



Kardia Formation Pty Ltd
PO Box 6024
Doncaster VIC 3108
Australia
AUSTRALIA

enquiries@kardia.com.au
www.kardia.com.au

HEART WISDOM PROGRAM

Integrated formation for spiritual directors in the Ignatian tradition

Please note that the 2026/27 Heart Wisdom Program will be delivered as an online course.

Kardia Heart Wisdom is a two-year program for formation in the art of spiritual direction and giving the Ignatian Spiritual Exercises. 'Heart Wisdom' is an ever-changing Christian formation program promoting the integration of wisdom from life experiences. This wisdom converges at the *kardia*.¹

All programs offered at Kardia Formation use a pedagogy which respects various epistemologies. Individually and in groups, members of the Heart Wisdom Program begin by honouring the wisdom gleaned from their life experiences. They are encouraged to expand their knowing by engagement with existing research, and exploration of their own areas of interests. It is the intention of the Program that members will be formed to think independently and communally towards the integration of meaningful and lasting change.

Kardia Formation seeks to explore and develop new ways of spiritual direction in response to the demands of the 21st century. Kardia's belief is that spiritual direction has the capacity to grow awareness of the power of Mystery to strengthen spirit and release potential for every human person to take up their responsible place in the world.

Aspects Integral to the Heart Wisdom Program

Members of the Heart Wisdom Program are invited to expand their knowing by engagement with existing research and exploration of their own areas of interest. It is the intention of this Program that the spiritual direction formation process will be contemplative at its heart and will assist members to be formed to think independently and communally towards the integration of meaningful and lasting change.

Responsibilities

The methodology for learning in the Program is dependent upon members taking responsibility for their own capacity to be formed as spiritual directors and givers of the Spiritual Exercises. Members have a right to expect Kardia will provide a supportive and nourishing environment in which *kardia* formation

¹ Although *kardia* (καρδία Greek, feminine noun) is literally translated as 'heart', in the scriptures, *kardia* does not refer to the heart as the organ which animates the blood supply to the body. Rather it speaks poetically of the centre and seat of life in a person. So, *kardia* finds both origin and meaning in the Kardia-life which continually awakens the desire to be who we really are in the Presence of the One who knows and loves who we really are.

will take place. Members can also expect that staff will be well-qualified and experienced in the spiritual formation process. The outcomes for the members of the Program will necessarily vary.

Members who wish to become accredited givers of the full Spiritual Exercises will have prayed the full Spiritual Exercises as a 30-day live-in Retreat, as a 30-week Retreat in Daily Life, or a 90-day Retreat in Daily Life.²

Pathway to becoming a Spiritual Director

Formation in the Heart Wisdom Program is cyclic rather than linear, with different aspects articulated within the segments integrated into each formative phase. Members attend eight four-day intensives as proposed for 2025-26 as well as engage ongoing individual reading, reflection and practice that include individual and group supervision outside the intensives, as well as small groups whose members decide on their specific purpose and focus. (The eight x four-day intensives replace the four x eight-day intensives we offered before the Heart Wisdom Program went to online delivery). Each member will have the opportunity to participate in a discernment interview at the conclusion of a pair of four-day intensives, that is, four interviews as needed. The interview is an opportunity for each member to meet with formators to discuss how their sense of call is evolving and what aspects of their formation require further development. Individual's gifts, previous training and life history will be integrated in the discernment process, enabling the development of a formation program that allows the uniqueness of each member to be discerned, developed and encouraged. Figure 1 below details the pathway to becoming a spiritual director and giver of the Spiritual Exercises within the Heart Wisdom Program. Please note that the schema is applicable to pre online delivery, although the content is equivalent. Detailed outlines for each intensive block are attached as Appendix One.

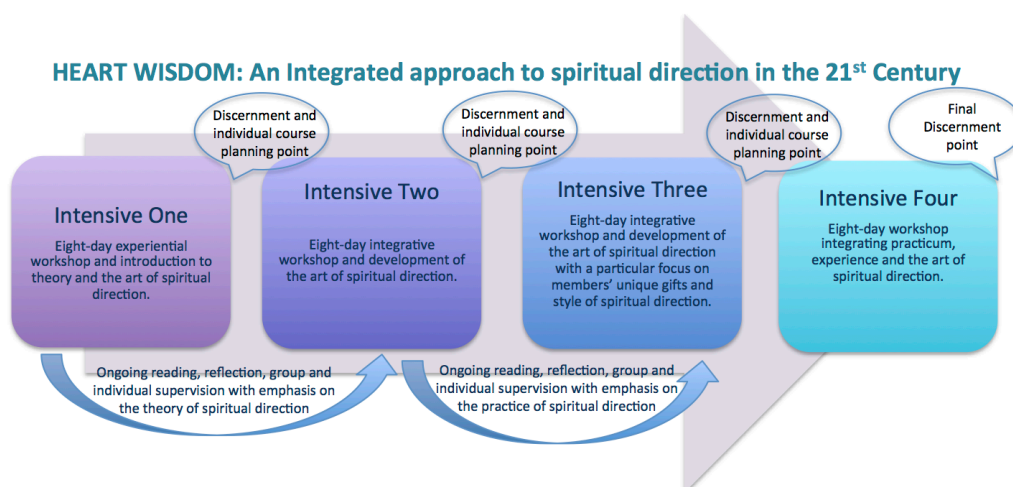


Figure 1 Pathway to becoming a spiritual director and giver of the Spiritual Exercises in the Heart Wisdom Program

² The 90-day full Spiritual Exercises retreat was developed by Kardia Formation P/L to meet the needs of retreatants confined due to Covid-19 restrictions.

Who am I to be?

Marlene Marburg

I know what I am called to do
but who am I to be?

I am an arguing Pharisee.
I am a witness to the multiplication of tiny resources.
I have eaten bread in the desert,
and at times forgotten.

This day, I do not recognise myself.
I am congested with thoughts.
I am seen and not heard.

It is no small thing that You ask of me
but You give me a companion
to help when I become mute.

You touch my lips. They feel refugee-stitched.
Your skin is warm and rough. Your touch is gentle.

It would not matter what you said to me.
The sound of your voice
in the seeping darkness,
is sudden fullness to my soul.
Light and tranquil.

I am who you say I am.

Critical to the Formation Program

The following eight aspects are critical to Kardina's integrated spiritual direction formation program. They form the core curriculum of the Heart Wisdom Program:

Reflecting on Love, Humility and Freedom

Reflecting on *Love, Humility, and Freedom* invites us to explore the transformative powers of these virtues and their profound impact on our lives and relationships. Together, love, humility, and freedom become a path to spiritual maturity, empowering us to live fully, serve others wholeheartedly, and deepen our connection to the Divine.

In this program, participants will reflect on their journey through the Ignatian Spiritual Exercises which guide individuals in recognizing the presence and work of God in their lives. By revisiting these Exercises, participants can identify the "graces" or blessings received—insights, healing, courage or direction—that have unfolded through their experience. This deep reflection, coupled with spiritual conversations with others on a similar path, allows participants to recognize how love, humility and freedom have taken root in their lives.

The retreat-style format of this program offers an atmosphere of contemplation and sharing, creating space for personal growth and transformation. Through daily reflection and open dialogue, participants may find that their understanding of these virtues deepens, helping them to embody these qualities more fully in their relationships, service and spiritual journey. Ultimately, this experience aims to cultivate a way of being that is more aligned with Divine love, humility, and freedom.

Participants will have prayed the full Spiritual Exercises as a pre-requisite to this program.

The Dynamism of Spiritual Formation

In this Segment, following the transformative path of spiritual formation found in the Ignatian Spiritual Exercises, we will explore key topics central to spiritual growth and understanding:

- **Preliminaries:** We begin by examining the essence of spiritual direction in our contemporary world. What role does it play in our lives today? How does it invite us into a deeper relationship with God and a more purposeful connection with others?
- **Vision of Season One of the Spiritual Exercises:** Here, we dive into the initial movements of the Exercises, understanding the foundational graces of self-awareness and divine encounter. We explore how we are invited to see ourselves honestly and to recognize God's loving gaze upon us.
- **Stages of Faith, Imagination, and Desire in Season Two:** This stage focuses on our faith's evolution and the deepening of our spiritual imagination. Through reflection and desire, we learn to discern God's call and the movements of the heart that guide us toward a life of meaning and alignment with our values.
- **Compassion and Passion in Seasons Three and Four:** In the later stages, we turn our attention to the themes of compassion and passion, as exemplified by Jesus in his life, suffering, and resurrection. These seasons invite us to cultivate empathy and courage,

strengthening our resolve to live out a compassionate, love-filled response to the world's needs.

Each topic offers a step on the journey, preparing us to walk with humility, courage, and grace as we engage in the life-changing work of spiritual formation.

Theology and Pedagogy of *Kardia*

Kardia, from the Greek meaning “heart” or “mind,” captures a holistic sense of self, integrating both intellect and spirit. Mentioned over 200 times in the New Testament, *kardia* encompasses a depth of meaning, including mind, soul, inner self, desire, and intention. It refers to the sacred space within us where we experience authenticity and centeredness—our true essence.

In this unit, we delve into topics essential to the journey of spiritual formation:

- **Graces of the Seasons of the Exercises:** We explore the unique gifts and insights that each season of the Ignatian Spiritual Exercises offers, guiding us deeper into understanding ourselves and God's call in our lives.
- **Ignatian Theology:** This topic introduces the theological foundations of Ignatius's approach, examining how his spiritual vision illuminates the divine in our daily experiences and encourages a transformative relationship with God.
- **Discernment of Spirits:** We focus on Ignatius's teachings about recognizing and discerning spiritual movements within us, helping us to distinguish between those that lead toward freedom and God, and those that draw us away.
- **Key Meditations in the Second Season of the Exercises:** Centred on the life of Christ, these meditations invite us into a closer imitation of Jesus, cultivating compassion, humility, and a deepened awareness of our vocation.

Each of these topics invites participants to journey inward, drawing upon the wisdom of *kardia* to align our intentions and desires with a life of purpose and spiritual depth.

Graces of Encounter

The *Graces of Encounter* are the profound gifts and insights that arise when we truly meet others, ourselves, and the Divine, with openness and presence. These graces are moments of deep recognition and transformation, where we feel seen, understood, and uplifted. In genuine encounter, we become aware of the sacredness within each person and situation, and this awareness expands our capacity for compassion, empathy, and love.

Encounter invites us beyond surface-level interaction, calling us to listen and respond with our whole selves. Through these encounters, we experience graces such as humility, as we recognize the uniqueness of another's journey; gratitude, as we see how our lives are enriched by others; and courage, as we embrace vulnerability and openness.

Ultimately, the graces of encounter draw us deeper into connection—with God, with others, and with our own hearts—strengthening our sense of belonging and purpose. These moments become anchors in our spiritual journey, guiding us to a life lived in communion and love. Topics include:

- **Images of God and Self:** This session explores how our personal images of God and our self-perception influence our spiritual journey and the way we engage in spiritual direction. Participants will reflect on how these images shape their relationship with the divine and their understanding of their own identity.
- **Spirituality and the Poetic:** This session delves into the intersection of spirituality and the poetic, exploring how poetry and metaphor open pathways to deeper spiritual understanding. Through poetic expression, participants are invited to connect with the mystery and beauty of faith, allowing them to engage with spirituality in a creative and contemplative way.
- **Metanoia and the Journey of Faith:** Metanoia, or a transformative change of heart, is central to the journey of faith. This session will focus on the concept of metanoia as an ongoing process of conversion and growth, encouraging participants to embrace personal transformation and deepen their commitment to their spiritual path.
- **Discerning the Call to Spiritual Direction:** In this session, participants will explore the discernment process of determining a call to spiritual direction. It will address the qualities, skills, and inner readiness required for this ministry, helping participants to recognize whether they feel called to serve as spiritual companions to others.
- **Consciousness and Awareness:** This session invites participants to deepen their understanding of consciousness and awareness, exploring how heightened awareness of oneself and the world around us is essential to the practice of spiritual direction.

The Architecture for Listening

This immersive program centres on developing the art of listening as a spiritual practice, exploring how intentional listening opens pathways to deeper understanding, empathy, and transformation. Participants will engage in guided sessions on:

- **Encountering Gospel Texts & Imaginative Contemplation:** Through imaginative contemplation, we will encounter Gospel texts in a way that brings the scriptures to life, allowing the divine presence to speak to us personally and deeply.
- **Frameworks for Listening:** This session introduces essential frameworks for listening, exploring techniques and practices that cultivate openness and receptivity to both the divine and the individual stories of others.
- **Beginning in Spiritual Direction & Giving the Exercises:** Participants will explore the foundational steps in guiding others through spiritual direction and the Spiritual Exercises, gaining insight into this sacred practice of companionship.
- **Our Unforming:** In this reflective session, we consider “unforming” as a process of letting go—releasing limiting beliefs and attachments that hinder authentic connection with ourselves, others, and God.

Each component of this architecture for listening invites participants to engage in a holistic journey, equipping them with skills, insights, and spiritual depth for meaningful listening and presence.

Releasing Potential: Spiritual Direction as a Dynamic Instrument

This program examines the transformative potential of spiritual direction as a dynamic tool for personal and spiritual growth. Participants will explore key aspects that influence the depth, integrity, and efficacy of the spiritual direction relationship:

- **Ethics and Boundaries in the Spiritual Direction Relationship**

This session explores the ethical principles and boundaries essential for establishing trust and safety within the spiritual direction relationship, highlighting practices that safeguard the well-being of both director and directee.

- **Boundary Crossing: The Who of the Spiritual Direction Relationship**

Here, we look at the diverse roles and identities present within the relationship, considering how to navigate personal connections while maintaining the integrity and purpose of spiritual direction.

- **Interior Movements: Hooks, Blind Spots, and Their Origins**

This session focuses on recognizing and understanding internal dynamics, such as emotional hooks and blind spots, that influence how we interact within spiritual direction. Identifying these movements allows for greater self-awareness and depth in the practice.

- **Defense Mechanisms:** Participants will learn about common defense mechanisms that arise in spiritual direction, exploring ways to identify and gently work through these responses, fostering openness and vulnerability in the spiritual journey.

Each topic provides tools and insights that support spiritual direction as a powerful instrument for releasing potential, nurturing authentic growth, and deepening connection with the divine and the self.

Becoming, Being, and Practicing as a Spiritual Direction

In this program participants begin to integrate all aspects of their learning from the Kardia Companionship of Empowerment program. Beginning with an immersive exploration of the Contemplation to Attain Divine Love, we delve into practices of self-supervision, engage with apophatic and kataphatic experiences, and uncover the spiritual director within.

Through reflective practices and experiential learning, we will explore the foundations of Contemplation on Divine Love, the pathways of apophatic and kataphatic prayer, and the inner dynamics that shape a spiritual director's presence. Together, we examine the delicate balance of personal growth, professional boundaries, and the power of generative listening. With guidance in self-supervision and an awareness of psychodynamics, participants will emerge equipped to serve others with authenticity, compassion, and integrity. Whether you are beginning this journey or seeking to deepen your practice, this program offers a rich, supportive environment to cultivate the heart and skills of spiritual direction. Topics include:

- **Contemplation on Divine Love:** In this session we will look closely at the Contemplation on Divine Love and its relevance to our evolving understanding of God and the interconnectedness of our evolving universe.
- **Integration & Unveiling the Spiritual Director Within:** This integration process involves self-reflection, discernment, and inner listening, empowering individuals to trust their inner wisdom and connection with the divine for guidance.

- **Integration & Spiritual Direction and Self-Supervision:** This theme examines the role and methods of self-supervision in the context of spiritual direction. Self-supervision involves being critically aware of one's own actions, motivations, and responses as a spiritual director.
- **Integration & Apophatic and Kataphatic Experience:** This topic explores the integration of apophatic (via negativa) and kataphatic (via positiva) spiritual experiences.

Kardia Direction

In this final stage of the Heart Wisdom Program, participants are invited to integrate their understanding of the profound depth of God's empowering companionship. Together, we will explore the boundaries and possibilities of spiritual direction, discerning when it is appropriate and when it might not be. This program brings together the essential teachings from the Heart Wisdom Spiritual Direction Formation program, guiding participants in understanding what it means to offer Heart Wisdom spiritual direction—a practice rooted in compassion, discernment, and the transformative presence of divine love. Topics include:

- **Integration & Companionship of Empowerment:** To be conscious of your participation in the Kingdom of God is to be conscious of your participation in God's companionship of empowerment.
- **Integration & Is Spiritual Direction Always Appropriate?** This topic questions the appropriateness of spiritual direction in every context. It explores scenarios where spiritual guidance might be beneficial or potentially unnecessary, or even unhelpful. We will explore how spiritual direction aligns with an individual's journey or specific needs.
- **Integration & Kardia Direction:** In this session we offer a deep dive into the central aspects of offering spiritual direction as a Heart Wisdom Guide.

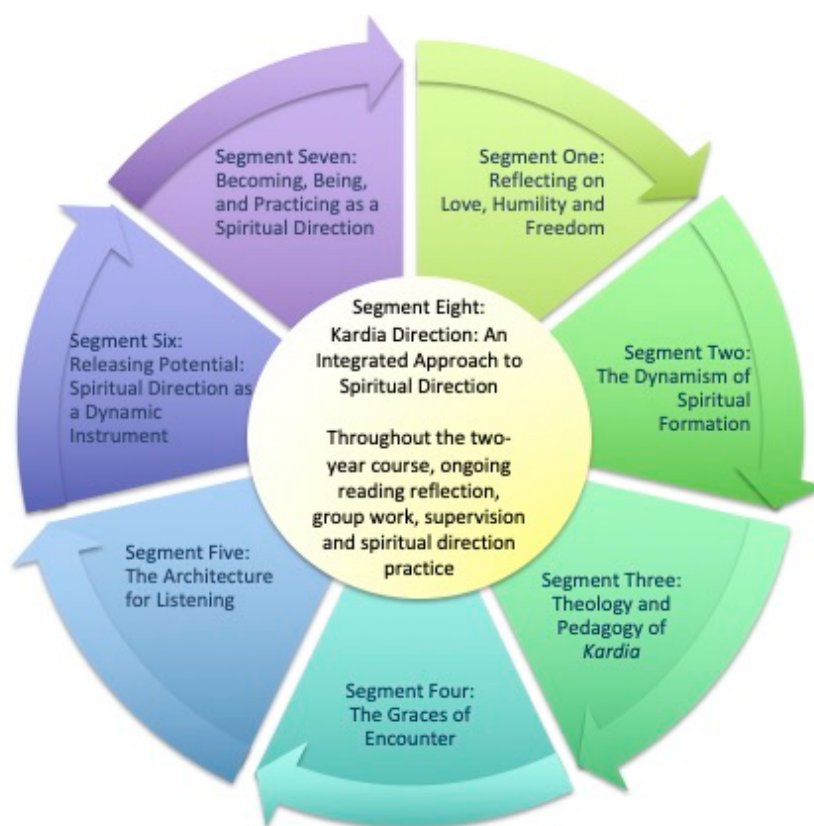


Figure 2: Critical aspects of the Heart Wisdom Program cycle

Spiritual Direction Practice

Members of the Heart Wisdom Program will be required to participate in a variety of supervised practice experiences during the Program. These may include giving silent directed retreats, retreat days, reflection days, spirituality workshops, giving Spiritual Exercises, retreats in daily life and spiritual direction. Members will discern with their supervisors and Program directors the appropriate practicum experiences to assist their personal formation.

Members wishing to be formed as spiritual directors will be required to undertake 60 hours of supervised practice prior to being accredited (this does not include practice hours during the intensive work).

Members who wish to be formed both as spiritual directors and givers of the Spiritual Exercises will complete a minimum of 26 hours of supervised practice prior to discernment as to their readiness and suitability to give the full Spiritual Exercises. Members will then give the full Spiritual Exercises to two people under supervision. Supervised practice hours in this case will amount to a minimum of 80 hours (this does not include practice hours during the intensive work).

Units:

Segment One – Reflecting on Love, Humility and Freedom

Segment Two – The Dynamism of Spiritual Formation

Segment Three – Theology and Pedagogy of Kardia

Segment Four – Graces of Encounter

Segment Five – The Architecture for Listening

Segment Six – Releasing Potential: Spiritual Direction as a Dynamic Instrument

Segment Seven – Becoming, Being, and Practicing as a Spiritual Direction

Segment Eight – Kardia Direction

Course dates for 2026 – 2027 (As said previously, the mode of delivery will be via eight-four-day intensives)

Intensive Dates: 9.45am – 4.15pm online – Friday to Monday (inclusive)

2026

13 – 16 February 2026	Segment One – Reflecting on Love, Humility and Freedom
17 – 20 April 2026	Segment Two – The Dynamism of Spiritual Formation
19 – 22 June 2026	Segment Three – Theology and Pedagogy of Kardia
18 – 21 September 2026	Segment Four – Graces of Encounter
20 – 23 November 2026	Segment Five – The Architecture for Listening

2027

26 Feb - 1 March 2027	Segment Six – Releasing Potential: Spiritual Direction as a Dynamic Instrument
14 - 17 May 2027	Segment Seven – Becoming, Being, and Practicing as a Spiritual Director
22 - 25 October 2027	Segment Eight – Kardia Direction

Monthly Online Meeting Dates: Fridays 10am – 12pm

27 March 2026	(Paper One due 20 March 2026)
22 May 2026	(Paper Two due 15 May 2026)
24 July 2026	(Paper Three due 17 July 2026)
11 September 2026	(Paper Four due 4 September 2026)
6 November 2026	(Paper Five due 30 October 2026)
9 April 2027	(Paper Six due 2 April 2027)

Practicum Requirements:

Members of the formation program will discern with their supervisors as to the appropriate time and type of practical experience each member undertakes.³ This may be done during the two-year program or as a third year of formation. Cost for supervision of practical work outside of the above scheduled classwork will be additional to the fees prescribed. These fees are generally \$110 per supervision session.

Program Fees: \$3,950⁴ (AUD) per semester (four semesters)
Additional - Supervision by course facilitators at \$110 per session
(approx. 16 sessions)

³ In addition to the above attendance, members of the Heart Wisdom formation program will be required to complete experience in the ministry of spiritual direction and retreat giving as follows:

For those wishing to graduate as a spiritual director in the Ignatian tradition which includes giving the full Spiritual Exercises – the giving of the Spiritual Exercises to two individuals either under 19th or 20th Annotation, 60 hours of spiritual direction practice are required. This includes a minimum of 15 hours of individual supervision.

For those wishing to graduate as a spiritual director (but not necessarily a giver of the Exercises) 60 hours of spiritual direction practice is required. This includes a minimum of 15 hours of individual supervision.

⁴ Please note that Kardia is currently absorbing GST but this may change in the future.

How to apply:

Please complete this application form, including a spiritual biography and send it by email to enquiries@kardia.com.au. Upon receipt of your application, you will be contacted to attend an interview with the course directors via Zoom (downloadable zoom.us). Applications must be received by 30th November 2025 for the 2026-2027 intake.

Successful applications to the Heart Wisdom Program will:

- express a sense of call to the ministry of spiritual direction/giving the Spiritual Exercises
- demonstrate a capacity to listen empathetically and sensitively
- have enough life experience to enable them to respond with wisdom to people from diverse lifestyles and with different levels of experience
- show an openness to learning from lived experience
- show willingness to share one's experience of prayer
- evidence a maturing spirituality and openness to worldviews other than their own
- demonstrate a commitment to prayer and reflection
- show evidence of having the disposition of the spiritual director

Contemplative Learning Outcomes

Members will demonstrate an active contemplative stance in all roles in the learning process. By this is meant that as participants (director and directee) in the spiritual direction space, they will be aware of the presence of divine Mystery enhanced by their communion. They will demonstrate awareness of the meaning of various levels of communication and interaction, and they will respond respectfully to the divine Presence always with a view to deepening relationship and desire for God as Mystery. Evidence of contemplative learning outcomes will be attentiveness, presencing, accurate empathy, appropriate pace, underlining, questioning which helps the directee's exploration, and interior movement and change expressed by the directee.

Assessment Task Requirements:

First year

- six 1,500-word papers
- one 30-minute integrated presentation
- participation in experiential learning group work
- two discernment interviews

Second year

- practice journal
- one 30-minute integrated presentation
- participation in experiential learning group work
- two discernment interviews

Contemplative Learning and Teaching Methods

Self-reflection; Prayer; Seminars; Supervision; Contemplative Presencing; Lectures; Research; Experiential learning groups; Practice; Arts and Movement; Group Discussion and Exploration.

Discernment Process

At the conclusion of each of the eight intensive teaching periods, each member will be required to complete a self-evaluation of their progress towards becoming a spiritual director. The Experiential Learning Group facilitator will also complete an evaluation of their observations of how the member takes up each role in the group and the entire learning process.

Using the evaluations as a basis to discernment point interviews, the program directors and individual members will co-discern future directions. Key qualities to identify capacity and call as a spiritual director are as follows:

- Members will demonstrate an active contemplative stance in all roles in the learning process. By this is meant that as participants (director and directee) in the spiritual direction space, members will grow in awareness of the presence of divine Mystery, enhanced by their communion.
- They will demonstrate awareness of the meaning of various levels of communication and interaction, and they will respond respectfully to the divine Presence always with a view to deepening relationship and desire for God as Mystery.
- Evidence of contemplative learning outcomes will be attentiveness, presencing, accurate empathy, appropriate pace, underlining, sensitivity to silence, and questioning which helps the directee's exploration, and interior movement and change expressed by the directee.
- An openness to the formation process and willingness of members to take responsibility for their own capacity to be formed as spiritual directors.

Heart Wisdom Formators

Dr Marlene Marburg: CertProcessWork (PWI), DipAppSci, BTheol, MTheol, GradDipEd(Sec), PhD

Dr Bernadette Miles Cert IV Training and Assessment, BTheol, MAppSci (Organisational Dynamics), PhD

Prescribed texts

Members of the Heart Wisdom Program are strongly advised, over the course of the Program, to become familiar with the following books, articles and weblinks.

Alphonso, Herbert. *The Personal Vocation: Transformation in Depth through the Spiritual Exercises*. Gujarat India: Gujarat Sahitya Prakash, 1997.

Liebert, Elizabeth and Annemarie Paulin-Campbell. *The Spiritual Exercises Reclaimed: Uncovering Liberating Possibilities for Women*. New York/Mahwah, N.J.: Paulist Press, 2001

Fleming, David L. *Draw Me into Your Friendship: The Spiritual Exercises, a Literal Translation and a Contemporary Reading*. 2nd Edition, Saint Louis, New York, Paulist Press, 2022.

King, Ursula. *Pierre Teilhard de Chardin: Writings Selected with an introduction by Ursula King*. Orbis Books, Maryknoll, 1999.

Lanzetta, Beverley, *Foundations in Spiritual Direction: Sharing the Sacred Across Traditions*, Blue Sapphire Books, Sebastopol CA, 2019

Marburg, Marlene. *Grace Upon Grace: Savouring the Spiritual Exercises through the Arts*, (2nd Edition) Acorn Press, Sydney, 2024.

Miles, Bernadette. *Strengthening Spirit—Releasing Potential: Spiritual Direction for Leadership and Organisational Development*. Eugene OR: Pickwick Publications 2021

Miles, Bernadette and Marburg Marlene. *Spiritual Direction for Teacher Wellbeing, Identity and Resilience*. eJournal for Catholic Education in Australia, Vol 4. Iss 1. 2025.

Thibodeaux, Mark. *God's Voice Within: The Way to Discover God's Will*. Loyola Press, Chicago, 2010.

Tylenda, Joseph N. *A Pilgrim's Journey: The Autobiography of St. Ignatius Loyola* Revised ed.: Ignatius Press, 2001.

Veltri J. Orientations 1 and 2. See http://orientations.jesuits.ca/veltri_orientations.html

Williams, Monty. *The Gift of Spiritual Intimacy: Following the Spiritual Exercises of Saint Ignatius*.

Bibliography

The following bibliography is not prescriptive. Members of the program are encouraged to seek out helpful resources and to offer balanced criticism of their content.

Abbott-Tucker, Lucy. *Spiritual Direction Supervision, Principles, Practices and Storytelling*. Bellevue WA, SDI Press, 2021.

Alphonso, Herbert. *Discovering Your Personal Vocation: The Search for Meaning through the Spiritual Exercises*. New York/Mahweh, New Jersey: Paulist Press, 2001.

Au, Wilkie. *By Way of the Heart: Towards a Holistic Christian Spirituality*. New York/Mahwah NJ: Paulist Press, 1989.

Au, Wilkie. "An Ignatian Path to Gratitude." *The Way* 49, (2010): 15.

Au, Wilkie and Noreen Cannon. *Urgings of the Heart: A Spirituality of Integration*. New York/Mahwah, N.J.: Paulist Press, 1995.

Au, Wilkie and Noreen Cannon-Au. *The Discerning Heart: Exploring the Christian Path*. New York/Mahwah NJ: Paulist Press, 2006.

Barry, William A. *Letting God Come Close: An Approach to the Ignatian Spiritual Exercises*. Chicago, Illinois: Loyola Press, 2001.

Barry, William A. *Spiritual Direction and the Encounter with God: A Theological Inquiry*. revised edition ed. New York, Mahwah, N.J.: Paulist Press, 2004.

Barry, William and William Connelly. *The Practice of Spiritual Direction*. Revised and Updated ed. New York: Harper Collins, 2009.

Bretherton, Inge. "The Origins of Attachment Theory: John Bowlby and Mary Ainsworth." *Developmental Psychology* 28, (1992): 759-775.

Carleton, Jacqueline A. "Somatic Treatment of Attachment Issues: Applying Neuroscientific and Experimental Research to the Clinical Situation." *Canadian Society for Psychotherapy Research* 23, no. 4 (October, 2009).

<http://www.jacquelineacarletonphd.com/text/pdfs/somatictreatmentofattachmentissues.pdf> [accessed 16 June 2014].

Conroy, Maureen. *The Discerning Heart: Discovering a Personal God*. Illinois: Loyola Press, 1993.

Dyckman, Katherine, Mary Garvin and Elizabeth Liebert. *The Spiritual Exercises Reclaimed: Uncovering Liberating Possibilities for Women*. New York/Mahwah, N.J.: Paulist Press, 2001.

- Dyckman, Katherine Marie and L Patrick Carroll. *Inviting the Mystic, Supporting the Prophet: An Introduction to Spiritual Direction*. New York: Paulist, 1981.
- Fleming, David L. *Draw Me into Your Friendship: The Spiritual Exercises, a Literal Translation and a Contemporary Reading*. Saint Louis, Missouri: The Institute of Jesuit Sources, 1996.
- Fowler, James and Sam Keen. *Life Maps: Conversations on the Journey of Faith*, Edited by Jerome Berryman. Waco, Texas: Word Books, 1978. Reprint, Fourth.
- Gallagher, Timothy M. *Discerning the Will of God : An Ignatian Guide to Christian Decision Making*. New York: Crossroad Pub. Co., 2009.
- Gratton, Carolyn. *The Art of Spiritual Guidance: A Contemporary Approach to Growing in the Spirit*. New York: Crossroad, 1992.
- Leunig, Michael and Karl Rahner. *A Common Philosophy*. Richmond: David Lovell Publishing, 1992.
- Levine, Peter. *In an Unspoken Voice*. Berkely California USA: North Atlantic Books, 2010.
- Connor, James L (ED). *The Dynamism of Desire: Bernard J. F. Lonergan on the Spiritual Exercises of Saint Ignatius of Loyola*. The Institute of Jesuit Sources, Saint Louis, 2006.
- Loh, Victor. "A Pilgrimage through the Seasons of the Soul." *Presence* 19, no. 2 (2012).
- Marburg, Marlene. "Cultivating Compassion: Courage to See, Feel and Act." In *Anthology of Spiritual Direction*, edited by Australian Ecumenical Council for Spiritual Direction, One, 121-132. Australia: Equilibrium Books, 2012.
- Marburg, Marlene. *Grace Upon Grace: Savouring the Spiritual Exercises through the Arts*, Reservoir: Morningstar Press, 2019.
- Marburg, Marlene. "Empowerment through Poetry in Giving and Receiving the Spiritual Exercises of Saint Ignatius." *Presence: An International Journal of Spiritual Direction* 18, no. 1 (2012): 47-56.
- Marburg, Marlene. "Courage to Explore Hidden Stories: Sometimes It Causes Me to Tremble." *Presence* 20, no. 4 (2014): 47-51.
- Marburg, Marlene. *Grace Undone: Love*. Vol. One. Four vols. Paperback ed. Grace Undone. Melbourne: Windsor Scroll Publishing, 2014.
- Marburg, Marlene. "Poetry and Grace: An Autoethnography Which Explores Writing Poetry as Prayer in the Context of Ignatian Spirituality." University of Divinity, 2014.
- Marburg, Marlene. *Grace Undone. Passion*. Vol. 3 and 4. Four vols. Grace Undone. Melbourne: Windsor Scroll Publishing, 2015.
- Marburg, Marlene. "Imaginative Co-Creation through Poetry and Ignatian Spiritual Direction." *Presence: An International Journal of Spiritual Direction* 21, no. 2 (2015): 48-54.
- Marsh, Robert R. "Looking at God Looking at You: Third Annotation." *The Way* 43, no. 4 (2004).

- Miles, Bernadette. "Spiritual Direction as an Enabling Resource for Leadership and Organisational Development." University of Divinity, 2018.
- Miles, Bernadette. "Ignatian Spirituality, Apostolic Creativity and Leadership in Times of Change." *The Way: A Review of Christian Spirituality Published by the Jesuits* 50, no. 4 (2011): 35-41.
- Miles, Bernadette. "Incarnating Our Consolation through Transformative Learning." *The Way: A Review of Christian Spirituality Published by the Jesuits* 54, no. 1 (2014): 37-50.
- Miles, Bernadette. "Make Love, Not War: The Dynamic of Discernment." *Presence: An International Journal of Spiritual Direction*, (Pending Publication).
- Modras, Ronald. *Ignatian Humanism: A Dynamic Spirituality for the 21st Century*. Chicago: Loyola Press, 2004.
- Oakley, Mark, *The Splash of Words: Believing in Poetry*. 2016, Norwich: Canterbury Press.
- O'Leary, Brian. "What Is Specific to an Ignatian Model of Spiritual Direction?" *The Way: A Review of Christian Spirituality Published by the Jesuits* 47, no. 1 and 2 (2008): 9-28.
- O'Murchu, Diarmuid. *Jesus in the Power of Poetry: A New Voice for Gospel Truth*. New York: The Crossroad Publishing Company, 2009.
- Rahner, Karl. *Foundations of Christian Faith: An Introduction to the Idea of Christianity*. Translated by William V. Dych. London: Darton, Longman and Todd, 1978.
- Reiser, William. *Seeking God in All Things: Theology and Spiritual Direction*. Collegeville, Minnesota: Michael Glazier, Liturgical Press, 2004.
- Savary, Louis M. *The New Spiritual Exercises: In the Spirit of Pierre Teilhard De Chardin*. Mahwah NJ: Paulist Press, 2010.
- Silf, Margaret. *Companions of Christ: Ignatian Spirituality for Everyday Living*. Norwich, Norfolk: Canterbury Press,, 2004.
- Silf, Margaret and Gerald W Hughes (Foreword). *Landmarks: An Ignatian Journey*. London: Darton, Longman and Todd, 1998.
- Stern, Daniel. *The Present Moment in Psychotherapy and Everyday Life*. New York and London: W. W. Norton and Company, 2004.
- Turabian, Kate. *Student's Guide to Writing College Papers*. Fourth ed., Edited by Gregory G. Colomb, Joseph M. Williams and University fo Chicago Press Editorial Staff. Chicago and London: University of Chicago Press, 2010.
- Tylenda, Joseph N. *A Pilgrim's Journey: The Autobiography of St. Ignatius Loyola* Revised ed.: Ignatius Press, 2001.
- Whitehead, Evelyn Eaton and James D Whitehead. *Transforming Our Painful Emotions: Spiritual Resources in Anger, Shame, Grief, Fear and Loneliness*. Maryknoll, New York: Orbis Books, 2010.

Williams, Monty. *The Gift of Spiritual Intimacy: Following the Spiritual Exercises of Saint Ignatius*. Toronto: Novalis Publishing Inc, 2009.

Williams, Monty. *Stepping into Mystery: Four Approaches to a Spiritual Life*. Toronto: Novalis, 2012.

Glossary of Terms Related to Ignatian Spirituality

Application of the senses

In the application of the senses, a praying person brings the spiritual senses as well as the imaginative senses to bear on imaginative contemplation. It is as though the person is in the gospel scene or the scene from another text, and in doing so, can hear, see, taste, smell and touch what is happening. The spiritual senses enable a person to savour spiritual graces such as joy, delight, and compassion, as well as feelings of sorrow and love.

Anthropomorphic

An anthropomorphic image of a deity is an image which attributes human characteristics to that deity.

Christ

Christ is not the surname of Jesus. It is the call on every person's life. This is not to say that every person must be a Christian, rather that the role of Christ is to be a transformative and loving presence in the world. The words "Christic" and "authentically loving" are synonymous. In the Christian New Testament scriptures, Jesus Christ is revealed as the person who authentically understood and lived in freedom. That freedom meant he was exposed to a plethora of experiences just like people everywhere throughout history. That freedom meant he chose to be one with God through all these things, including his crucifixion. Jesus Christ called us to be Christ in the world – "greater things than these will you do (Jn. 14: 12)". The Christ within empowers us to live authentic lives. It is the Christ within us that helps us to rise above deadening experiences.

Contemplation (Gallagher, 2009)

The word contemplation originates from Latin *contemplatio* meaning view, survey, and meditation. Contemplation is composed of stillness in the presence of God. In Ignatian terms, it is profound thinking and pondering. While it might begin in pondering something concrete, or a specific memory, thought or idea, it leads to an encounter with the divine.

Desire

In the context of Marburg, Marlene. *Grace upon Grace: Savouring the Spiritual Exercises through the Arts*, Desire is always loving communion with God, although there are various desires which are consistent with that relationship.

Disabling tendencies

These tendencies are conscious and unconscious. They are thoughts and actions. Bringing unconscious psychological processes into consciousness helps a person to address them in a way that is life-giving.

Disgrace

Disgrace is the attitude and action empty of humility. It is choosing to “go it alone” or to be out of relationship with the mystery of God. “Disgrace” is the experience which calls a person towards grace.

Dreambody

In the context of *Grace upon Grace: Savouring the Spiritual Exercises through the Arts*, the term “dreambody” is used as in the work of Arnold Mindell, founder of Process Oriented Psychology. “Dreambody is the mirror connection between our night-time dreams and our body experiences. Every dream refers to, or “mirrors”, a particular body experience. And everybody experience can be visualised and usually appears in dreams. So, to work on the body, you can work on dreams. And to work on dreams, you can follow body experiences”.⁵

Ego

This is a false construction of the self which takes account of worldly opinions and values. While ego needs to develop as we grow, it can take on unhealthy proportions when we define ourselves according to it. See *self*.

Entrapment

The experience (conscious or unconscious) of being caught in unhealthy thoughts and behaviour patterns. “Stuckness” is another way to speak about entrapment.

Examen

The examen prayer or examination of consciousness is frequently done at the end of each day, but it can be done at any time. The praying person begins by noting the desire for which they have been praying. For 10 – 15 minutes, they contemplate their movements towards or away from that desire; the way that their daily life has been drawn to love or away from love. The examen prayer helps to isolate enabling and disabling thoughts and behaviour, towards life-giving transformation. During the Spiritual Exercises, Ignatius asks a person to pray the Examen twice daily.

Freedom

⁵ Amy and Arny Mindell. “Dreambody” accessed 3 January 2018. <http://www.aamindell.net/dreambody/>

Freedom is a release from disabling tendencies to be in the flow of God's grace. This kind of freedom increasing happens as a person becomes aware of patterns of thinking and behaving which inhibit wholehearted living.

Grace

Refers to loving relationship with God. Praying for a grace is praying for holy desires, that is, those consistent with loving communion with God. Examples of graces are freedom, love, compassion, discernment.

Humility

Humility is the action of following God's call in life. Humility recognises that God calls and enables a person to be their most loving self in relationships with others.

Imaginative contemplation

Imaginative contemplation is a form of prayer in which scenes and characters from texts are contemplated as if they are present. The person contemplating allows themselves to be a part of the scene. Dialogue with the characters may be part of the contemplation.

Interior movements

Generally, these are affections or disaffections. They might be thoughts which evoke passionate feelings of protectiveness or fear, compassionate feelings of anger or love. Whatever they are, it is good to acknowledge them and try to distinguish their source and the direction these feelings are moving you. For example – are you moved by love to love? Are you moved by past resentments towards judgement or hatred?

Journal

This is a record of the Retreat. It is more about writing or creative drawing the story of interior movements. This includes thoughts and feelings about what brings life and what seems to take life away.

Kardia

Although *kardia καρδιά* (Gk. feminine noun) is literally translated from the Greek word as "heart", in the scriptures, *kardia* does not refer to the heart as the organ which animates the blood supply to the body. Rather it speaks poetically of the centre and seat of life in a person. So, *kardia* finds both origin and meaning in the *kardia*-life which continually awakens desire to be who we really are in the Presence of the One who knows and loves who we really are.

Love

Love is the enactment of a decision to become unified with the Source of all things. Authentic love is more than feeling various aspects of love such as joy and compassion. It is a benevolent and self-giving action towards oneself and others. This action is always transformative; always a movement enhancing all creation.

Magis

Literally meaning “the more”, it refers to listening to the deepest desires of a person’s heart and embodying them.

Mandala

A mandala is an emergent drawing usually but not necessarily contained in a circle. The person drawing a mandala spontaneously chooses colours and movement to express artistically the self in relationship with the Mystery of God. Sometimes mandalas are created to express the feelings and thoughts about events and experiences.

Mystery

Mysteries are unimagined truths. Mystery can be used as a metaphor like the word “God” is a metaphor. Mystery does not imply that God cannot be known. Increasingly a person can become unified with the Mystery of God through prayer.

Prayer

Prayer is primarily desire to be with God, being with God, and doing with God.

Prayer journal

A prayer journal is a record of daily prayer, especially the ways in which a person has been moved interiorly during prayer.

Repetition

In the presence of God, a poignant moment from a previous prayer is contemplated again, to deepen awareness and insight.

Savouring Prayer

At the end of the week’s prayer, a savouring prayer relishes the ways in which God has been present. Savouring prayer might also be part of a repetition.

Self

As compared with the ego, the false self, the self is the realised positive potential in a human person. Self is measured only in terms of who a person is created to be. In Christian terms, the self is the Christ within.

Self-compassion

Compassion for oneself is love extended to the hurt and hurting dimensions of the self in much the same way as Jesus Christ reached out to the marginalised. Self-compassion reaches out to the marginalised parts of being human.

Shame

When Ignatius suggests that we pray for “*shame* and confusion” [48] shame is guilt. In the context of psychology, *shame* is a feeling which has arisen out of being shamed by someone else for behaviour which might or might not be sinful. It is a feeling which can inhibit the acceptance of God’s unconditional love.

Sin

Traditionally sin is seen as an offence against God and neighbour. Though this word is less common even in contemporary Christianity, it continues to have a contemporary meaning. It is any behaviour which contributes to the diminishment of love and life. Temptation towards such diminishment is not sin. When temptations are indulged, even in private, it demeans the human person and affects everyone and everything to greater and lesser degrees. We all know serious evil when we see it. Its effects are devastating. But we are not arbiters of morality. Judgments about another person’s sinfulness might be sin itself. It is common these days to feel guilt less about actions and more about failures to act. In any case, Love takes the long view of a person’s life. Errors of judgment and intentionally evil plans and actions are invitations to growth in personal awareness.

Soul

The animating and energizing dimension of a person generally thought to have its origins in God. In Greek philosophy, *nous* was understood to be the soul and was considered the highest intelligence and intuition in union with God. Used extensively in contemporary language, it can be an attribute of persons, places, and things.

Spiritual consolation

The experience of movements which energise and strengthen a person towards love, hope and desire for service. Ignatius likens the experience of consolation to water droplets sinking gently into a sponge. [316, 335]

Spiritual desolation

The experience of movements which deplete a person, making them morose or lacking in self-esteem or those which have the character of closing a person down instead of its opposite, opening to freedom and service. Spiritual desolation is the experience of avoidance, resistance, or imaging God negatively. It can be the experience of wanting to turn away from God or believing that God is turning away from us. Spiritual desolation can be accompanied by depression, but it is not the same experience as depression. Ignatius likens the experience of desolation to water droplets splashing and dispersing when hitting a stone. [317, 335]

Spiritual direction

Spiritual direction is a process in which two persons, a spiritual directee and a spiritual director, discern together the way in which God is directing and inviting the directee. The content therefore of spiritual direction is the directee’s experience of prayer and how prayer and life interact. Spiritual direction is a place of prayer.

