

## ***Guidelines for Ethical Conduct Teaching Notes***

Spiritual Directors International believes that spiritual directors should be introduced to the *Guidelines for Ethical Conduct* as part of training and formation programs. To facilitate that process, Lucy Abbott Tucker, a member of the task force that created the *Guidelines for Ethical Conduct*, has prepared these tips for incorporating conversations about the *Guidelines* in training programs.

### **General Recommendations:**

- Students should be given a copy of the *Guidelines for Ethical Conduct* at the beginning of a spiritual direction formation and training program.
- Sections 1–4 of the curriculum should be reviewed at the beginning of the program.
- Sections 5 and 6 should be reviewed about midway through a formation and training program, at a point at which students have enough experience to recognize the practical needs that the *Guidelines* are addressing.
- Towards the end of a formation and training program, each participant should be invited to write a working description of spiritual direction and to consider how his/her description functions.

### **Introductory Modules—Share early in the formation program**

#### **1) Why do spiritual directors need guidelines for ethical conduct?**

*Teaching Notes:*

##### **a) Out of a sense of respect for the ministry and at the service of the spiritual direction relationship**

There is a long history of spiritual guides in most religious traditions. Various titles have been used to describe this relationship, e.g. shaman, rabbi, buddha, spiritual director, spiritual companion, *mashpiah*, imam, sheikh, prophet, abba, or priest. Whatever the title it always implies a trusted, spiritual guide who is able to be with others on the spiritual journey. Since we come from such a long history of responsible spiritual guides, it is part of our responsibility—as well as a gift to us as spiritual directors—to continue the tradition of being with others in a responsible and caring manner.

##### **b) As a way of caring for the seeker or spiritual directee**

Every seeker or spiritual directee deserves a spiritual director who acts in ways that are trustworthy, prudent, and just. The *Guidelines for Ethical Conduct* help to describe what those characteristics look like in the actual spiritual direction conversation and emphasize the focus on God's abiding presence and movement in both the spiritual director and the seeker or spiritual directee.

##### **c) As a tool for self-care**

Spiritual direction, by and large, is a solitary service. We meet in private spaces; the only individuals who know what is being shared are the spiritual director, the spiritual directee, and anyone with whom the spiritual directee chooses to share.

It is imperative that spiritual directors have instructive guidelines that address issues like appropriate boundaries, responsibility, self-reflection, and on-going formation and growth, that can help assure that spiritual directors are attentive to the appropriate boundaries in their relationships as well as their own on-going needs.

**Suggested Activity:** Imagine that you are a new spiritual directee. At your initial meeting, your spiritual director gives you a copy of the *Guidelines for Ethical Conduct*. She explains to you that this document describes how she is going to be responsible to you and to the ministry and service of spiritual direction. She asks you to read it before your next meeting and to let her know if you have any questions. Read the document yourself from that perspective. Notice how you feel about how the document describes the relationship. Are you left with any questions or things you would want to ask or add?

## 2) Basic Responsibilities

*Teaching Notes:*

Whether or not an individual is paid for the service offered in a “helping vocation,” there are basic responsibilities that must be met. These are characterized as:

- a) **Competence:** being adept at doing what any ordinary member of your ministry or service could be expected to do. This includes describing the parameters of your relationship, participating in supervision, and knowing when to refer people.
  - i. In order to define the parameters of your relationship it is essential that every spiritual director have a succinct and clear description of spiritual direction. There is no one universal definition of spiritual direction so it is the task of every spiritual director to have an articulated description of your understanding of spiritual direction, and to be aware that your description will be determining of the conversation. It is imperative that individual spiritual directors can articulate their description and share that with spiritual directees at the initial meeting. There needs to be a good enough match between what a spiritual directee is seeking in a spiritual direction relationship and what the spiritual director is willing to offer as the spiritual director. (*Guidelines*, Section II, Number 1)
  - ii. Inherent in a spiritual director’s description of the spiritual direction relationship, there should be clear information regarding fees/donations/gifts; frequency and length of meetings; types of contact outside of the spiritual direction relationship, if any; and how dual relationships will be handled should they occur. There should also be information regarding how and when relationships would be reviewed and terminated. (*Guidelines*, Section I, Number 4)
  - iii. Supervision of your ministry and service as a spiritual director will include elements of education, consultation, self-reflection, and evaluation by peers. The most common methods of supervision are peer groups, with individual supervisors, and at times with professionals from related fields. (*Guidelines*, Section I, Number 3)

- b) Due care:** As a spiritual director, one must offer spiritual direction with care and without negligence. The spiritual director needs to be aware of his or her capabilities and limitations.
- i. Make sure that you have adequate education for the ministry and service of spiritual direction.
  - ii. Continue to engage in ongoing formation and training.
  - iii. Take care to meet the needs of your personal and professional health outside of the spiritual direction relationship.
  - iv. Be aware of the law regarding helping vocations, ministry, and professions in the area where you offer spiritual direction.
  - v. Organize your time and schedule so that you have enough energy for the ministry and service you are offering.
  - vi. Keep appointments
  - vii. Return telephone calls and other inquiries in a timely fashion
- c) Confidentiality:** the identity of the spiritual directee and the content of sessions cannot be shared without the consent of the spiritual directee except in cases of suicide, abuse, or harm to self or another.
- i. In most cases, there is a legal responsibility for individuals in helping professions to report and assist in obtaining appropriate help in the instances stated above. Whether or not there is a legal imperative, there is a moral imperative not to leave individuals in such circumstances without helping to provide appropriate assistance.
  - ii. Have available telephone numbers for police, ambulance, and social service reporting agencies in your office and be aware of the protocols for using them.
  - iii. Establish relationships with other individuals in helping professions in your area.
  - iv. Give consideration to the notes you keep, e.g. process notes, record keeping, etc. Take care that any notes you keep are secure in a confidential manner and be aware that your notes can be used in legal circumstances. Regularly purge your files of any unnecessary information.

**Suggested Activity:** Go online or to your local public library and research the *Code of Ethics for Social Workers* in the United States or a similar document in the country in which you live. Compare the *Guidelines for Ethical Conduct* with the criteria for other helping professions. Notice if there is anything you think should be added to the *Guidelines for Ethical Conduct*. Begin to make a list of the “practical details” you want to attend to as you begin your spiritual direction ministry and service.

### **3) History of the *Guidelines for Ethical Conduct***

*Teaching Notes:*

At the annual meeting of Spiritual Directors International in 1993, the assembled members had considerable conversation regarding the ethical responsibilities of the

ministry and service of spiritual direction. As a result of these conversations, a task force was commissioned to create a “Code of Ethics” for the organization. From its inception, the term Code of Ethics was problematic for some members of the group. The general feeling was that the words implied a professionalization of spiritual direction without acknowledging the sense of call, the ministerial sensibility of spiritual directors. Implied in this seemed to be a sense that Spiritual Directors International as an organization would become an evaluative body judging an individual’s suitability for the ministry and service and addressing compliance issues. Since SDI did not want or need to take on these tasks and as a way to bridge the gap between ministry and professionalism, the term *Guidelines for Ethical Conduct* was chosen as a title for the document.

The task force began by deciding to “define” spiritual direction. To this end, a questionnaire was sent out to the membership of SDI asking them to share their definition of spiritual direction. As the responses were compared it quickly became evident that the membership could not support one single definition of spiritual direction. The task force decided to change the focus to, “if you define yourself as a spiritual director these are the ways you must be responsible to the ministry and service, to yourself, and to the spiritual directee.”

From there a fairly comprehensive review of codes of ethics from other helping professions (pastoral counselors, social workers, and therapists) were reviewed by the task force. A decision was made to keep the document both straightforward and comprehensive. This decision helped the committee to structure the document into three main sections:

- The Spiritual Director and the Self
- The Spiritual Director and the Spiritual Directee
- The Spiritual Director and Others

The final “For Reflection” section was a way of acknowledging that these *Guidelines* need to be contextualized within each community that uses them, and that there could be issues and concerns which we had failed to sufficiently address in this single document. As an international organization with members from many spiritual traditions, it is essential that the *Guidelines for Ethical Conduct* acknowledge the breath of membership of the organization.

In 1997, the membership of SDI worked with a first draft of the document and in March 1999, the SDI Coordinating Council adopted the *Guidelines for Ethical Conduct* as a way “to inspire members of Spiritual Directors International toward integrity, responsibility, and faithfulness in their ministry and service of spiritual direction.”

In 2012, Spiritual Directors International called for a review of the document and some significant changes were made to address the issues of new technology and inclusive language. The revised edition was adopted in 2013.

#### 4) Develop your “description” of spiritual direction and consider how it functions.

##### *Teaching Notes:*

Since the *Guidelines for Ethical Conduct* does not define spiritual direction, it is critically important that individual spiritual directors are able to clearly and succinctly describe the ministry and service they will be offering to individuals and groups under the umbrella heading of “spiritual direction.” Having such a description is important for several reasons:

- a) Descriptions function and create relational boundaries and limits. How we describe spiritual direction will be operative in the conversations that we have with spiritual directees.
- b) We cannot agree on a personal services contract or engagement agreement unless both people understand what is being agreed to.
- c) Failures to understand spiritual direction from the perspective of the spiritual director and the spiritual directee may result in futile conversations or unethical behavior.
- d) In order for supervision sessions to be fruitful, it is necessary that a supervisee be evaluated in relationship to the description of spiritual direction from which he or she functions. The supervisor needs to respect the description of the supervisee as appropriate to the spiritual direction relationship.

**Suggested Activity:** Begin to write your description of spiritual direction. Keep it to five sentences or less. Ask yourself, “Based on my description of spiritual direction, what do I expect as the outcome of the spiritual direction relationship?” Use these pieces of information to address the question of how your description functions.

### **Content Modules—Share midway through the formation and training program**

#### 5) Section reviews

##### 1) The Spiritual Director and the Self

##### *Teaching Notes:*

- a) It is necessary that spiritual directors be men and women with a personal and communal prayer life. The document does not define what this must look like but rather invites spiritual directors to be attentive to the sacred activities present in their own lives.
- b) In order to be faithfully and authentically present to another in a spiritual direction relationship, we must know how to be faithfully and authentically present to ourselves. We are reminded that one of the ways spiritual directors are invited to be present to themselves is through their own personal spiritual direction.
- c) Section 2(a) is a reminder that the call to the ministry and service of spiritual direction is an ongoing activity. Each time we begin a new spiritual direction relationship we are a new spiritual director and must

be conscientious about discerning our call to be present to this particular spiritual directee.

- d) Spiritual direction will consistently push us to the unfinished edges in our own life. We must therefore be willing to be men and women who are consistently open to learning more about ourselves and others. This type of formation will never be complete, and unless we are willing to be constant learners about ourselves and others, we should not engage in the ministry and service of spiritual direction.
- e) We each operate within a culture and religious history that is unique to us. It is often easy to assume that your personal culture or religious history is broad enough to embrace the cultures and histories of others. This is seldom true. Rather, we must be willing to be learners beyond ourselves.
- f) Section 3 addresses the need for supervision as we engage in the ministry and service of spiritual direction. Supervision can take various forms and will look differently depending upon whether we are training to offer spiritual direction or are a more experienced spiritual director. We must have appropriate supervision for the various stages in our ministry and service.
- g) When seeking a supervisor it is important that the description of spiritual direction that the spiritual director is operating from be articulated. A supervisor need not have the same definition but must respect the description of the supervisee. Only then, can a supervisor adequately meet the needs of the individual coming for supervision. This is true not only in individual supervision meetings but also in peer groups.
- h) Peer groups need to be attentive to the description of spiritual direction of each member of the group. If we are supervising another within a peer group, it has to be from the perspective of the spiritual director who is presenting. A group can invite a spiritual director to notice the strengths and limits of the description from which he or she is functioning and perhaps to make changes but cannot write someone else's description.
- i) At times, supervision is not sufficient to insure that a spiritual director is able to meet the needs of a spiritual directee and consultation with other ministers and helping professionals is necessary. This can include more experienced spiritual directors but may often include professionals from related disciplines. It is helpful for spiritual directors to establish relationships with professionals from related fields.
- j) Since spiritual direction is often a ministry and service that an individual offers "in addition" to the regular activities of life, e.g. family and work responsibilities, it is essential that the issue of self-care be well attended to. Spiritual direction may not look like a taxing activity, however there is a tremendous amount of energy needed in order to effectively and reverently listen to and attend to another. Therefore,

spiritual directors need to be conscientious about their own limits regarding time and energy.

- k) Unless a spiritual director sufficiently attends to personal relationships outside of the spiritual direction relationship, they will begin to let their spiritual directees become the friends and confidants they do not have. When social interactions outside of sessions may begin to occur, the sessions are not about a primary listener but become more of a sharing of thoughts, ideas, and insights even if these are about sacred realities. Such boundary crossing is an injustice to a spiritual directee.
- l) Multiple relationships are those where a spiritual director relates to a spiritual directee in other settings than the spiritual direction relationship. Such relationships are always problematic. There are however circumstances and situations where multiple relationships cannot be avoided. In such circumstances, it is essential that the relationships be well managed. The spiritual director needs to be involved in ongoing supervision regarding the relationship and must be scrupulously honest with both him or herself, the spiritual directee, and the supervisor.

## 2) **The Spiritual Director and the Spiritual Directee**

*Teaching Notes:*

- a) The Covenant section in this part of the *Guidelines for Ethical Conduct* addresses many of the concerns that have been covered as we talked about the necessity of having a clear and concise working description of spiritual direction that you can share with a spiritual directee.
- b) When talking about your spiritual direction description with a directee, it is helpful to articulate that the agenda for the meeting is determined by the information that a spiritual directee chooses to bring to the conversation.
- c) Normally spiritual direction conversations are described as lasting about one hour, and traditionally spiritual directors offer spiritual direction about once a month. These boundaries discourage issues of transference and counter-transference from occurring. While transference and counter-transference happen in many relationships, spiritual directors are not trained to work with or use transference in the spiritual direction setting.
- d) Occasionally there are non-ordinary circumstances that might warrant a spiritual director meeting with a spiritual directee more frequently than once a month. However if a spiritual directee is seeking weekly meetings it is wise to discern if a referral to a different helping profession would best serve the spiritual directee.
- e) The question of compensation needs to be clearly addressed in the initial meeting. It is the responsibility of the spiritual director to address this issue. If a spiritual director is employed by a church, temple, synagogue, retreat center, or other organization, the policy of the employing body needs to be clearly explained. If a spiritual director

works independently, he or she needs to articulate if there is a fee, what is usually expected, and what if any exceptions are allowed. It is important that the spiritual director is comfortable conveying any financial expectations.

- f) Every ongoing helping relationship needs periodic evaluation. About once a year it is helpful to look back and for both the spiritual director and spiritual directee to address how the relationship is going. This is a good time to discern together if your understanding of spiritual direction is meeting the needs of the spiritual directee.
- g) The document reminds the spiritual director to be sensitive to and attentive to the values, culture, conscience, spirituality, and theology of the spiritual directee. The spiritual director does not have to be a mirror image of these but must be respectful of those of the spiritual directee. If a spiritual director cannot receive the stories of another from a place of respect, he or she should help the person find another spiritual director.
- h) While curiosity can be a great gift and tool for a spiritual director, one must at the same time keep the questions asked, information sought, and path followed to those that fit the spiritual direction conversation. While it might be interesting to hear the auxiliary stories of another's life, the question needs to be addressed as to how and why I am inquiring about specific experiences or relationships.
- i) There is always an imbalance of power in a spiritual direction relationship. When one person comes to share intimate details from his or her life, and another's primary purpose is to receive those stories and help a person look more deeply into them, there is an imbalance of power. It is the responsibility of the spiritual director not to abuse this imbalance but to use it to support the spiritual direction relationship. This does not mean that there will not be infrequent occasions when a spiritual director shares a story, event, or experience from his or her own life, but this should only be done at the service of the spiritual direction relationship. The relationship is not mutual and it is imperative that the spiritual director recognize but not abuse this imbalance.
- j) Maintaining appropriate boundaries in the relationship, both psychological and physical, is the responsibility of the spiritual director. It is not inappropriate for a spiritual directee to ask for a hug, to suggest a coffee at the end of the session, etc. but it is the responsibility of the spiritual director to maintain the boundaries appropriate to the relationship. Marie Fortune in her book, *Is Nothing Sacred*, reminds us that once we cross the line from a professional relationship into friendship one time, it has been crossed forever.
- k) Spiritual directors need to be aware of the difference between good touch, bad touch, and confusing touch. While most of us are clear about the difference between good touch and bad touch, there is a large world of confusing touch. We must remember that what feels good to one person may have an entirely different meaning for



another. This includes such simple gestures as handshakes, a pat on the shoulder, and a brief hug at the end of a session. In general, spiritual directors can follow the lead of the spiritual directee as to appropriate ways of saying hello and goodbye as long as they follow normal social conventions. Anything outside of these normal conventions needs to be addressed by the spiritual director, e.g. if a spiritual directee asks to be held, seeks a prolonged hug at the end of a session, or initiates a kiss. These are not appropriate to a spiritual helping relationship and need to be immediately handled.

- l) While a spiritual directee is free to share with anyone they wish the name of their spiritual director, the content of sessions, etc. the same freedom is not available to the spiritual director. A spiritual director must maintain and respect strict confidentiality from the names of spiritual directees to the material that is shared. This includes how and where any records of meetings are maintained.
- m) Currently there are people using electronic media for spiritual direction conversations, and it is again necessary to address the limits of confidentiality that such media allows. While this need not prohibit such relationships, it is important that both the spiritual director and spiritual directee are knowledgeable about the way in which electronic information can be obtained and transmitted.
- n) It is important that spiritual direction conversations occur in private and safe places. There should be sufficient privacy that a spiritual directee can share deeply from their life, and adequate resources should be available in the event that help of any kind be necessary for either the spiritual directee or the spiritual director. This should include having other responsible adults on the premises, having access to telephones should emergency assistance of any type be necessary, making sure the spiritual director has adequate medical information regarding the spiritual directee, and knowing emergency contact information. A simple form completed in the initial meeting with a spiritual directee can address these issues.
- o) There is a limit to confidentiality in any ministry, service, and helping relationship. If an individual is involved in child abuse, elder abuse, or is threatening physical harm to either themselves or another, the spiritual director has both a moral and often a legal obligation to report such instances. This includes seeing the individual receives appropriate care. In most places, you can report child or elder abuse through a hotline. It is up to the spiritual director whether or not they inform a spiritual directee that they are reporting an incident. Unless a spiritual director is fearful of physical harm, it would seem appropriate to notify a spiritual directee that you will be reporting an incident. It would seem that if a spiritual directee is identifying such a situation in a spiritual direction conversation, it indicates a desire to change the behavior. If a spiritual directee is reporting physical harm to self or another appropriate help must be obtained. Suicide reports should be

taken seriously and the police or local hospital should be contacted to bring the spiritual directee to a safe place. Reports of plans to harm another need to be reported to local police for appropriate investigation. A spiritual director should never be naïve in these instances and must have the appropriate phone numbers, hotlines, etc. available.

### 3) **The Spiritual Director and Others**

#### *Teaching Notes:*

- a) While every spiritual direction relationship and conversation is confidential, spiritual directors cannot function in a closed environment. As a provider a professional service to others, it is essential that a spiritual director maintain professional contacts with others offering similar services.
- b) When a spiritual directee is also working with a therapist, it is appropriate for the spiritual director to ask the spiritual directee to notify the therapist of the spiritual direction relationship. When individuals are involved in more than one helping relationship it is imperative that the relationships be complimentary.
- c) It is often difficult for an individual to maintain more than one helping relationship at a time. A spiritual director needs to graciously let people go without abandoning them should they seek a different kind of healing relationship.
- d) Occasionally a spiritual director may be asked to provide information regarding a spiritual directee to someone in another helping profession or in an employment search. Before providing such information—whether in oral or written form—it is essential to obtain the written permission of the spiritual directee. It is a helpful practice in these situations to provide the spiritual directee with a written copy of anything you are preparing for another professional, and to include in your reference that the spiritual directee has received a copy of what you have written.
- e) It is important to remember that the information a spiritual directee shares with you regarding another professional is confidential. In addition, it is helpful to remember that you are at best hearing only half of a story or experience. Do not fall into the trap of critiquing another professional. The role of a spiritual director is to attend to the spiritual directee, not to evaluate the actions of other individuals.
- f) Spiritual directees come to us from a variety of spiritual teachings and backgrounds. When we are unfamiliar with the background of a particular spiritual directee, we must seek appropriate information and knowledge to stand in position of respect for the spiritual stance of the spiritual directee.
- g) It can be helpful to look at the religious and spiritual art that you display in the place you meet your spiritual directees. Notice what you are

displaying conveys about your sense of inclusion or exclusion of various religious traditions.

- h) It is appropriate for a spiritual directee to ask the spiritual director in an initial meeting about his or her own background, e.g. how they prepared to offer spiritual direction, religious background, etc. A spiritual director should be prepared for these questions and should accurately respond to the questions posed by a potential spiritual directee.
- i) It is helpful to have a sense of what you want to reveal about yourself to a new spiritual directee regarding your personal life, your educational background, your religious background, etc. Being prepared in this sense helps you to keep appropriate boundaries on how self-revealing you are in the spiritual direction relationship.
- j) While much of the work of spiritual direction is done in a solitary setting, we are also part of a global community. One question we must ask ourselves is, "Am I living in a responsible manner within the cosmic community?"
- k) Within every community there is a population that might not ordinarily be aware of or have access to the gift of a spiritual direction relationship. While not every individual is called to serve this group, we must maintain a sensitivity to ways in which we can help the gift of spiritual direction be available to all those who desire to enter into this relationship.

## **6) Insurance, personal services contracts and engagement agreement from Spiritual Directors International**

*Teaching Notes:*

- a) Many spiritual directors find it helpful to have a written agreement with a spiritual directee. Such agreements are shared in initial meetings, and a spiritual directee should have time to read and agree to the relationship that is articulated.
- b) Sample covenant forms are available on the SDI website, [www.sdiworld.org](http://www.sdiworld.org).
- c) The question of insurance for spiritual directors is an ongoing issue. There is liability insurance available. You can check the SDI web site for information on companies that will insure spiritual directors.
- d) If you are employed through a church system or another organization that sponsors your ministry and service as a spiritual director, you should speak with the appropriate personnel regarding insurance.

**Suggested Activity:** Begin to prepare some forms that would be helpful for you to have available like:

- covenant agreement;
- basic information sheet for the spiritual directee;
- emergency phone numbers;
- release of information form.

Share what you have prepared with another spiritual direction for suggestions and ask for feedback.

## Annotated Bibliography

Taylor, Kylea. *The Ethics of Caring*. Santa Cruz, California: Hanford Mead Publishers, 1995.

This book addresses the ethics of working with individuals in “non-ordinary states of consciousness.” Taylor describes this as ranging from meditation up to and including abduction by aliens. Since she introduces the book this way, it is my sense that people who are unsure of alien abduction stop reading. This is a mistake. The principles she articulates as to the sensitive, caring way you must be with individuals is superb. If you only have one other book on your shelf in addition to the *Guidelines for Ethical Conduct* this is the one I would recommend.

Fortune, Marie. *Is Nothing Sacred*. San Francisco, California: Harper, 1989.

As people who work in helping professions within a spiritual context, I think we owe a debt of gratitude to Marie Fortune. She first articulated the boundary violations that can easily happen in pastoral settings and called all individuals working in religious settings to appropriate accountability.

Heyward, Carter. *When Boundaries Betray Us*. San Francisco, California: Harper, 1995.

While I take serious issue with the boundaries suggested as appropriate to the relationship Heyward had with her counselor, I found this book an invitation and a challenge to notice, name, and articulate the boundaries I find appropriate in a spiritual direction setting. I would borrow this book from the library rather than purchase it.

Drummond, Thomas. *The Ministerial Counseling Role: Guidelines for Ethical Behavior*.

This book has the strictest boundary suggestions of any of the other material that I have read, e.g. if a “client” is late for an appointment, no matter how valid the reason, when their forty-five minute session should have concluded you stop. Most spiritual directors I know are more fluid around issues such as these but once again, the material does invite you to address how you will handle situations that can easily arise when you are involved in a helping relationship.

Lebacqz, Karen and Joseph Driskill. *Ethics and Spiritual Care*, Nashville, Tennessee: Abington Press, 2000.

This book begins with the question, “What is authentic spirituality?” and then invites those individuals who minister in the arena of spirituality to consider the ethical issues that are raised. One of the advantages of the material in this book is that it addresses the ministry and service of spiritual direction as one of the ways that professionals minister to others. It is full of practical examples and can alert us to issues that we might encounter in our ministry and service of spiritual direction.

Pohly, Kenneth. *Transforming the Rough Place*. Franklin, Tennessee: Providence House, 2001.

This is a re-issue of an earlier book and includes a history of supervision within professional relationships.

Gula, Richard. *Ethics in Pastoral Care*. New York, New York: Paulist Press, 1996.

Gula very clearly identifies ethics as integral to ministry, call, and professional responsibilities. The book contains many practical examples although they are more centered in pastoral care settings than in spiritual direction.