Jungianised and called for the Center's programs to be Jesus-centered and prayer-centered. It was agreed that this phenomenon has not occurred at the Center but that Henri is helpful in reminding us to keep the gospel the imperative when psychological and theological issues are discussed in the setting of spiritual direction. It was noted that Jung, more than any other psychologist, has helped to open up the spiritual realm for many people but that his language, while sounding theological, is really psychological.

Henri also talked about the need for a radical conversion of traditional seminary teaching by means of prayer as the essence of spiritual formation. In reference to his categories of "non-violent teaching" and "noncompetitive learning and working" board members noted the difficulty of getting faculty members to see the importance of these issues. The question was raised as to how to enable the Center to model these values to the rest of the Seminary.

Margaret Guenther noted that both SAG and TAG programs are credit, non-credit and that participants work together in their learning processes. The board lamented the degree of competition and grade-consciousness throughout the seminary system. Tilden Edwards noted that the uniqueness and high standards of a pastoral seminary such as GTS should be reflected in special criteria for evaluating students which discourages competitiveness and grade-consciousness.

3. Joan Sexton's statement raised the issue of a certain level of maturity as necessary for those accepted into TAG and SAG programs. It also spoke to the possibility of on-going prayer groups for graduates of these programs which could be sponsored by the Center and open to the Seminary community as well.

It was agreed that the committee meet again on October 21.

Respectfully submitted,

Helen Packard

Helen Packard

daybreak

11339 Yonge Street, Richmond Hill, Ont. L4C 4X7/Phone 884-3454

June 2, 1987

Margaret Guenther
Center for Christian Spirituality
of the General Theological Seminary
175 Ninth Avenue
New York, N.Y.
U.S.A. 10011

Dear Margaret:

Thank you for your very kind letter of May 19th which was awaiting me on my return from overseas. I am truly glad that my reflections on the Center were helpful to you at the planning meeting.

Yes, of course, I am very happy to give you permission to include my reflections in your newsletter.

Be sure of my prayers and please keep me in yours as I try to be faithful to my new task here in L'Arche.

With warm wishes,

Yours,

A handwritten signature in dark ink, appearing to read "Henri", is written over two horizontal lines that cross out the space.

Henri Nouwen

TURN BY: May 12 ESTIMATED ENROLLMENT: 12 GTS TRINITY BOOKSTORE ✓
 BOOK LIST ✓ Prof. Guenther
 COURSE NAME: Retreat/Contemplative COURSE NUMBER: AT 153
 TERM: Michaelmas 1989 Medievalism

?	CODE	TITLE	AUTHOR	PUBLISHER	ON HAND	ORDER	PROBLEM
	2	<u>The Way of The Pilgrim & The Pilgrim Continues His Way</u>	Helen Bacovin				
	2	<u>Doors of Perception</u>	John Baggley	St. Vladimir's			
	2	<u>Poustinia</u>	Catherine de Hueck Doherty				
	2	<u>Alone With God</u>	Ron DelBene	Harper			
	4	<u>Youth Retreats: Creating Sacred Space For Young People</u>	Aileen A. Doyle	St. Mary's Press			
	4	<u>A Book of Family Prayer</u>	Gabe Huck	Seabury			
	2	<u>Finding Grace at the Center</u>	T. Keating et al	St. Bede			
	2	<u>A Doorway to Silence: The Contemporary Use of the Rosary</u>	Robert Llewelyn	Paulist			
	2	<u>Sadhana: A Way to God</u>	Anthony de Mello	Image			
	4	<u>Prayer and Temperament: Different</u>	Michael, C.P. & Norrissey, M.C.	The Open Door			
	4	<u>Behold the Beauty of the Lord: Praying With Icons</u>	Henri Nouwen	Ave Maria Press			
	2	<u>Centering Prayer & A Place Apart: Monastic Prayer etc.</u>	M. Basil Pennington	Image			
	4	<u>The Retreat Handbook</u>	Sandy & Larry Reimer	Morehouse-Barlow			
	2	<u>Primary Speech</u>	Ann & Barry Ulanov	John Knox Press			

REQUIRED ② HIGHLY RECOMMENDED ③ TO BE USED FOR A REPORT ④ SOMEWHAT RECOMMENDED ⑤ FOR ONE'S PERSONAL LIBRARY

SPIRITUAL DIRECTION AND DIRECTIONS

Easter, 1992
Mondays, 3:10 - 5:00

Margaret Guenther

- February 3 WHAT IS SPIRITUAL DIRECTION?
- Reading: Joan Hemenway, "Four Faith Frameworks," from Journal of Pastoral Care (vol. 38, #4, 1984).
Alan Jones, What Happens in Spiritual Direction
Dennis E. Kenny, "Clinical Pastoral Education:
Exploring Covenants with God"
Sandra Schneiders, "The Contemporary Ministry of
Spiritual Direction" (Culligan)
- February 10 EXPLORING THE COVENANT: OUR COMMITMENT TO SELF-
KNOWLEDGE
- Reading: David L. Fleming, "Models of Spiritual Direction"
Richard Rohr, "When Spirituality Meets
Psychotherapy, Why Does Psychology Always
Win?" (Sojourners, November, 1991)
Kevin Wall, "Spiritual Direction" (Culligan)
- February 17 TOOLS OF THE TRADE: VERBATIMS AND ROLE PLAY
- Reading: "A Method of Case Study Reflection"
Theodore Reik, "The Third Ear," from Listening
with the Third Ear
- February 24 WHAT HAPPENS IN SPIRITUAL DIRECTION: PRACTICE AND
PITFALLS
- Reading: Kenneth Kirk, "The Healing of the Soul," from Some
Principles of Moral Theology
Shaun McCarthy, "On Entering Spiritual Direction"
(Culligan)
Gerald May, "Collegueship: Referral, Consultation,
and Collaboration" from Care of Mind, Care of
Spirit
- March 2 THE CLASSICAL VISION: FROM DESERT FATHER TO
DOSTOYEVSKY
- Reading: Fyodor Dostoevsky, excerpts from The Brothers
Karamazov
Thomas Merton, "The Spiritual Father in the Desert
Tradition"
Kallistos Ware, "The Spiritual Father in Orthodox
Christianity" (Culligan)

- March 9 THE CLASSICAL VISION: AELRED AND THE CLOUD
- Reading: Aelred of Rievaulx, Spiritual Friendship
 The Cloud of Unknowing and The Book of Privy
 Counseling
- MBTI TO BE GIVEN OUT
 CASE STUDY DUE
- March 16 SPRING BREAK
- March 23 THE SACRAMENT OF RECONCILIATION
- Reading: Dietrich Bonhoeffer, "Confession and Communion,"
 from Life Together
 Kenneth E. Kirk, "Penitence," from Some Principles
 of Moral Theology
 Shaun McCarthy, "Pilgrim and Penitent: Direction
 and Sacramental Reconciliation"
 Martin Smith, Reconciliation (Cowley)
- TERM PAPER TOPIC SELECTED AND APPROVED BY THIS DATE
- March 30 JUNGIAN TYPOLOGY AND SPIRITUAL DIRECTION
- Christopher Bryant, SSJE, "Helping People to Pray"
 "Introduction to Type"
- April 6 SPIRITUALITY AND SEXUALITY
- Related: Kathleen Fischer, Women at the Well
 John Fortunato, Embracing the Exile
 James Nelson, Embodiment
 Ann Ulanov, Receiving Woman
- April 13 SPIRITUAL DIRECTION WITH SURVIVORS OF ABUSE
- April 20 EASTER MONDAY - CLASSES SUSPENDED
- April 27 ONE MODEL: SPIRITUAL DIRECTION AS HOSPITALITY
 Class preparation: a statement/description of **your**
 model for direction. Be as specific as possible.
 One page suffices.
- May 4 THE CHARGE OF ELITISM: THE MINISTRY OF SPIRITUAL
 DIRECTION IN A SUFFERING WORLD
- Reading: Kenneth Leech, "Spiritual Direction and Social
 Justice: Seven Theses"
- Related: Kenneth Leech, True Prayer
- TERM PAPER DUE
 DYAD REFLECTION DUE

COURSE REQUIREMENTS

1. Students will be assigned to work as partners who will agree to meet once a week during the semester, in the hope of developing a "spiritual friendship." In practical terms, this grouping will provide an opportunity to give and receive direction.

Each pair of students will meet with the instructor near the end of the term.

2. Students may be called upon to role-play.
3. Because of the experiential nature of much of the course, **REGULAR ATTENDANCE AND PARTICIPATION ARE ESSENTIAL.**

Written Assignments

1. One case study, due March 9.
2. A one-page statement/description of **your** model for spiritual direction, due April 27.
3. A reflection on the work of your dyad: how your understanding of yourself and the ministry of spiritual direction has developed and changed. Help your partner identify his/her strengths and growing edges.

THIS MAY BE AS BRIEF AS ONE PAGE, BUT IT SHOULD BE HONEST REFLECTION. Due May 4.

4. A term paper or project (c. 15 pages). Topic and format to be decided in consultation with the instructor by March 23. The paper is due at the last class meeting (May 4). Two **essential** requirements:

- the topic chosen should be meaningful/useful to you as a spiritual director
- hence: you should care about the topic.

BIBLIOGRAPHY

- Aelred of Rievaulx, Spiritual Friendship
- William Barry, Finding God in All Things (Ave Maria Press)
- William Barry and William Connolly, The Practice of Spiritual Direction (Seabury)
- The Cloud of Unknowing and The Book of Privy Counselling (Paulist)
- Kevin G. Culligan, ed., Spiritual Direction: Contemporary Readings (Living Flame Press)
- Tilden Edwards, Spiritual Friend (Paulist)
- Kathleen Fischer, Women at the Well (Paulist)
- John Fortunato, Embracing the Exile (Seabury)
- Margaret Guenther, Holy Listening: The Art of Spiritual Direction (Cowley)
- Gordon Jeff, Spiritual Direction for Every Christian (SPCK)
- Alan Jones, Exploring Spiritual Direction (Seabury-Winston)
- Kenneth Leech, Soul Friend (Harper and Row)
True Prayer (Harper and Row)
- Thomas Merton, The Wisdom of the Desert (New Directions)
- Martin Smith, Reconciliation (Cowley)
- Martin Thornton, Spiritual Direction (Cowley)



Center Spirit

Volume 1 Issue 2

Pentecost 1994

MARGARET'S MESSAGE

The academic year 1993-94 was a busy time in the West Building, with capacity enrollment in both THURSDAYS and SUMMERS AT GENERAL. My colleague Bill Doubleday -- the Rev. William A. Doubleday, Professor Pastoral Theology-- once again proved his devotion to the Center by sitting in as Acting Director during my sabbatical in the Michaelmas term. In my time away from Chelsea Square, I was able to complete the draft of a book on the spirituality of the second half of life, to be published by Cowley, and also to enjoy the solitude of our old house in the Blue Ridge.

In the Easter term it was a bittersweet experience to lose Pamela Davis Barnett as my assistant. She is extraordinarily competent, gracious, good-humored, and generous. No wonder I looked forward to each day of our work together! But Pamela had reached the point in her training with the Westchester Institute at which she had to devote herself fully to developing

her practice in psychotherapy. She continues on our staff as convener of the Group Spiritual Direction segment of the program.

In May, Gayle Greene Watkins joined me as my new assistant. Gayle holds the M.A. in Spiritual Direction from GTS, so she understands our work here thoroughly-- a big plus since she is truly my assistant and needs to exercise initiative and judgment. Once again, the Center has been blessed with a gracious presence at its nerve center. And I can go on looking forward to each day of our work together!

Every time I walk around the second floor of the West Building, opening windows in the morning and closing them at night, I think: what a wonderful, slightly shabby, and homey place this is! Where else might the director and assistant hold their staff meetings over coffee in the kitchen (transformed from the nurse's office of bygone days)? Part of me wishes for incredibly rich and foolishly generous benefactors who might transform us into a glossy, multi-staffed, twenty-first century enterprise with

(continued on page 4, column 1)

GREETINGS:

What have you read recently that has formed and informed your ministry as a spiritual director? We welcome your reactions to nonfiction, fiction, plays, poems, films, whatever has made a difference to you. Your contribution can be brief; it needn't be a formal review -- although these are also welcome.

For that matter, we'd like to hear about experiences which have nurtured your ministry of spiritual direction, also. This issue of *Center Spirit* includes two such pieces from GTS graduates, Charles Amstein ((SAG, TAG) and Carr Holland (TAG).

You may send your contributions to the Center, or directly to editor Sally Edwards
36 Cranbury Neck Rd.,
Cranbury, NJ 08512

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Center Spirit ◆

(continued from page 1)

bottomless coffers. But in my heart, I know the Center's strength is in the work it does right now and in the people who love it -- all our staff members who give of themselves for very modest compensation and our participants who bring enthusiasm and experience to the rich mix that is THURSDAYS and SUMMERS.

Our tuition fees are mandated by the seminary. I work within a tight budget and take great pleasure in extracting the maximum from each dollar. After all, the tuition paid by our participants represents their time and their labor; often it is a sacrifice. A friend who makes Strudel has told me of that exacting process: you start with a lump of dough and s-t-r-e-t-c-h it as thin as you can without breaking it. Every March, when I prepare the budget, I think, "Strudel time again! Let's see how far it will stretch."

Participants in Center programs are not eligible for regular financial aid from the Seminary. But for the past five years, we have been able to offer modest grants from a fund built up from gifts to the Center. These are gifts of gratitude from people who have come to us for referral and from those who see some of us regularly for spiritual direction. Several of our faithful alumni regularly send an offering from their parishes. We have one or two friends, who prefer to be

anonymous, who send \$1000 or more each year. Our typical grant to participants is \$500 to \$750. Last summer we allocated \$6,900 to eleven participants. That help made a real difference to these people who might otherwise have not been able to come.

We continue to need your help. If your time at the Center was important to you and your ministry--and many of you tell me that it was -- please respond generously. We want to keep our programs accessible to all sorts and conditions of people: clergy with minuscule continuing education funds, parents who are struggling to put their children through school, just ordinary folk, lay and ordained, for whom tuition costs would otherwise be prohibitive.

I'm not a professional fundraiser, but just a spiritual Strudel stretcher. (I'm tempted here to make a terrible pun about needing help in stretching the dough, but I'll resist.) I won't offer you a tote bag with the Center logo, but I can assure you of our love and gratitude. Make the check payable to "The Center for Christian Spirituality" and mark it "Financial Aid." Of course, we are tax-deductible.

Faithfully,

Margaret

COLLEAGUE NOTES:

The Center was well represented at commencement on May 18. **James Berry** (TAG), **Maylin Biggadike** (TAG), **Gayle Greene Watkins** (TAG), and **Susanna Wolfe** (SAG) received the degree of Master of Arts. **Barry Beisner** (SAG), **William Boatright** (TAG), **Sonia Hinds** (SAG, TAG), and **Douglas Travis** (TAG) were awarded the degree of Master of Sacred Theology.

Sonia was ordained to the diaconate in Barbados on July 25, the first woman to be ordained in her diocese.

Maylin will continue at GTS in the doctoral program.

Nancy Farley (SAG) was awarded the M. Div. from GTS in May and was ordained to the diaconate in Florida on June 25.

Diane Nancekivill (SAG, TAG) and **Tom Basket** (SAG) were married on May 21. Tom continues as a pastoral psychotherapist in our programs, and Diane is a postulant for ordination in the diocese of New Jersey.

Marc Nikkel (TAG) writes that he "continues to meet with pastors and churchfolk of two vast Sudanese dioceses."

Cynthia Bell (TAG) is again a student at GTS as a postulant for ordination in the Diocese of New York.

We are seeking addresses for **Trevor Adams** (TAG) and **Brian Heinrich** (TAG).

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THE GENERAL THEOLOGICAL SEMINARY OF THE EPISCOPAL CHURCH

THE RIGHT REVEREND CRAIG B. ANDERSON PH.D.
PRESIDENT AND DEAN

19 July 1996

The Reverend Douglas Brown, OHC
Community of the Holy Cross
Westpark, New York 12493

Dear Father Brown,

It is a great pleasure to welcome you to Chelsea Square as one of the visiting religious who offer spiritual direction to members of the seminary community. This ministry has long been an integral part of a life at General, where--as in any seminary--it is all too easy to be caught up in a crowded schedule and academic demands. By providing our busy students and their families with an opportunity to reflect on why they are here and whom they really serve, you and your colleagues are contributing immensely to the quality of our spiritual life. Your faithful and generous giving of yourselves is greatly appreciated.

Davina Harris (Ext. 208) will be sure that you have a meeting room and tickets for the refectory. Please let her know when you will be with us so that your visit can be as smooth and comfortable as possible.

Margaret Guenther (Ext. 271) will serve as general coordinator for spiritual direction in the GTS community. Call her if you have any questions.

Once again, welcome and thank you.

In Christ,

+ Craig Anderson 
CBA/vmh

Center Program Participants		
	TAG	SAG
1992	1. 19 (11 1 st year) 10 non-matric 2 MA 7 STM	
1993	3. 19 (9 1 st year + 2 M.Div.) 8 non-matric 5 MA 4 STM	2. 24 (10 1 st year) 7 non-matric 6 MA 11 STM
1994	5. 21 (11 1 st year + 1 M.Div.) 8 non-matric 4 MA 8 STM	4. 26 (12 1 st year) 7 non-matric 10 MA 9 STM
1995	7. 17 (9 1 st year + 1 M.Div.) 8 non-matric 4 MA 4 STM	6. 28 (15 1 st year) 8 non-matric 11 MA 8 STM
1996	9. 24 (9 1 st year +5 M.Div.) 9 non-matric 6 MA 4 STM	8. 33 (16 1 st year) 8 non-matric 11 MA 13 STM
1997		10. 34 (8 1 st year) 13 non-matric 11 MA 9 STM
	11. 19 (9 1 st year) + 1 M.Div.) 7 non-matric 6 MA 6 STM	

INSTITUTES OF THE SEMINARY

The Center for Christian Spirituality



Since its inception in 1976, the Center for Christian Spirituality has offered programs designed to develop and nurture the gifts of women and men, lay and ordained, to guide others in the life of the Spirit. Combining experiential and academic learning in a seminary setting, it is the only institute of its kind among our Episcopal seminaries. As such, it offers a unique opportunity to the person called to the ministry of spiritual direction.

The Center is housed in the historic West Building, in rooms which once served as the infirmary. There is a symbolic rightness about this: spaces once devoted to the cure of bodies are now set aside for the cure of souls. It is a welcoming place, with a quiet room for prayer or spiritual direction and the Hospitality Room—once the doctor's office—where students can enjoy a cup of tea and conversation.

Thursdays at General, a two-year part-time program which can lead to the Master of Arts or the Master of Sacred Theology, draws its participants chiefly from the tri-state area, although qualified M.Div. seniors and overseas students also take part. Participants are welcome to worship with the seminary community in the Chapel of the Good Shepherd, to take meals in the Hoffman Refectory, and to make use of the resources of St. Mark's Library.

Summers at General, an intensive residential program, attracts students from all parts of the United States and the Anglican Communion throughout the world. For three weeks in June, over four successive years, participants deepen their skills as spiritual directors and engage in serious academic study. Regular retreats are scheduled as an essential part of both the Thursday and Summer programs.

An integral part of the Seminary, the Center is Anglican in spirit and in practice. Participants from other denominations are welcome, however, and over the years Center programs have been enriched by the presence of Roman Catholic, Lutheran, Methodist and Presbyterian students.

Since spiritual direction requires maturity in the minister, participants in Thursdays and Summers must be at least thirty years of age with ten years of adult experience in the Church.

The Center also makes referrals for those seeking a spiritual director. Each semester a quiet day or workshop on a topic relating to Christian spirituality is offered. These are open to the public as well as to the Seminary community.

The Very Rev. Alan W. Jones, Dean of Grace Cathedral in San Francisco, is the founder and first director of the Center. Its programs are currently administered by the Rev. Dr. Margaret A. B. Guenther, its second director and Professor of Ascetical Theology at the Seminary. She is assisted by an experienced adjunct staff. Please contact her directly at the Seminary for further information.

The Center for Jewish-Christian Studies and Relations



The Center for Jewish-Christian Studies and Relations was established in 1986 to increase understanding between Christians and Jews through substantive dialogue about the similarities and differences that mark the two communities. The immediate goal of the Center is to provide seminarians and rabbinical students with opportunities for conversation, exploration, friendship, and shared worship. Each year the Center presents a series of "supper dialogues" hosted alternately by the Seminary and Hebrew Union College-Jewish Institute of Religion. These evenings are planned and led by students from both institutions, usually around seasonal or pastoral themes. Additionally, the Center encourages student participation in a well-established series of ecumenical and interfaith discussions involving four Christian and two Jewish seminaries, hosted by Jewish Theological Seminary. In co-operation with the Seminary's office of field placement, the Center sponsors at least one student each year for field work in a nearby synagogue. The Center has also facilitated a number of academic courses team-taught by faculty from the Seminary and Hebrew Union College. The Center sponsors a yearly Interfaith Service of Remembrance for victims of the Holocaust (held in the Chapel of the Good Shepherd) and an annual lecture on theological issues in the area of Jewish-Christian relations. Finally, the Center publishes an annual newsletter designed to keep alumni informed and to provide continuing resources for dialogue in the parish field.

The Center was founded by the Rev. Dr. James Carpenter, Professor Emeritus of Systematic Theology. Its current (and second) Director is the Rev. Dr. Thomas E. Breidenthal, Associate Professor of Moral Theology in the John Henry Hobart Chair of Christian Ethics. Anyone interested in receiving more information on the Center and its program may contact Professor Breidenthal directly at the Seminary address.

MASTER OF SACRED THEOLOGY IN SPIRITUAL DIRECTION

STRUCTURE OF THE PROGRAM

The general requirements for the S.T.M. in Spiritual Direction are the same as for an S.T.M. that is focused on research and theological study. Nevertheless, because the S.T.M. in Spiritual Direction centers upon the practice of ministry, courses are required in three main areas: Scriptural-Theological, Pastoral and the Practicum. An individual's plan of study *must have the approval of the Director of the Center for Christian Spirituality* and must include the following:

1. **Scriptural-Theological Emphasis.** Students are required to take three courses in this area and be able to relate what is learned to personal and spiritual growth.
2. **Pastoral Emphasis.** Students are required to take at least one course in the area of the development of human personality and spiritual growth, with reference to the behavioral sciences.
3. **The Practicum.** Throughout the period of study (normally two years), each student meets regularly with both a supervisor and a spiritual director for the purpose of the integration of his or her personal spiritual life. Each student will also, under supervision, engage in the spiritual direction of others and will participate in case-study workshops involving all students working for the degree.

An **Essay on the Theory and Practice of Spiritual Direction** (8,000-10,000 words) or a research paper on a subject in the field of Spiritual Direction is required. (Please note that the requirements for the essay or research paper in Spiritual Direction are different from those associated with the standard S.T.M. thesis option.) The essay or research paper must be submitted in early April of the year in which the degree is to be awarded.

Total credits required for graduation: 24

A Member of the Faculty Reflects on Spirituality at General



Many students come to General at a liminal time, perhaps a time of seeming chaos, but also fruitfulness. The old ways no longer serve; everything is — or should be — called into question. The new identity is incomplete. This is a time of transition, and like all transitions it is painful — and glorious. The articulation and celebration of one's own spirituality is a major task. This is an inner work not without difficulties, a path not without pitfalls. But there are a number of components intended to aid in the spiritual formation of community members.

First and foremost, General is a worshipping community. Our chapel is central to life here, architecturally and spiritually. Morning and evening prayer are read here each day, and the Eucharist is celebrated daily. Students serve as readers, acolytes, intercessors, and as officiants at matins and evening prayer. Part of the intent of such involvement is pedagogical, but the effect is powerfully spiritual. Next

to the chapel is an oratory, a small, plain room open 24 hours a day where silence is maintained and the sacrament kept in reserve. People are able to come and go, sometimes sharing the silence, sometimes praying alone.

Although it is not an official requirement, each student is strongly encouraged to have a spiritual director. The Center for Christian Spirituality provides referrals to skilled spiritual directors. Many students find this relationship a safe place to deal with issues of faith, doubt, and vocation. Sometimes it is unsettling to apply one's cognitive powers to material that has been approached devotionally in the past.

Scripture tells us that the word of God is sharper than a two-edged sword, piercing the thoughts and intentions of the heart. Theological study is such a two-edged sword; it is not always comfortable — but it is a glorious and fruitful enterprise from which one does not emerge unchanged.

— *The Rev. Dr. Margaret Guenther*

Memo

To: All Students at G.T.S.
All Faculty

From: Prof. John T. Koenig, Sub-Dean
and
Prof. William A. Doubleday, Acting Director of the Center for Christian Spirituality

September 30, 1997

Re: The Future of the Center for Christian Spirituality

As most of you are aware, the Center for Christian Spirituality, which has been an important part of G.T.S. for more than twenty years, is currently in an interim period in its leadership. At the end of June 1997, Professor Margaret Guenther retired after serving as Director for more than twelve years. She had succeeded the Very Rev. Alan Jones, the founding Director. Last year the Faculty undertook a search process which ultimately did not produce a new Director. Prior to undertaking a new search, the Faculty wishes to consult with students about the future shape of the Center for Christian Spirituality and about the nature of the job description for a new Director.

The Faculty has instructed us to provide all of you with this memorandum and further have asked all Faculty Advisors to discuss these matters with their advisees on Tuesday, October 7, 1997. (Professor Doubleday will also be leading a discussion of these matters with the students in the Thursdays at General Program on Thursday, October 2, 1997.) Your perspectives, suggestions, and concerns are important to us. When an actual search is undertaken, we expect to seek active student participation in that process.

Currently there are two basic programs in the Center for Christian Spirituality:

- a) Thursdays at General, a four semester training program for spiritual directors; and
- b) Summers at General, a training program for spiritual directors which involves four three-week intensive summer terms of study at General.

Currently there are four ways in which people engage with the Center's two programs:

- a) S.T.M. in Spiritual Direction - largely clergy continuing education;
- b) M.A. in Spiritual Direction - mostly lay education;
- c) Certificate in Spiritual Direction - largely lay, but some clergy not looking for degree;
- d) M.Div. Students who take Center-related courses as electives in their Senior Year.

Apart from its two basic programs, the Center for Christian Spirituality also coordinates spiritual direction resources at G.T.S., manages referrals to spiritual directors for the seminary community and others, and offers occasional workshops, prayer groups, and special events.

The Faculty, in its discussion of the Center for Christian Spirituality, has identified a number of areas of concern:

- a) Will the Center for Christian Spirituality continue in patterns set by Professors Jones and Guenther or will it move in new directions in the future? What might those directions be?
- b) Might the Center for Christian Spirituality play a larger role in the seminary's renewed engagement with lay education and clergy continuing education?
- c) Should the Center for Christian Spirituality have a more direct linkage to or role in the M.Div. Program?
- d) Should the Center's programs continue to focus primarily on the training of spiritual directors or should efforts be made to address broader issues of Christian spirituality or spiritual formation?
- e) With programs which have grown increasingly ecumenical in terms of participants, how Anglican in tone, content, and leadership should the Center for Christian Spirituality be?
- f) Do the students in the Center programs fit into the classes and degree programs of the seminary in appropriate ways? Are screening and admissions procedures adequate?

The Faculty has identified some of the roles which have recently been fulfilled by the Director of the Center:

- a) Administration and leadership of Thursdays at General and Summers at General.
- b) Teaching electives in spiritual direction, pastoral practice, and ascetical theology.
- c) Spiritual leader/teacher with wider church.
- d) Publication of books and articles in fields of spirituality and spiritual direction.
- e) Service on seminary Admissions Committee.
- f) Institutional ICON of ordained woman.

Among our questions are:

Should the Director have an increased role in the M.Div. Program or in other graduate programs?
Should the Director of the Center be doing spiritual direction with students or only with other people?

What is the relationship of the Directorship of the Center to the Professorship of Ascetical Theology?

Finally, we ask who should be the next Director of the Center for Christian Spirituality and what should be his or her job description and qualifications?

Do we need an academically trained ascetical theologian? Or not?

Do we need experienced spiritual director?

Do we need a program manager?

Do we need someone with publications in the field?

Do we need an ordained person?

Do we need an Anglican or an Episcopalian?

Do we need a person with an earned Th.D. or Ph.D.? Might an M.Div. or an M.A. or a D.Min. be suitable in some instances?

Would you like to suggest any candidates for this position?

October 2, 1997

*responses to
9/30/97 questions!*

Prof. Wm. Doubleday
Gayle Green-Watkins
Thursdays at General

HISTORY:

- . 20/21 years ago, Alan Jones, Professor of Ascetical Theology created the Center for Christian Spirituality
 - . initially a certificate program
 - . followed by the STM in Spiritual Direction
 - . then an MA in Spiritual Direction
- . Alan Jones called to Grace Cathedral, San Francisco, as Dean
- . Margaret Guenther appointed Interim Director, then Director
- . GTS split responsibilities: Director of the Center and Professor of Ascetical Theology.
- . model for the past 11 years
 - . Thursdays at General
 - . Summers at General
 - . Workshops, etc.
 - . Coordination of Spiritual Direction resources
- . 1996-1997, search process for a new director. Selection made and refused.
- . 1997-1998, Interim appointments Bill Doubleday and Gayle Greene-Watkins.

1996-1997 Job Description:

1. Earned academic doctorate (PhD/ThD) in Christian Spirituality or related discipline.
2. Familiar with or rooted in the Anglican tradition

Questions: Do we need an ascetical theologian, pastor, major big time spiritual director, spiritual guru, program manager, ThD/PhD, graduate of the program, someone from a religious community, 25 years pastoral experience.....? What do you need, expect, demand to sign up for this program and what would make you recommend it to friends?

Responses: *to 9/30/97 memo*

Director's Qualities/Vision for Center

- . someone who would articulate and embody a strong sense of Christian spirituality preferably with an Anglican bent.
- . someone well read with depth in the tradition but with ecumenical experience.
- . a person of deep prayer and deep spirituality

.how to look for the person who probably wouldn't apply. How can a person be drafted for the job?

.academic experience is important but the description should be written in a way that does not screen out potential candidates.

.equal value given to academic degrees and life experience. The net should be tossed widely.

.God is giving us another opportunity to do this the right way this time. Do all questions need to be answered and defined. Perhaps we could learn to live with chaos and find it exciting. An earth mother/earth father in this place. The seminary could be a lotus flower with the West Building in the Center.

Discussion of related issues:

1. Can the other candidates from the 1996/1997 be invited back? Finalists from the other search may reapply but may not want to go through this again.
2. What is the impact of the simultaneous search for a new Dean and a new Director? The Dean search appears to be down to twelve names (or less with the possibility of person in place in the spring. The timetable for the search for the new Director is as follows:
 - .late October/early November: job description
 - .before Christmas: CV's submitted
 - .January: sifting of candidates
 - .suggested committee include 1 student in program, 1 graduate, 1 MDiv
 - .second semester: 3 successive practicum sessions devoted to candidate sessions.
 - .community and Thursdays input, hopefully a more effective process
 - .ratify name by end of spring term for approval at Board meeting
 - . New director makes cameo appearance at SAG.
3. Would the new director act as a chaplain to the seminary? The former director and the professor of pastoral theology have acted in this capacity in the past. To some extent it depends on the new Dean. Some Deans have functioned this way, some have not. Many other issues around this question: ordained or not, sit on the faculty, spiritual direction of GTS students by Director?
4. What is the ecumenical vision for the Center? The center is viewed as an oasis for people of many paths to come and drink deeply and then return to their own tradition. Is this going to be an intentional part of the center of the future? Many certificate programs are springing up. Will the Center be providing guidance to others? Will publishing be a part of the requirements for the Director? Is the intention to reach out and across the tradition?
5. Will there be balance in the vision for the Center as part of the seminary community? Will there be mindfulness (not rigidity) about the ratio of male/female in teaching positions? Will there be a balance between ordained and not ordained, Anglican and non/Anglican. The GTS vision has been to prepare priests for parish work. The Center should be deeply included in the

- .earth mother with interdisciplinary approach, skilled in group process and discernment.
- .someone with a foot in both worlds.
- .someone with a deep relationship and union with God.
- .emphasis on hospitality
- .available emotionally and spiritually to others
- .ascetical professor should be separate from the director. There is a need for more spiritual direction in the MDiv program where emphasis too often is on academics. The director needs to be on the faculty no matter what degrees and to be of equal rank.
- .quality of the person is more important than the academic degree.
- . need for a visionary. The Center will have a place in the future life of GTS, hopefully with an expanded role that includes other churches, communities and other institutions.
- . the director needs to be able to articulate his/her own faith journey.
- .an earned doctorate may be more theoretical than the program needs. There also needs to be experience in the practice of spiritual direction. There is a need for a "rubber hits the road" type.
- .Vision for the Center would be to be ecumenical, an equal mix of clergy and laity, and the development of a continuing education/ refresher component for graduates.
- .there is always tension between the academic and the experiential. The safer way to go is the academic but the search process needs to come out from behind the book and pay attention to the person. The center and the seminary is a series of circles. Will the director stand in the circle or out of the circle?
- .a person of deep prayer who can teach us something about that. Someone strong and intentional with God. Someone rooted in the world and the world's experience. Someone familiar with contemporary issues of spirituality, reconciliation and societal questions.
- .someone with a gift for administration, able to organize and administer.
- .this is a seminary and it is important to get an educated person with academic credentials. Some people choose the Center and GTS because they want an education rooted in the Anglican tradition.
- . should have spiritual direction experience and be in spiritual direction and have experience in running programs and retreats.
- .have a personality that is not distant or remote. Be hospitable and welcoming and able to work with the rest of the seminary and work with society including people of color, gay/lesbian, internationalist with third world experience

community. The MDiv students need this.

6. Is there a need to define the relationship between the Center and the rest of the Seminary? Are professors being more devotional in the Director's absence? Do other professors feel that they must now assume more of these responsibilities?

7. Is it the future of the Center in continuing to be a training program for spiritual directors or is its future in a wider program for spiritual formation or spiritual development? For some, the training element is key. They are in the middle of their lives and realize that this is what is needed.

8. What brings people here?

9. Are we hiring someone and we don't know what they are being hired to do? Then there is a situation with the new Dean and the interaction of the skills and leanings of the Dean and the Director. What should be clarified - a job or a program and is that politically possible?

10. Should there be a full-time professor of ascetical theology and a full-time Director of the Center? Yes and MDiv and TAG students both need these courses.

November 18, 1997

To the participants--past and present--of the Center For Christian Spirituality,

As Michaelmas Term 1997 speeds towards its close, we write to you as Friends of the Center for Christian Spirituality at the General Theological Seminary. Most of you are well aware of our current institutional transitions and we want to assure you that we are in fact having a very fruitful interim year. THURSDAYS AT GENERAL currently has 18 students who represent both a stimulating mix of laity and clergy as participants and a healthy cross-section of Anglicans, Presbyterians, Lutherans, and UCCs. We are already at work planning for Easter term 1998 and finalizing key plans for what we expect will be a strong and effective SUMMERS AT GENERAL program in June 1998. Though we continue to miss Professor Guenther, we take pride in a faithful staff, in modest curricular innovations, and in contributions to a renewed search process for the next Director of the Center for Christian Spirituality.

Enclosed with this letter is a newly issued job description for The Director of the Center for Christian Spirituality. This job description was built upon careful data gathering and sensitive listening to various constituencies related to the Center and to G.T.S. as a whole. We share it with you in the sincere hope that you may have candidates to suggest for the search process.

In the past many of you have contributed to the Center's Financial Aid Fund. Some of you have already contributed to the Margaret B. Guenther Fund, which is part of the seminary's capital scholarship fund. That fund is not yet generating significant income, so in the meantime we continue to be dependent on people like you for the financial aid grants which we are able to make to participants in the THURSDAYS and SUMMERS AT GENERAL programs. Any gift, large or small, would be greatly appreciated. (Please make your check to THE CENTER FOR CHRISTIAN SPIRITUALITY and mark it FINANCIAL AID.)

We hope that you are well. We would welcome your news. We desire your prayers. We wish you a blessed Advent and all too soon, a glorious Christmastide.



Professor William A. Doubleday
Acting Director



Gayle Greene Watkins
Acting Assistant Director

The General Theological Seminary of the Episcopal Church is seeking a Director of its Center for Christian spirituality to be appointed as a full member of the seminary faculty, initially for 3-5 years, effective July 1, 1998, with rank to be negotiated.

The Director needs to be an experienced spiritual director and retreat/conference leader who is deeply rooted in the life of prayer, the resources of Christian spirituality, and the Anglican tradition.

It is desirable that the Director have significant administrative skills, demonstrated teaching abilities, a capacity for envisioning new programs, and ecumenical outlook, and a hospitable orientation towards individuals and the world.

The Director must be familiar with the Episcopal Church, and it is highly desirable that he or she be ordained. The M. Div. Degree or its equivalent is required; additional educational credentials, scholarly accomplishments, and pastoral experience will also be valued.

The Director will administer the Center, including the Thursdays at General and Summers at General programs, its staff, public relations, and budget. The Director needs to represent the Center to the church at large. He or she will oversee the Center's activities including: certificate, M.A., and S.T.M. programs in spiritual direction; special continuing education offerings; and creative program initiatives in the realm of Christian spirituality.

Candidates qualified to teach occasional courses elsewhere in the theological curriculum are encouraged to apply.

The General Theological Seminary is an equal opportunity employer. If interested in this position, please send your resume and at least three letters of recommendation by January 1, 1998 to:

The Rev. John T. Koenig
Sub-Dean for Academic Affairs
The General Theological Seminary
175 Ninth Avenue
New York, NY 10011

**Report of the Consultative Event for the Center for Christian Spirituality
Submitted to the GTS Board of Trustees**

May 15, 2006

Attendees at the Consultative Event on April 4, 2006

Ms. Donna Ashley	The Rev. Dr. John Koenig	Mr. Michael Rich
Ms. Simone Crockett	The Rev. Dr. Jonathan Linman	The Rev. Jay Rozendaal
The Rev. Dr. Mitties DeChamplain	The Rev. Robert C. Morris	Dr. Anne Silver
Ms. Helen Goodkin	Mr. James W.N. Murphy	The Rev. Ellen Sloan
Mr. Hugh Grant	Mr. Gideon Pollach	The Rt. Rev. Andrew St. John
Ms. BJ Katen-Narvelt	The Rev. Dr. Titus Presler	Ms. Juli Towell
Dr. Elisabeth Koenig	Mr. James Reho	Ms. Susan Treanor

The purpose of our Consultative Event was to take stock of the evolution of CCS in its 30th year of existence, to reflect on its history and build toward its future. By sharing the wisdom, perspectives, and ideas of participants, we hoped to begin to rearticulate a vision for the mission and future goals of CCS, and to achieve greater clarity and focus for the work of CCS as we anticipate our move into the Desmond Tutu Education Center. Overall it was clear that there is strong affirmation of the Center itself and of its programs as a great benefit to the life of GTS and as a place where specifically Christian Spirituality is consistently promoted. The Center has an excellent reputation for accomplishing stated goals and is admired for its well attended programs.

Toward a Renewed Vision for CCS:

- Attend to "Spirituality" as a dimension of evangelism in our day.
- Promote a deep grounding in Christian distinctiveness, so that people can live in a pluralistic world and allow for an openness to innovative and traditional expressions of Christian Spirituality.
- Be leaven to the residential GTS community along with providing faithful spiritual resources to the world beyond.
- Be an open-doorway to the Close, an expression of the Seminary's public face.
- Draw from the strengths of its academic setting.
- Be a model and pioneer for other GTS Centers, collaborating with them to embrace the overall mission of the Seminary.
- CCS should be integrated into the life of the Seminary yet significantly free and flexible, so as best to fulfill its mission.
- Develop a diversified ecumenical constituency, embracing many ethnic and economically diverse groups, also welcoming and learning from Christian spiritual traditions from around the world.
- Be a powerhouse in the Spirit, a place to come for those longing for deeper spiritual connection to God, emphasizing contemplative dimensions of Christian life and ministry.
- Be financially viable
- Mission and programs of CCS must be embraced by the Faculty and Staff of GTS.
- Attract the best scholars and practitioners to retain the quality of our programs, making use of "Big Names" to draw as many new participants as possible.
- Be in process and always responsive to changing times so as to discern what God may be calling us to in developing programs in new areas.

Toward New Curricular and Programmatic Focus:

- New curricular emphasis on Spiritual Guidance/Formation Ministries.
- Core practicums with integrative/experiential focus (such as individual direction, group guidance, parish spirituality, liturgical spirituality, or contemplative prayer) alongside solid academic course work in the theological, biblical and historical dimensions of Christian spirituality.
- Concerning non-curricular events, we will need to be “light on our feet”, planning events to make the most of current cultural/societal interests so as to attract larger audiences. Our non-credit offerings should be a means to recruit new people who may eventually participate in the core degree and/or certificate programs.
- Explore possibility of offering practicums to MDiv population, toward specialized ministries.

Toward Identification of Audiences and Constituencies:

- Effective networking will be crucial to the Center’s future success. Potential partners: EFM programs, Diocesan Spirituality Committees, Bishops and Parishes who will communicate the needs of lay and clergy education, the Office of Ministry Development and those planning sabbatical leaves.
- Our primary focus will be on external constituencies, but we must remain fully available to the internal residential community to enhance student development/formation and all degree/certification programs.
- To maintain our traditionally high standards, it will be important to have appropriate screening/discernment with regards to admission to degree and certificate programs.

Toward Identification of Appropriate Program Formats:

- Need for more format variations: alternative or later summer courses, expanding January term, expansion of 6 week modules, evening events and use of Saturdays for class work.
- Need for creative scheduling, reducing conflicts between elective versus foundational courses and work versus class scheduling.

Toward the Next Steps in our Journey:

- Need to discern our primary charisms.
- Vital importance of accurate market analysis, as opposed to operating under an assumption of what our actual market is without this research.
- Need for more effective recruitment of program participants, from current student populations, alumni and new contacts.
- Need to formalize non-CEU continuing education procedures and guarantee continuity of Center offerings for completion of degrees and certifications.
- Need to have regular systematic evaluations to assess program progress and planning for future development.
- Creation of an effective advisory board and use of same board to assist with finding funding and in recruitment of program participants.
- Creation of discussion groups for potential partners.

2/28/07

Proposal for Center for Christian Spirituality Curricular Revision
Toward consenting to and approving of a concept...
Draft – February 2007

Proposed New Program Name:

Certificate of Study, and MA and STM degrees (D.Min. as a future possibility?) in
 “Spiritual Direction”

[For the Master of Arts, a concentration would continue to be available in “Ascetical Theology” (a shift from the current named concentration, “Christian Spirituality”). The Christian Spirituality track of the STM program would be discontinued – but students in the regular STM program could elect to focus work in the area of Ascetical Theology]

Rationale and General Description:

- For much of its history, CCS served in large major as a training center for spiritual directors. The program in Spiritual Direction was discontinued around the year 2000 in response in part to fears of litigation against the seminary and graduates who serve as quasi-professionals in the area Spiritual Direction and in an effort to expand the offerings of the Center to wider audiences.
- While program offerings of CCS have indeed expanded, attracting a goodly number of participants in varied programs, efforts to increase the number of matriculated degree students have been stymied by the lack of possible vocational outcomes for graduates with general studies degrees in Christian Spirituality.
- Thus, there is a need for curricular focus, a ‘marketable product’ (especially in the absence of such a focus since the discontinuation of the Spiritual Direction program)
- Spiritual Direction persists as the recognizable designation for the kinds of educational programs CCS would undertake. Seven years into the discontinuation of the program in Spiritual Direction, CCS still receives inquiries about this program.
- Anecdotal research reveals that most training/formation programs in the United States use the term Spiritual Direction to refer to their educational focus, even when training is more expansive than individual, one-on-one spiritual guidance models and methods...
- In reclaiming Spiritual Direction as the focus for our curricular educational programs, CCS would use the term broadly to include ministries of group spiritual guidance, etc. (see listing of practicums below)
- Importantly and fortuitously, GTS is still registered with the state of New York to offer both the MA and STM degrees in Spiritual Direction
- This proposal represents a return to the practicum based pedagogy that CCS has been well-known for, with an emphasis on leadership for ministries of Spiritual Direction
- Basic design (see specific proposals elsewhere in this document): practicums in spiritual direction would form the core curricular focus for CCS programs; AT 1

At concentration also
 (acad. focus)

(‘Christian Spirituality: Theological Foundation and Social Implications’) would serve as a foundational course for the program; students also would take engaging and substantive electives in the field of Ascetical Theology; moreover MA students would have significant foundational coursework in general theological studies (Bible, Theology, History); MA and STM (D.Min.?) students would conclude studies with a summative project or thesis featuring a well-articulated proposal, representing a ‘tool box’, for program(s) of Spiritual Direction appropriate for their particular ministry context(s)

Program Learning Outcomes:

- Two basic desired outcomes:
 - Formation in faith, especially via experience of varied Christian spiritual practices and disciplines
 - Development of leadership skills for ministries of Spiritual Direction
- In terms of Association of Theological Schools general criteria for assessment – religious heritage (knowing), cultural context, personal and spiritual formation (being) and capacity for ministerial and public leadership (doing):
 - Knowing: biblical, theological, historical, human scientific foundations of both Christian Spirituality/Ascetical Theology (as an interdisciplinary field within the theological academy) and the ministry of Spiritual Direction
 - Context: attention to the kinds of ministry of Spiritual Direction appropriate for varieties of contexts; discernment of what most faithfully fits where in terms of students’ own anticipated ministries... Special attention also to global and multi-cultural perspectives...
 - Being: personal formation (reformation, transformation) in faith
 - Doing: skills for leadership in the ministry of Spiritual Direction
- Learning Outcomes can be elaborated upon in light of current GTS-wide discussions about learning assessment...

Characteristics of Practicum Concept:

- Basic action/reflection model of learning...
- In relation to above stated learning outcomes, practicums would nurture formation in faith as well as leadership skills for exercising ministries of Spiritual Direction in various contexts all the while providing the best of academic content of theological education in the field of Ascetical Theology
- Focus on and begin with praxis/experience (underlying principal: spirituality is about activity, praxis, experience; continuity with characteristics of literature in Christian spiritual theological traditions with focus on reflection on lived experience)

- Practicums also would feature systematic, intentional reflection on praxis/experience in dialog with theological and other fields/disciplines (significant didactic content, the best of theological education utilizing classic and contemporary readings lists)



- Need for significant class contact hours – 3 hour courses instead of 2 (no 2 credit options for practicums); a total of some 36 contact hours per term – 12 weeks x 3 hours per week...

- Need also for required praxis outside the classroom (for example, with other class members; in a field education parish, etc.)

M.Div.

Supervision

- Possible Types of Evaluative Exercises:

- Case studies
- Verbatims
- In-class presentations
- Experiential exercises
- Reading reaction papers
- Journaling
- Integrative essays
- Oral evaluative exercises
- Research papers
- Final exams
- Supervisory sessions
- Peer supervision and evaluation

- In terms of course evaluation, it is suggested that the Credit/No-Credit option would be normative. Letter grades could be offered on request.

+ written eval.

good

- Practicums would be intended primarily for Certificate/MA/STM students in CCS-related programs, but would also be open to interested M.Div. students who want some specialization in the area of Spiritual Direction

of field ed.

Faculty Division of Labor:

- Prof. Linman, as CCS Director, would focus teaching efforts on offering practicums with occasional elective course offerings
- Prof. Elisabeth Koenig, in relation to CCS programs, would focus on the foundational course along with electives and offering practicums such as 'Christian Spiritual Practice' and 'Discernment'
- A small cadre of Adjunct Professors would be secured to regularly teach some of the practicums in various term formats
- Other Adjunct and Visiting Professors would be secured to teach electives especially in Epiphany and Trinity Terms and other formats

Possible Practicums:

1. *Individual Spiritual Direction* (Anne Silver) – basic introductory practicum offered regularly according to a predictable rotation; students wishing to specialize in individual Spiritual Direction could also take Fordham University's sequence of Spiritual Direction courses and transfer credits into our MA or STM program or receive academic credit for Shalem Institute's program (per our collaborative relationships)... A second practicum in individual Spiritual Direction could be offered once the program develops. ✓
2. *Group Spiritual Direction* (Anne Silver) – a new practicum, based on an experimental course being offered in the Spring of 2007, would give communal contexts for spiritual guidance pride of place and normative status; there is a growing amount of literature available to warrant a full semester's practicum. This would also be a regular practicum, offered according to a predictable schedule.
3. *Contemplative Prayer* (David Keller) – the summer 2006 Contemplative Ministry Event at Holy Cross Monastery with Thomas Keating and others (hosted by CCS and the Contemplative Ministry Project) illustrated the crucial importance of contemplative prayer for any ministry, especially that focusing on spiritual guidance. This course, based on an experimental module offered on a series of Saturdays in the Spring of 2007, would focus on the practice of contemplative prayer and the leadership of other in such prayer...
4. *Parish Spirituality* (Jonathan Linman) – this practicum would represent a re-working of the Parish Based Spirituality course that Prof. Linman has taught for a number of years and which has been well-received by varieties of students; renewed focus and prerequisite for this practicum would involve actual – not anticipated – parish ministry (field education, called ministries, etc.)...
5. *Liturgical Spirituality* (Jonathan Linman) – a new course featuring the importance of liturgical prayer for spiritual formation, that liturgical contexts are the principal school for Christian formation; focus would be on how to worship more deeply and how to plan, design, implement and lead liturgies that are more fully prayerful...
6. *Lectio Divina* (Jonathan Linman) – current course, which in large measure is already a practicum, but which will be re-worked with a greater emphasis on leading people in sacred reading...
7. *Christian Spiritual Practice* (Elisabeth Koenig) – Prof. Koenig's current course taken as a practicum with emphasis on formation in leading others in Christian Spiritual Practices...

8. *Discernment* (Elisabeth Koenig) – Prof. Koenig’s current course taken as a practicum with emphasis on formation in leading others in discernment...
9. *Leading Retreats & Quiet Days* (Barbara Crafton) – current course regularized and re-worked explicitly as a practicum...
10. *Seminar in ‘Operative Theology’* (Jonathan Linman) – new course that would explore implicitly and explicitly theological themes of sermons, case studies, verbatims, student spiritual autobiography statements, popular devotional literature, movies, etc... with a goal of forming ministers as practical theologians, interpreters of experience and practice in the light of Christian theological traditions, that harmony between proclaimed and lived theologies would be nurtured...
- ✓ 11. The possibility of for-credit experiences of peer supervision for various models and methods of Spiritual Direction
12. Other possible practicums: spirituality and the body/embodied spiritual praxis; spiritual leadership (cf. Joseph Driscoll); spirituality in the workplace; spirituality and music; spirituality and social justice;

Other coursework:

- AT 1 ‘Christian Spirituality: Theological Foundation and Social Implications’ would serve as basic foundational course for CCS programs
- CCS would continue to offer engaging, popular, substantive elective offerings in Ascetical Theology/Christian Spirituality – utilizing full-time faculty during Michaelmas and Easter Terms and contracting with adjunct faculty in other formats (Epiphany and Trinity Terms, series of Saturday courses, additional night courses, etc.); such courses would serve CCS certificate, MA and STM (D.Min.?) students along with M.Div. students and Part-time non-degree students...
- Summative Project or Thesis for MA and STM degree students
- Foundational courses in Bible, Church History, Theology for MA students...
- Possible new AT courses, such as, Biblical Spirituality, Survey course in the History of Christian Spiritualities, World Christian Spiritualities, etc.

Possible Requirements Statements for Certificate of Studies, MA and STM:

Certificate of Studies in Spiritual Direction (intended for those who have neither time nor resources for degree study – many programs across the country offer certificates only...):

Foundational Course in Ascetical Theology: AT1 = 3 credits

Three or Four practicums in Spiritual Direction (chosen according to interest, need, vocational discernment, schedule of availability) = 9 or 12 credits

One or two elective courses [in Ascetical Theology] = 3 or 6 credits

credits

[Total credits = 18]

Master of Arts in Spiritual Direction (intended for those without a first theological degree and oriented toward the promotion of lay ministry):

Foundational Course in Ascetical Theology: AT 1 = 3 credits

✓ Four practicums in Spiritual Direction (chosen according to interest, need, vocational discernment, schedule of availability) = 12 credits

Three elective courses [in Ascetical Theology] = 9 credits

Six additional foundation courses, two of which must be in Scripture, selected from among the following: OT1, 2, 5; NT1, 2, 5; CH1, 2, 3; ST1; ET1; LT1 = 18 credits

This will be a problem for some people

Summative Project or Thesis = 3 credits

[Total Credits = 45]

Master of Sacred Theology in Spiritual Direction (possible evolution to D. Min?) (intended for those with a first theological degree and/or those ordained who wish specialization in the ministry of Spiritual Direction):

Thesis Track:

Foundational Course in Ascetical Theology: AT 1 = 3 credits

✓ Three or four practicums in Spiritual Direction (chosen according to interest, need, vocational discernment, schedule of availability) = 9 or 12 credits

One or two elective courses [in Ascetical Theology] = 3 or 6 credits

Thesis = 6 credits

Non-thesis track:

Foundational Course [in Ascetical Theology] AT 1 = 3 credits

Four practicums in Spiritual Direction (chosen according to interest, need, vocational discernment, schedule of availability) = 12 credits

Three elective courses in Ascetical Theology = 9 credits

[Total Credits for STM tracks = 24 credits]

Program Scheduling Formats for Practicums:

- Format issues in Michaelmas/Easter terms:
 - Preference for offering practicums on predictable days (e.g. Thursdays at General)
- Desirability of offering practicums in alternative formats:
 - Epiphany Term (January): two weeks, at least 36 contact hours
 - Trinity Term (June): two weeks, at least 36 contact hours
- ✓ • Other formats for practicums: possible series of Saturdays and Evenings and/or other intensive formats, but dictated by the need for 36 contact hours per practicum
- Challenge in all of this: how to maintain balance and not overwhelm program participants AND maintain program/academic integrity?

Programs

Qualitative Dimensions of the Program:

- • Desirability of incorporating qualitative dimensions into CCS curricular programs (a well-received and acclaimed feature of the former CCS Spiritual Direction program):
 - Prayer/mediation
 - Small group experience/personal and group development
 - Prayer partners
 - Retreats
- ✓ • Need to establish additional admissions requirements for those entering programs in Spiritual Direction (e.g. requirement of psychological evaluation...)

1-cc formats?

*mystical }
ascetical } Theology
spiritual }*

Timeline for Implementation:

February 28, 2007	CCS Advisory Group approves concept via proposal document
March 30, 2007	Academic Affairs Committee vets and hopefully approves concept via proposal document
May 11, 2007	Faculty in plenary meeting vet the concept and proposal document
May 14/15, 2007	Board of Trustees Education/Formation Commission hears report of concept via proposal document
Academic Year 07-08	Professors Linman and E. Koenig and Adjunct Faculty (Keller, Silver et al.?) develop Practicums Publicity and Recruitment are undertaken toward new program's beginning Academic Year 2008-09
Michaelmas 2008	CCS begins new program/practicums in Spiritual Direction



The Center for Christian Spirituality

The Center for Christian Spirituality educates and forms leaders for ministries of Spiritual Direction in Christian communities and offers opportunities for spiritual enrichment to all of God's people. Established in 1976, the Center offers degrees in Spiritual Direction, academic study of Christian spirituality, and enrichment programs that engage the practice of prayer. The Center is unique among Episcopal seminaries and in theological education more generally.

◆◆ **Our Understanding of Spiritual Direction:** We employ the term Spiritual Direction expansively to mean a variety of ministries that nurture the spiritual formation of the people of God in the power of the Holy Spirit. Because community is a normative dimension of the Christian faith, we view individual spiritual direction as one aspect of a broader ministry rooted in Christian community. Therefore, courses focus primarily on group contexts for Spiritual Direction. Students who wish to specialize in Spiritual Direction for individuals may receive academic credit from General Seminary for completing the program in Individual Spiritual Guidance offered by the Shalem Institute for Spiritual Formation in Bethesda, Maryland, or they may take a sequence of courses in Individual Spiritual Direction at Fordham University in New York City and transfer those credits into our programs.

◆◆ **Students and Contexts for Ministries of Spiritual Direction:** The certificate and degree programs prepare students for Spiritual Direction ministry in a variety of contexts: congregations, religious communities, schools, health chaplaincies, and

vocational and religious counseling centers. Students may be lay or ordained persons, Episcopalians or members of other churches, chaplains, teachers, counselors, artists and performers, directors of religious education, members of religious orders, or other lay professionals and volunteers. Master of Divinity degree students are encouraged to take practicums and courses in areas of their interest to enrich their formation for ordained ministry, and may apply for a Certificate of Study by taking courses over and above those credits required for the M.Div. degree. With faculty permission, part-time non-degree students may elect to take practicums for their personal and vocational enrichment.

◆◆ **Spiritual Direction Degree Programs and Curriculum:** The Center for Christian Spirituality offers Master of Arts and Master of Sacred Theology degrees and a Certificate of Studies in Spiritual Direction. The course titled "Christian Spirituality: Theological Foundations and Social Implications" (AT1) serves as a foundational academic course for the certificate and degree programs. Practicums, an action-reflection based pedagogy consistent with the historical focus of Christian spirituality on religious practice and experience, form the core of the curriculum in Spiritual Direction. Students take four practicums, choosing those that best fit their vocational aspirations and interests. They are required to earn three credits in Supervision for Individual and Group Spiritual Direction, where their practical work is supervised by an instructor alongside peers in formation for ministries of spiritual guidance. Electives in Ascetical Theology complement the practicum learning with further academic study of topics in Christian Spirituality. M.A. students also take foundational courses in Bible, Church History, and Theology; and they write a thesis or prepare a project articulating their understanding of and intended focus for ministries of Spiritual Direction. S.T.M.



*The Center for
Christian Spirituality*

students have the option of writing a thesis or pursuing a non-thesis track, which focuses more on coursework.

◆◆ **Learning Outcomes:** Consistent with the criteria for assessment established by the Association of Theological Schools, the Center's learning outcomes for programs in Spiritual Direction focus on four dimensions:

- 1) acquisition of knowledge related to the history, theology, theory, and practice of Spiritual Direction, complemented by coursework in Ascetical Theology and other theological disciplines;
- 2) formation of persons of mature faith, a foundation for any engagement in ministry of Spiritual Direction;
- 3) development of skills for ministries of Spiritual Direction;
- 4) application of knowledge and leadership skills to the particular contexts in which students will serve.

While the Center's education and formation programs prepare students for ministries of Spiritual Direction, the Center does not purport to train students for licensure or certification

(such credentials currently do not exist within the field of Spiritual Direction). Moreover, the Centers programs do not prepare students for any form of licensed counseling, though its programs may serve to complement and enrich those who are already so licensed and/or certified.

◆◆ **Formats for Study:** Courses offered by the Center during the Michaelmas and Easter Terms generally meet once a week, typically in the afternoons or evenings. Practicums scheduled during these semesters typically meet Thursdays, Fridays or Saturdays. The Center offers a number of courses in intensive formats during Epiphany Term (January) and Trinity Term (May, June, July). For the intensive courses, students undertake reading and practical work in advance of the time in residence and then complete final written and praxis-related work within several weeks after the residence. Other short courses may be offered in weekend formats.

◆◆ **Faculty:** Professor Jonathan Linman, who also serves as the Director of the Center for Christian Spirituality, and Professor Elisabeth Koenig are the principal full-time faculty

Programs of the Center at a Glance

Certificate of Study in Spiritual Direction. Ideal for lay or ordained students who desire specialized education for ministries of Spiritual Direction, but do not seek a degree. Granted upon completion of six courses (2-3 credits each). See page 24.

Master of Arts in Spiritual Direction. Designed for students seeking preparation for lay ministries in Spiritual Direction. See page 27.

Master of Sacred Theology in Spiritual Direction. An advanced degree for those who have earned a first theological degree, it focuses on research and preparation for ministries of Spiritual Direction. See page 31.

The Certificate of Study in Ascetical Theology. Ideal for lay or ordained students who desire specialized academic study of Christian Spirituality but do not seek a degree. Granted

on completion of six courses (2-3 credits each). See page 24.

Master of Arts with a concentration in Ascetical Theology. Focuses on academic study of Christian Spirituality as an interdisciplinary field within the theological academy. See page 26.

Master of Sacred Theology with a concentration in Ascetical Theology. An advanced degree for those who have earned a first theological degree, it focuses on research in the academic study of Christian Spirituality. See page 31.

Non-degree Study: Lay and ordained students may audit classes or take them for credit without working toward a degree.

Other Offerings: Nourishing ongoing formative experiences in students of the Seminary, the church in the city and beyond, the Center offers Quiet Days and groups for prayer and discussion that are open to anyone interested.

Certificate and degree programs may be undertaken through either full-time or part-time study; classes are offered in multiple formats and places:

Michaelmas and Easter Terms: In fall and spring terms, Center courses are offered throughout the week and at various times of day including late afternoon and evening, with practicums usually offered on Thursdays, Fridays and Saturdays. Classes typically meet one day a week.

Epiphany Term: In January the Center offers three courses, each in an intensive one-week format, which may be applied toward any of the programs described above. The three one-week classes in January 2009 are marked with the symbol ☼ on pages 41-42 under "Ascetical Theology."

Trinity Term: In May, June and July, the Center offers several multi-day, one-week, and two-week intensive courses which may be applied toward any of the programs described above. The classes for Trinity Term 2009 are marked with the symbol ☼ on page 42 within the course listings.

Intensive classes in alternative formats: Please watch for updates in brochures and on the website for classes offered at alternative times, such as a series of Saturdays or single-week or weekend classes outside of the standard academic terms discussed above.

☀️—2009 AT105/505:

Spirituality for Ministry

Recognizing the need for personal and spiritual self-care in the exercise of ministry, this course explores the cultivation of devotional practices, resources and attitudes that are appropriate for sustaining vitality and effectiveness in the personal life of faith, especially for the practice of ministry. Special attention will be given to intentional reflection on 'rule of life' themes inspired by the Rule of St. Benedict, with a view to encouraging a Benedictine-inspired balance of prayer, reading and study, work and leisure, community and solitude, toward both nurturing faithful dispositions for apostolic witness and mission in the world and our conversion of life. *Prof. Linman.*

2-3 credits. Dates TBD. Trinity 2009

●—2009 AT 175/575:

Anglican Spirituality

An exploration of representative texts from the English Reformation to the 21st century, with emphasis on the relationship between personal and corporate spiritual expressions.

Prof. E. Koenig, 2-3 credits.
Michaelmas 2009

○—2010 AT 183/583: Contemporary

Anglican Women Theologians

A critical study of significant Anglican women theologians of the 20th and 21st centuries, including Evelyn Underhill, Dorothy Sayers, Sarah Coakley, Marilyn McCord Adams, Catherine Tanner, and Cynthia Crysdale, with special emphasis on the Anglo-American conversation. Third-world Anglican women theologians such as Kwok Pui-lan and Jenny Plane Te Paa will be studied. Students will analyze texts in terms of their historical and theological contexts.

Prof. E. Koenig, 2-3 credits.
Easter 2010

○—2011 AT117/517:

Christian Spiritual Practice

An introduction to Christian spirituality as the integration of theological understanding, faith, and practice. We will study classical texts, traditions and models for guiding others in long-term transformative practice, especially the Jesus Prayer and Lectio Divina. Emphasis is placed on conscious embodiment, forgiveness and the social-redemptive value of ongoing spiritual practice.

Prof. E. Koenig, 2-3 credits.
Easter 2011

**Practicum Courses
in Spiritual Direction**

The practicum courses below are designed for Certificate, M.A. and S.T.M. students with Spiritual Direction concentrations. They are open to M.Div. students as well. Practicums meet for 3 hours and carry 3 credits. They are not available for auditing.

●—2008 AT340/540:

Individual Spiritual Direction Practicum

This course focuses on the theory and practice of spiritual direction with individuals. Traditional and modern readings are discussed,

including those pertaining to the application of ethical standards. Students put into practice what is learned by means of role plays and consideration of potential interactions and possible situations with directees. The course provides a foundation for further training and supervised experience in spiritual direction.

Adj. Prof. Silver.

3 credits. M'vas 2008: Th, 2:00-5:00.

West Bldg Seminar Rm.

Choose: ●—2008 or ☀️—2009

AT343/543: Lectio Divina Practicum

Sacred reading (*lectio divina*) is a foundational Christian spiritual discipline. This practicum reviews historical roots of *lectio divina* and explores the dynamics of the discipline in dialogue with linguistic, literary and psychoanalytic theories. Major attention is given to the practice of *lectio divina* in individual and group settings with a goal of deepening students' encounters with sacred texts and their capacity to lead *lectio divina* groups.

Prof. Linman, 3 credits. M'vas 2008:

W, 2:00-5:00. West Bldg Seminar Rm.

Trinity 2009: Dates TBD.

☀️—2009 AT320/520: Retreats & Quiet Days

Leadership Practicum

Brief periods of structured time apart from the busy pace of daily life are increasingly popular in parishes. This course will demonstrate different formats for retreats/Quiet Days and allow students to plan and participate in them. After class work will consist of developing a plan for an actual retreat or Quiet Day which the student may lead in the future.

Adj. Prof. Crafton, 3 credits. January 5-9.

Epiphany 2009

○—2009 AT341/541:

Group Spiritual Guidance Practicum

This practicum is designed to familiarize participants with ways of providing opportunities for spiritual growth through small groups. Several approaches are studied, including contemplative and discernment group models and experiential exercises in group settings. Processes for determining how best to offer this ministry in one's own faith community are discussed. Feedback from instructor and group members is offered as a means of developing skills for this ministry.

Adj. Prof. Silver, 3 credits.

Easter 2009: Th, 2:00-5:00.

West Bldg Seminar Rm.

○—2009 AT 342/542:

Liturgical Spirituality Practicum

Corporate worship is the primary discipline for Christian spiritual formation. Focusing on the qualitative dimensions of participating in and leading worship, this practicum serves as a primer for how to worship more deeply and how to plan and lead liturgical experiences that have the potential to fully nurture Christian formation in the power of the Holy Spirit. Class time emphasizes practice in liturgical worship, intentional reflection on experience, theological presentations and discussions. Students have opportunities to plan and lead classroom liturgical exercises.

Prof. Linman, 3 credits.

Easter 2009: W, 2:00-5:00.

West Bldg Seminar Rm.

☀️—2009 AT322/522:

Contemplative Prayer Practicum

In response of Jesus' call for personal transformation, contemplative prayer is a grace-filled attentiveness to God that initiates and sustains a change of consciousness, leading to deepening love of God and neighbor. This course sets contemplative prayer in the context of the Bible and the experience of the Christian community. It explores the necessity of intentional daily experience of God as a fundamental source of spiritual discernment, vision and energy for our lives. Emphasis is given to personal experience of a variety of forms of contemplative prayer in class, at home, and in parish settings. Participants develop a design for sharing contemplative prayer in a parish or other institutional setting. >>> This class co-sponsored by the Contemplative Ministry Project.

Adj. Prof. Keller, 3 credits.

Dates TBD. Trinity 2009

●—2009 AT303/503:

Congregational Spirituality Practicum

The local congregation is the primary context for the spiritual formation of Christians and thus for understanding the nature of Christian spirituality. Congregational practices shaped by the themes articulated in Acts 2:37-47 and elaborated in the Baptismal Covenant form the core disciplines of Christian spirituality that will be the focus of attention: initiation, the catechumenate, Baptism, Eucharist, the prayers, Koinonia, administration, outreach and witness, social ministry and justice advocacy.

Prof. Linman, 3 credits.

Michaelmas 2009

○—2010 AT 344/544:

Spirituality of Proclamation: A Practicum

As a core Christian practice, proclamation of the gospel in public worship relates intimately to spirituality. Affirming that proclamation is itself a spiritual discipline that emerges from living faith and goes beyond a professional task to perform, this practicum explores the links between spirituality and proclamation in various forms: traditional preaching, dialogue sermons, drama, music, and proclamation that involves various media. Students will proclaim in various ways and receive instructor and peer feedback. Proclamation will be examined as a human and theological outcome toward promoting the greatest harmony between stated and operational theologies.

Prof. Linman, 3 credits.

Easter 2010

○—2010 AT389/589:

Discernment Practicum

This course is a theological, experiential and praxis-oriented exploration of the theme of Christian discernment from the New Testament to the present, with particular reference to its social and political implications. Human embodiment and desire are studied as special influences on the process of discernment. Students are expected to participate in meditative exercises and to keep a journal. >>> With permission of the instructor, qualified students may substitute this course for AT1.

Prof. E. Koenig, 3 credits.

Easter 2010

Affirming the Value of the Center of Christian Spirituality

A Statement of the Center's Advisory Group

October 2011

The Center for Christian Spirituality (CCS) is a learning center of General Theological Seminary established in 1976 to educate and form leaders for ministries of spiritual guidance and spiritual direction. For several years, the CCS has been served by an Advisory Group comprising faculty, graduates of the seminary, and area spiritual directors who meet three or four times each academic year for idea-sharing and envisioning regarding CCS courses, programs and leadership. With the seminary experiencing historic change, the Advisory Group also has recently addressed the big-picture question of whether both the programs of the CCS and its structure within the seminary's administration remain of value to the seminary's mission. This brief statement aims to express the Advisory Group's opinion that the CCS, as a named learning center with dedicated leadership, continues to contribute to the seminary's academic life and good reputation and helps the seminary to attract new students.

Integration in Academic life:

In 2000, Certificates through the seminary

In 2002, program in hiatus

Then, Jonathan Linman

A degree means a lot for church leaders. Weightiness v. Shalem.

Helps lift spiritual direction as a respect field, beyond "sandbox theology"

We do not wish to be considered a trade school or poor cousins

Even if forming priests, we need to teach ascetical theology, spiritual direction, fundamental to the formation of clergy

Application Process

Budget Process

Recommend giving up logo if a recognized department.

Could an academic department deal well with down to earth, praxis-reflection pedagogy?

For General Seminary: integration of the academic with the spiritual

You cannot live in an ivory tower all the time, you cannot live down on the road all the time.

The relation between the full-time Professor of Ascetical Theology and the CCS is crucial:

One is an outflow of the other.

The CCS offers an affirmation of lay ministry:

Enormous change within the church recognizing the spiritual lives and the ministries of lay people

Starting the Center: training spiritual directors, Alan, Margaret, prescient
General is seeking to build the population of commuter M.A. students

Attracting new students:

The CCS catches the eye

Distinguishes GTS among other Episcopal seminaries.

Recognized and respected history

Provides an additional portal, beyond Admissions

Fields calls from prospective students

Events help to connect the seminary with the wider community

"Spiritual Direction" has better recognition than "Ascetical Theology"

Is there a need for a Director?

Sherpherding new ideas, programs

Administrating spiritual direction ministry, annual lecture, etc.

Spends a lot of time advising students

Can substitute for spiritual direction teachers

Faculty member does not have time to do this.

There really is no point in having a center without a point person: Learn from the other centers.

Needed now to work with Academic Office: Recruiting and supporting adjuncts

Functions like a sub-dean

Serves as a go-to in case of problems (more likely to happen with practical ministry)

Advisory Group**The Rev. Dr. Clair McPherson**

Associate Professor of Ascetical Theology

Bradford Agry

Brad is principal of CareerTeam Partners in New York City and also serves on the CREDO faculty. He earned an M.A. in Christian Spirituality from General Seminary.

The Rev. Theodora Brooks

Theodora Brooks, who holds an S.T.M. from General Seminary, has served as vicar of St. Margaret's Church in the South Bronx since 1993. In 2008, she was named a Trinity Transformational Fellow.

The Rev. James L. Gill

An Episcopal priest and marriage and family therapist, Jim earned his M.Div. at General Seminary and has served as a Trustee. The seminary's Annual Lecture in Christian Spirituality is named for his wife Kay Butler Gill, who received education and formation for her ministry of spiritual direction through the CCS and who generously endowed the lecture through a gift from her estate.

Louise Litke

Louise is a spiritual director and retreat leader in the greater New York metropolitan area and also a lay leader in the Evangelical Lutheran Church in America. She earned her M.A. in Religion from General Seminary and has offered spiritual direction at the seminary for many years.

Anne Winchell Silver

At General Seminary, Anne teaches courses in individual and group spiritual direction and supervision for spiritual direction ministries, among others. She is the author of *Trustworthy Connections: Interpersonal Issues in Spiritual Direction*.

The Rt. Rev. Andrew St. John

Bp. Andrew currently serves as rector of The Church of the Transfiguration in Manhattan. He earned an S.T.M. from General Seminary, with part of his coursework falling within the CCS' Thursdays at General program.

Juli Towell

Julie currently serves as a Trustee of General Seminary and is also a member of the Board of Directors of Interweave, an education center for spirituality and wellness in New Jersey. She is a founding partner of Marshall, Towell & Emerson, an organizational consulting firm.

The General Theological Seminary of the Episcopal Church

Spiritual Direction Courses

Michaelmas/Fall Term 2021 – Revised 9/2/21



Full-Semester Practicums

Practicum courses combine academic study with in-class practice and/or practice-oriented assignments. Some practicums are graded on a credit/no-credit (pass-fail) basis.

These courses can be used toward Practicum requirements for a Certificate or MA in Spiritual Direction. They are also open to others interested in the course.

AT 305: Group Spiritual Guidance Practicum – 3 credits - via Zoom

Thursdays, 2:00–5:00pm

Dr. Anne Silver

Students learn about and practice a variety of ways to create opportunities for spiritual growth in small groups. Examples of modalities used are scripture, discussion, focused questions, contemplative silence, Ignatian imagination, and creative activities. Particular attention is paid to matching approaches with contexts.

Course format: For the first hour of each three-hour session, the class practices an approach to group spiritual guidance facilitated by one of the students. The remainder of the session includes discussion of what was learned from the practice as well as theory and assigned readings. The final paper is a detailed plan for creating a spiritual guidance group in the future.

Must be taken for credit; not open to auditors.

AT 327: Congregational Spiritual Direction — 3 credits or audit - via Zoom

Wednesdays, 9:00am-12:00pm

The Rev. Dr. Robert Flanagan

If whole congregations suddenly wanted spiritual direction, there are not enough spiritual directors today to handle even a fraction of those people. Parishes must therefore offer spiritual direction, under the leadership of lay and ordained ministers, if their people are to grow spiritually. In this course, students will read, discuss, and write about the limits and possibilities of congregational spiritual development. Course discussions will seek to evaluate contemporary theories of congregational leadership and spiritual direction. Biblical figures, situations, and imagery will help enliven students' understanding of congregational spiritual direction approaches and models.

Appendix 33: Spiritual Direction Courses for 2021–2022 (6 pp.)

AT 338: Icons and Saints: Byzantine Spirituality – 3 credits or audit*Wednesdays, 9:00am-12:00pm**The Rev. Dr. Clair McPherson*

Ever since the Apostles brought the Good News from Palestine to Syria and Antioch, the Eastern Christian Church has developed a distinctive, creative theological culture. Recent ecumenical awareness, and theological exploration of the Greek teachers from Origen to John Zizioulas, have brought that culture of the western Church in newly intentional ways. This course will explore the classical age of Orthodox Spirituality, from the foundation of Constantinople in the 4th century to its fall in the 15th. The great Orthodox teachers such as Gregory Palamas, Maximos the Confessor, John and Damascus, and the Cappadocians will be studied in depth.

AT 317: Creative Contemplative Prayer Leadership– 2 credits or audit - **via Zoom***Wednesdays, 7:00–9:00pm**The Rev. Dawn Stegelmann*

Creativity and imagination can be an important part of our prayer life. Contemplative prayer practice can help us to cultivate our creativity and deepen our intuition. Prayer forms such as *visio divina*, *musica divina*, and chanting that incorporate art and music into prayer may provide opportunities to reach out to those who are uncomfortable with traditional religion and can be adapted to contemplative groups that meet on Zoom as well as to more traditional in-person gatherings.

AT 342: A Literary Theology of Children & the Spiritual Senses– 2 credits or audit - **via Zoom***Tuesdays, 9:00-11:00am**The Rev. Dr. Daniel McClain*

This course will explore Children's Spirituality and Moral Formation by way of models of spiritual formation for children that attend to spirituality as something latent within children, and paying special attention to the way in which children's literature also attends to this innate capacity. Along the way, this course will introduce theological resources for thinking imaginatively and Scripturally about the formation of children. Finally, this course will help students reflect on and develop resources for deepening the worship and formation of children in the parish by making connections to Godly Play and Catechesis of the Good Shepherd, both of which enjoy widespread usage in Episcopal and Anglican parishes.

Shorter-Format Practicum (open to all)

This course can be used toward Practicum requirements for a Certificate or MA in Spiritual Direction. It is also open to others interested in the course.

AT 373: Introduction to Ignatian Spirituality – 1 credit or audit - **via Zoom***Friday, October 22, 9:30am–4:30pm and**Saturday, October 23, 9:30am–4:30pm**Dr. Anne Silver*

Students learn about and experience several approaches to prayer and spiritual growth based on the practices and teachings of St. Ignatius of Loyola. Imaginative prayer with scripture, *lectio divina*, and applications to discernment, group spiritual guidance, daily life and ministry are among the topics included.

Supervision Courses

Intended for students in a Spiritual Direction certificate or degree program.

Must be taken for credit; not open to auditors.

Three credits of Supervision are required for a Spiritual Direction certificate or degree.

Supervision courses may be taken more than once.

Weekend Intensive Supervision Course:

AT 330: Contemplative Supervision for Individual & Group Spiritual Direction –

1 credit - via Zoom

Friday, October 15, 9:30am–3:00pm;

Dr. Westina Matthews

Saturday, October 16, 9:30am–3:00 pm; and

Sunday, October 17, 2:00–5:00 pm

Drawing upon the rich resources of Christian contemplative tradition in supervised ministry, activities include: peer review of presentations; peer assessments of strengths and growth areas; and an individual supervision meeting with the instructor.

Pre- or co-requisite: AT300: Individual Spiritual Direction Practicum, or AT305: Group Spiritual Guidance Practicum, or permission of the Director of Spiritual Direction Programs.

Six-Week Supervision Course:

AT 320: Supervision for Individual & Group Spiritual Direction – 1 credit - via Zoom

Six Mondays, 3:00–5:00pm

The Rev. Dawn Stegelmann

November 1, 8, 15, 22, 29; December 6

Supervision is key to effective and healthy ministries of spiritual direction. This course provides supervision for ministries of spiritual direction with individuals and groups. Activities include presentation of summaries and verbatims of interactions, discussion of issues that emerge, related reading, an individual supervision meeting with the instructor, and guidance forming and facilitating peer supervision/support groups in one's own community.

Pre- or co-requisite: AT300: Individual Spiritual Direction Practicum, or AT305: Group Spiritual Guidance Practicum, or permission of the Director of Spiritual Direction Programs.

The General Theological Seminary of the Episcopal Church

Spiritual Direction Courses

Easter/Spring Term 2022 – *Revised 11/30/21*



Academic Course (open to all)

This course is required for a Certificate or MA in Spiritual Direction.

CTS 2: Introduction to Christian Spirituality – 3 credits or audit - *via Zoom*

Thursdays, 9:00am–12:00 noon

The Rev. Dr. Clair McPherson

In this foundational course, the classical texts and tools of Christian spirituality are explored, with lectures and discussions grounded in biblical, historical and theological perspectives, and experiences in meditation and prayer based on the readings. Integrating theory and praxis, both critical thought and spiritual growth are pursued. The syllabus includes integral works—in short selections—by such Christian writers as Ignatius of Antioch, Irenaeus, the Cappadocians, the Latin Fathers (and Mothers) and the Desert Dwellers, the medieval mystics and teachers, Ignatius of Loyola, Teresa of Avila, through to modern searchers such as T. S. Eliot. There will also be frequent reference to the expression of spirituality through the arts of poetry, visual art, and music.

Full-Semester Practicum Courses (open to all)

Practicum courses combine academic study with in-class practice and/or practice-oriented assignments. They can be used toward Practicum requirements for a Certificate or MA in Spiritual Direction and count as electives for others.

AT 300: Individual Spiritual Direction Practicum – 3 credits - *via Zoom*

Thursdays, 2:00–5:00pm

Dr. Anne Silver

Students learn about the history and practice of spiritual direction with individuals, experience a variety of traditional and contemporary approaches, and learn to apply ethical standards for spiritual direction and other spiritual guidance ministries. This course provides a foundation for further training and supervised experience in offering spiritual direction to individuals. Must be taken for credit (not audited).

Course format: Three hours each Thursday for the full semester. For the first part of each session, the class practices an approach to spiritual direction in pairs or triads. The remainder of the session includes discussion of what was learned from the practice as well as theory and assigned readings. The final paper is an opportunity to expand on areas of student interest.

Students enrolled in Spiritual Direction programs may take AT 300 twice.

AT 332: Wandering for the Love of God: Early Medieval Spirituality – 3 credits or audit -
(Also listed as CH 132) **via Zoom**

Mondays, 9:00am–12:00 noon

The Rev. Dr. Clair McPherson

Wandering—whether in the form of exploration, travel, or for God’s sake—was an early medieval (CE 600-1000) reality. Our course will honor that: we will wander through prayers, meditations, saints' lives, sermons, carvings, drawings, poems, and historical writings from the early Middle Ages. It was a creative era (the letters you are reading right now were invented by early medieval monks), dynamic (this was the era when the bold and powerful Christus Victor dominated the Christian imagination and theology), and yet prayerful (this was the age when the monastery was the healthiest place you could find, and when the life of meditation and prayer was actively sought by everyone from cowherds to queens). Each student will choose a special road to explore, read, look and pray his or her way along that road with the guidance of the professor, and create a semester-sized (about 20 pages) project or paper that expresses the results of that journey.

AT 356: Spirituality in the Time of Jesus – 3 credits or audit – **ON CAMPUS**

(Also listed as HS 136 & CH 136)

Wednesdays, 9:00am–12:00 noon

Dr. Douglas Mohrmann

An examination of religious movements antecedent to and current with the apostolic Church. Our study will be situated in the religio-historical setting of Early Judaism and Christianity in the eastern and northern Mediterranean region from the 2nd century BCE to the 1st century CE. Attention will be given specifically to a range of topics related to expressions of devotion to God, including sacred space and texts, pilgrimages, prophecy and apocalypticism, hymnic writing, prayer, alms giving, holiness and more. Regular reflection on modern Spiritual Formation will round out our explorations.

Weekend Intensive Practicum Courses (open to all)

These courses can be used toward Practicum requirements for a Certificate or MA in Spiritual Direction. They are also open to others to use as electives.

AT 310: Introduction to Contemplative Spiritual Direction – 1 credit or audit - **via Zoom**

Friday, April 1, 9:30am–4:30pm, and

Saturday, April 2, 9:30am–4:30pm

Dr. Westina Matthews

This introductory course draws upon the rich resources of Christian contemplative tradition with the aim of increasing openness to the way God’s Spirit is active in the hearts of both spiritual directors and those whom they companion in the spiritual life. Special attention is given to the spiritual director’s interior life and spiritual practice as a key aspect of spiritual direction ministry. Practicum activities include leading meditations and role playing.

AT 314: Visual Journaling as Spiritual Practice – 1 credit or audit - **ON CAMPUS***Friday, March 25, 9:30am–3:00 pm,**Caroline Coolidge Brown**Saturday, March 26, 9:30am–3:00 pm, and**Sunday, March 27, 2:00–5:00pm*

This weekend intensive course will introduce students to the practice of visual journaling as a means of reflection and prayer. Each journal assignment will begin with a specific prompt, taken from literature, scripture, music or pictures. Each prompt exercise will combine creative writing with simple mixed media art techniques. Journal pages will have layers of words, colors and personal imagery, visually communicating each student's unique spiritual voice. Emphasis will be given to free experimentation and personal writing within the safety of a journal; the artistic value of the end result is not as important as the process.

Supervision Courses*Open to students in the Certificate or MA in Spiritual Direction program.**Can be used toward the 3-credit Supervision requirement in these programs.**Must be taken for credit; not open to auditors.****Supervision courses may be taken more than once.******Pre- or co-requisite:*** *AT300: Individual Spiritual Direction Practicum, or AT305:**Group Spiritual Guidance Practicum, or permission of the program director***Weekend Intensive Supervision Course:****AT 330: Contemplative Supervision for Individual & Group Spiritual Direction** – 1 credit**- via Zoom***Friday, February 18, 9:30am–3:00pm;**Dr. Westina Matthews**Saturday, February 19, 9:30am–3:00 pm; and**Sunday, February 20, 2:00–5:00 pm*

Drawing upon the rich resources of Christian contemplative tradition in supervised ministry, activities include: peer review of presentations; peer assessments of strengths and growth areas; and an individual supervision meeting with the instructor.

Six-Week Supervision Course:**AT 320: Supervision for Individual and Group Spiritual Direction** – 1 credit - **via Zoom***Six Mondays, 3:00–5:00pm**The Rev. Dawn Stegelmann**March 21, 28; April 4, 11, 25; May 2*

Supervision is key to effective and healthy ministries of spiritual direction. This course provides supervision for ministries of spiritual direction with individuals and groups. Activities include presentation of summaries and verbatims of interactions, discussion of issues that emerge, related reading, an individual supervision meeting with the instructor, and guidance forming and facilitating peer supervision/support groups in one's own community.