

# A Basic Guide to Spiritual Direction

## What is Spiritual Direction?

Spiritual direction is a relationship with a wise and grounded person with whom to discuss and pray about what is happening in your life in God. How is this most intimate and profound relationship with the Holy understood, entered into, and nurtured? What happens when God seems distant, absent, unavailable? You open your soul to your Spiritual Director, who reflects back to you where and how s/he sees God. Spiritual Directors are sometimes called spiritual guides, spiritual advisors, or spiritual companions. A confessor, a role distinct and different from Spiritual Director, is a priest from whom one seeks sacramental absolution through the process of confession.

## Why is Spiritual Direction important?

It's impossible to make the faith journey alone, especially during times of discernment. You need to be as centered and as clear as possible before you can truly be available to others in ministry. You need someone to whom to turn when things go superbly, when they fall apart, and even when life and ministry are abundantly ordinary.

## How do I choose a Spiritual Director?

Begin with a prayer. Consider your hopes for the spiritual direction relationship: Are you seeking a companion on your journey? Hoping for assistance in developing your prayer life? Seeking assistance with vocational discernment or discernment of life issues? Striving to deepen and strengthen your relationship with the Holy?

Look for referrals to potential directors through friends. Ask your pastor. If you moved to California to attend seminary and you had a spiritual director prior to your move, ask your former director for recommendation of colleagues in the Bay Area. Utilize this directory and PSR's Office of Community Life. Go to the Spiritual Directors International website directory: [www.sdiworld.org](http://www.sdiworld.org)

You may want to interview several directors. Contact potential directors via e-mail or phone and ask for a meeting. The first interview is a time to get acquainted, clarify expectations and begin to determine if this relationship is a "fit." The director will probably have some questions for you:

- What are you seeking in spiritual direction?
- What is your background?
- Have you had past experience with spiritual direction?

You will want to explore:

- The director's training, experience, and areas of interest
- The director's understanding or vision of the direction process
- Whether there is a fee and how much that will be
- Other issues that may be important, such as the director's denominational affiliation, gender, whether s/he is lay or ordained, and convenience of location.

You and the director will need to establish:

- Frequency of direction; time, place and length of meetings
- Contact information

The interview is a time for exploration and possibly establishing a covenant between you and the director. You do not have to make a decision to continue the relationship during this interview. If you need more time for prayer and consideration, say so. Once you agree to begin a relationship, agree up front that there will be mutual evaluation of how it's working after three or so meetings, and then periodically (at least annually) after that.

## What's the difference between spiritual direction, pastoral counseling, and psychological counseling?

	<b>Spiritual Direction</b>	<b>Pastoral Counseling</b>	<b>Psychological Counseling</b>
<b>GOAL</b>	To assist a person to discover God acting in his or her life and to facilitate that person's creative, loving response to God; presupposes a certain degree of healthy psychological functioning and a fidelity to daily personal prayer.	In a faith context, to facilitate a person's growth to greater personal integration and freedom of choice through self-knowledge and awareness of God's healing grace.	To facilitate a person's growth to greater personal integration and freedom of choice through self-knowledge.
<b>PROCESS</b>	In the context of a one-to-one helping relationship, director and directee together attend to and discern the primary relationship and call of God in the directee's life and his or her response to the mystery of grace.	The therapeutic relationship between counselor and client discerning together the personal meaning of experience in light of faith.	The therapeutic relationship between counselor and client.
<b>TECHNIQUES</b>	Interaction between counselor and client, utilizing self-disclosure, support, questions, clarifications, and reflection on patterns of prayer and on the creative, redeeming, and sanctifying action of God.	Interaction between counselor and client, utilizing self-disclosure, support, observation, clarification, interpretation, reflection on God's love and forgiveness.	Interaction between counselor and client utilizing self-disclosure, observations, support, clarifications, interpretations, etc.
<b>AREA OF FOCUS</b>	Directee's relationship with God as experienced and developed through prayer, life experience, and relationships.	Client's life experience (past and present), events, thoughts, relationships, feelings, especially areas of pain, family of origin; all these seen as revealing God's call to the client.	Client's life experience (past and present) events, thoughts, relationships, feelings, especially areas of pain; family of origin.

Taken from *The Institute for Living*, Winnetka, IL

An important word about how we've compiled this listing & how to use it:  
 The majority of the individual Spiritual Directors, retreat centers, and psychotherapists listed in this directory were taken from previous CDSP (GTU Episcopalian seminary) directories, recommended by community members, or contacted CDSP themselves. A few caregivers contacted PSR directly so they can be added to the list. ***They are not given as endorsements*** but as a starting place to begin your search for a Spiritual Director, therapist, or counselor who meets your needs and desires. Students are strongly encouraged to seek resources beyond this list if they feel that the info of a caregiver's services does not meet their needs.

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# Spiritual Direction as Choosing Life

Excerpts from an Interview with Jeffrey S. Gaines, MDiv, Former SDI Executive Director

(See <http://www.sdiworld.org/html/whatis.htm>)

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## Topics

- \*What is Spiritual Direction
  - \*Distinctions Between Direction and Therapy
  - \*Hearing the Inner Call
  - \*Making the Connections
  - \*Training of Spiritual Directors
  - \*What to Expect
  - \*Reaping the Harvest
- 

## What is Spiritual Direction

HHN: *The first question people usually raise about spiritual direction is, "What is it?"*

JSG: Spiritual direction can mean different things to different people, but in my understanding it is the art of Christian listening carried out in the context of a one-to-one trusting relationship. It is when one Christian is trained to be a competent guide who then "companions" another person, listening to that person's life story with an ear for the movement of the Holy, of the Divine.

HHN: *For many people spiritual direction is a new concept, and some people are uncomfortable with the word "director" because of what it might imply. Is it a problem for you?*

JSG: I would say that "director" really is a misnomer, because God is the Director and I am simply one who companions. There is a tradition of using the word "director", and I don't see that being changed, but truly God is the Director, and the spiritual director simply assists the seeker in uncovering and discovering the direction of God in that person's life. This enables the directee to see, claim, receive, own, and reverence God's voice, God's nudging, and God's acting, in such a way that it elicits a natural and genuine response.

Spiritual direction -- or mentoring, or companionship, or spiritual friendship -- has been part of the Christian tradition for centuries. It's part of the discipling model. People sought out Jesus because they saw that he was wiser, and they respected his walk with God. John Knox sought out Calvin in Geneva and walked with him. In monastic communities a novice might have the abbot as his/her spiritual director. These kinds of prayer relationships have existed down through the ages.

## **Distinctions Between Direction and Therapy**

HHN: *Can you say something about the relationship between spiritual direction and pastoral counseling or psychotherapy? Are they the same thing?*

JSG: If you were to be looking through two one-way mirrors and on your left was a spiritual direction session and on your right was a pastoral counseling or psychiatric session, they may look quite similar, but actually there are important differences.

In the spiritual direction session there would be a candle or some other non-verbal symbol representing the Holy. It may be an open Bible, a plant, a cross, or maybe some water -- something that is understood to represent the Holy.

Spiritual direction, unlike pastoral counseling, always happens in the context of prayer and spiritual intimacy. This is where intimate engagement happens. Whereas in psychotherapy the clinical distance is crucial to bring about objectivity and healing, in spiritual direction discernment is based upon the intimate engagement of two people walking into the sanctuary of God.

Another difference is that people usually enter pastoral counseling, because something is wrong in their life, whether it is an area of shame, or guilt, or abuse, or addiction, or poor self-image. They're coming because something is wrong and they want it to be made right.

HHN: *So they're in some sort of crisis . . .*

JSG: Yes. I really believe a crisis is what initially gets a person into therapy. It may not, however, be what keeps the person in the therapy, but it often is the initial threshold crossing. Spiritual direction deals with the assumption that the person is already whole, but hasn't yet fully embraced this truth for themselves.

Another important assumption of spiritual direction is that it is not for everyone, because it presumes some degree of psychological health in one's life. . .

. . . We're really listening for the stream beneath the stream of the person's life, . . . for those moments of encounter with the Holy. A classic question is "Where is God in the midst of this experience. . .?" "Directors do not create relationships between God and their directees, they simply foster these relationships so that they may deepen and grow. . ." (William A. Barry and William J. Connolly, *The Practice of Spiritual Direction*. New York: Seabury, 1981.)

## **Hearing the Inner Call**

HHN: *What will impel someone to seek out spiritual direction then? Assuming that the person who is coming to explore this for the first time is not in crisis, is there something else that usually will draw them to this?*

JSG: . . . a yearning for God -- to understand meaning in their life; to gain a sense of discernment; to understand where they are going and how to live their life more fully.

HHN: *So there might be some hunger or sense of something missing, but the real motivation is being drawn toward the possibility of living a more abundant life, as John 10:10 puts it?*

JSG: Absolutely. I believe it really is a call . . . an inner longing and hunger for God -- which is confirmed outwardly when the person finds the right director. . .

## **Making the Connections**

HHN: *How does someone who feels this yearning --this inner call -- go about locating a spiritual director?*

JSG: Well, they might initially begin by approaching someone whose spiritual life they respect, and asking that person to walk with them. That person may not be "trained" in the discipline of direction, but the directee respects that person's walk with God. This experience will often lead to further reading, which will then lead people to finding out there is such a thing as a discipline of spiritual direction. In terms of resources to learn more about spiritual direction, a wonderful book is "Holy Listening" by Margaret Guenther.

For people seeking a more formal spiritual direction relationship with someone who has been trained in this discipline, they might then ask their pastor or their friends to recommend a director in their community. Spiritual Directors International (SDI) does not endorse or recommend any particular directors, but we do assist in helping a person . . . by giving him or her the name of one of our regional contacts who may know spiritual directors in their locale. The mission of SDI is to connect people with one another as an individual network of spiritual directors.

HHN: *What about monetary compensation for the work of directors?*

JSG: It is all over the map! In certain parts of the world, even the thought of charging a fee is anathema, because it is seen as a charism -- a spiritual gift. In this country (U.S.A.), where it is someone's livelihood . . . the normal range is between \$25-\$45 per session. This is simply saying "I'm taking this seriously." In the USA to take something seriously, we usually put a monetary value on it. . .

## **Training of Spiritual Directors**

HHN: *Is there any kind of credential or specific training that you would look for in a spiritual director?*

JSG: I don't think you can be trained to be a spiritual director. First, you must have the gift, the charism -- the gift then can be fine-tuned by training. I think this is a really key distinction.

There are about 350 training centers worldwide to train spiritual directors, that we are aware of, but there is no certifying body as of yet. SDI may do that in the future. . .

HHN: *So you would look for someone who had gotten some kind of formal training in spiritual direction?*

JSG: It would be a caution for me if a person hadn't been trained. And if a person was not in direction him or herself, I definitely would not go to him or her.

HHN: *Does it matter if the director is a member of your own faith tradition or denomination?*

JSG: . . .I don't think that the director needs to be a member of your own faith tradition or denomination, because if a person is truly listening for the movement of God, they are listening beneath all the externals. . .

### **What to Expect**

HHN: *What might a directee expect?*

JSG: . . . A one-hour session per month which focuses on listening to and noticing what the movement has been in a person's life.

### **Reaping the Harvest**

HHN: *One last question. What kinds of benefits or fruit could someone expect from ongoing work with a spiritual director?*

JSG: A sense of inner peace and inner calm, a sense of direction in their life, and discernment. And the fruit would be actually living in and embracing.

# Excerpts from Spiritual Directors International: <http://www.sdiworld.org>

## What Is Spiritual Direction?

Spiritual direction is the process of accompanying people on a spiritual journey. Spiritual direction exists in a context that emphasizes growing closer to God (or the holy or a higher power).

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Spiritual direction explores a deeper relationship with the spiritual aspect of being human. Simply put, spiritual direction is helping people tell their sacred stories everyday. Spiritual direction has emerged in many contexts using language specific to particular cultural and spiritual traditions. Describing spiritual direction requires putting words to a process of fostering a transcendent experience that lies beyond all names and yet the experience longs to be articulated and made concrete in everyday living. It is easier to describe what spiritual direction does than what spiritual direction is. Spiritual direction helps us learn how to live in peace, with compassion, promoting justice, as humble servants of that which lies beyond all names. (*Liz Budd Ellmann, MDiv, Executive Director, Spiritual Directors International*)

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Spiritual direction is the contemplative practice of helping another person or group to awaken to the mystery called God in all of life, and to respond to that discovery in a growing relationship of freedom and commitment. (*James Keegan, SJ, Roman Catholic, USA, on behalf of the 2005 Coordinating Council of Spiritual Directors International*)

## What is Christian spiritual direction?

Most people would agree that spiritual direction means companionship with another person or group through which the Holy One shines with wisdom, encouragement and discernment. Some, however, expect this companionship to be of a professional nature, with a trained, supervised, and perhaps even certified spiritual director. Others see it as spontaneous and gifted, strongly resisting signs of professionalization.

Spiritual guidance can happen authentically in a vast variety of forms. The many forms can be divided into two major groups: Formal spiritual direction and informal spiritual companionship. Formal spiritual direction includes relationships that are explicitly defined as spiritual direction with a clear separation of roles between director and directee. Meetings are usually scheduled in advance on a regular basis, and a directee normally has only one formal director.

Informal spiritual companionship is characterized by a lack of structure and role definition. These relationships are not considered exclusive, and most people have several such companionships. Meetings tend to be irregular and spontaneous. There is nearly always some atmosphere of mutuality, and each person retains his or her own locus of discernment. There is no notion of providing a service, and fees are out of the question. (*Gerald May, MD. Excerpted from Shalem News, Volume xxii, No. 1, Winter, 1998, "Varieties Of Spiritual Companionship"*)

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Spiritual direction is, in reality, nothing more than a way of leading us to see and obey the real Director — the Holy Spirit hidden in the depths of our soul. (*Thomas Merton, Trappist monk, USA*)

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We define Christian spiritual direction as help given by one Christian to another which enables that person to pay attention to God's personal communication to him or her, to respond to this personally communicating God, to grow in intimacy with this God, and to live out the consequences of the relationship. (*William A. Barry, SJ and William J. Connolly, SJ, Center for Religious Development, Cambridge, Massachusetts, USA*)

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Spiritual direction can mean different things to different people. Some people understand it to be the art of listening carried out in the context of a trusting relationship. It is when one person is trained to be a competent guide who then “companions” another person, listening to that person's life story with an ear for the movement of the Holy, of the Divine. (*Rev. Jeffrey S. Gaines, Presbyterian, USA*)

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Spiritual direction is the contemplative practice of accompanying (or joining with) a person or group as they awaken to the spiritual in everyday life, and it is the shared intentions and supports for the directee to have a deeper relationship with spirit through all phases of life.

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Spiritual direction is essentially companionship someone in his or her spiritual life. Other ways of describing spiritual direction include holy listening, spiritual friendship, sacred journeying. (*Janna Larson, Roman Catholic, USA*)

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

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Spiritual direction is the process of helping every believer realize her or his own soul freedom and to help everyone accept the responsibility of developing a relationship to God through Jesus Christ while in community. Some spiritual guidance practices that strengthen that relationship include spoken and extemporaneous prayer in formal and informal worship; participation in challenging learning communities; dialogue on scripture, faith practice, and mission; personal study and interpretation of scripture; silence, meditation and use of the labyrinth in some associated churches. (*Rev. Catherine Fransson, Seattle First Baptist Church, American Baptist*)

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Unitarian Universalists offering spiritual direction accompany other seekers from diverse traditions, offering our skills, our caring, and discoveries gained from our own spiritual practice and training. Our perspectives are open and accepting, and our resources are rich, deriving from all the world's faith traditions. (*Ann H. Deupree, Eno River Unitarian Universalist Fellowship*)

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Spiritual direction is *a contact whereby someone accepts someone else as a guide on (a part of) their spiritual way*. Someone seeks and accepts someone else as a guide on their own spiritual way and entrusts himself to his guiding authority. A sort of archetypal spiritual direction in the Christian tradition was practiced by the Desert Fathers (between 300 -600 AD). In the desert surviving as a human being and a faithful Christian was for most people only possible with a reliable guide. Spiritual guidance grew in a very natural way. Beginners looked for support from experienced fellow-travellers. They sought concrete advice. 'Speak a word to me.' They wanted clear directions so that they would not lose their way. (*Gideon van Dam, Dutch Protestant Church, Netherlands*)

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Presbyterian spiritual direction requires a scriptural foundation and theological familiarity in our case with the Reformed faith and tradition, that's our lens. But direction is primarily interested in our universal spiritual experience and that necessitates the capacity and willingness to notice God through many lenses. Direction is not about telling people what to believe or how to act but working with the Spirit to discover, surface, name for themselves, and engage in what God is doing. (*Rev. Kenton Smith, Presbyterian, USA*)

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There are varied historical streams of influence on spiritual direction in the Anglican tradition. First there is the recognition that parish clergy are entrusted with the "cure of souls" or pastoral care. Secondly, there is the practice of sacramental confession. Thirdly, Ignatian spirituality has shaped the practice of many Anglicans over the years. Today, the majority of directors are probably women. The marks of a director are love, kindness and a real compassion. The language used is one of healing and growth rather than that of the law court with its judgment, condemnation, and punishment. The pastoral roots of the Anglican tradition mean that its practitioners are counsellors, confessors, and physicians of the soul, not judges. There is warmth and a lightness of touch. (*Canon Peter W. Ball, UK*)

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Spiritual direction in the Anglican Tradition is somewhat like the Anglican Church itself — a combination of many paths which have been handed down over the centuries. Traditionally the "Anglo Catholic" segment of the Anglican Church has always had a form of spiritual direction. There are still some directors from that old tradition which held that the director was also one's confessor. Just as direction is becoming more sought out in other traditions, we too are experiencing more people looking for directors and so now there are both Evangelical and "Anglo Catholic" seekers. Spiritual directors here in Ontario are trained in Franciscan, Benedictine, and Ignatian traditions, and the Anglican way is to combine these traditions and others as it seems necessary for a directee's needs. Certainly directors in the Anglican Church are aware of a special attachment on the part of some Anglican directees to the Prayer Book and the spirituality of the daily offices. (*Dana Fisher, Professor at Trinity College, Toronto, Ontario, Canada*)

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Spiritual guidance is being present in the moment, seeing and honoring the sacred mystery of the soul of another. It is witnessing this mystery and reflecting it back in word, prayer, thought, presence, and action. Spiritual guidance is modeling a deep relationship with the Divine and standing in faith and love with the other as that relationship unfolds. Spiritual guidance is a journey of deep healing and an affirmation of Holiness (wholeness), the Sacred, and the Mystery of all of life. (*Carol A. Fournier, MS, NCC, Interfaith Spiritual Director/Guide, Silver Dove Institute, Williston, Vermont, USA*)

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Traditionally Lutheran spiritual direction is concentrated on sin. Luther said faith alone can free us from sin. So what people are looking for is salvation which to most means the experience of bliss. Consequently the spiritual director's first task is to help the directee discern what is sin and what is not. The next task is to help the directee to realize that in spite of suffering peace is the sign of grace. Since the 1950s many retreat houses have been built, and lay people as well as priests direct there. Lay people can also give the absolution of sins. There are no formal guidelines for spiritual direction and no guidelines for training. During the last two or three decades the Lutheran Church has been looking more and more towards the Roman Catholic Church for inspiration. Many of us have attended courses in spiritual direction in Roman Catholic institutions. (*Eva Basch-Kahre, psychoanalyst and spiritual director, Lutheran, Sweden*)

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Anglicans think of the entire spiritual tradition of the western church up to the 16th century as a common Christian inheritance, shared with Roman Catholics and with the churches which are heirs of the Reformation. Spiritual direction in the Anglican tradition seeks to balance the path of the individual in the context of community, in a way which honors and benefits from the inheritance of the whole church catholic, and in a way which tries to keep prayer and justice together. It is a

tradition which Anglicans are glad to share with members of other communities, in keeping with our commitment to the oikoumene, to the whole church in the whole world. (*Donald Grayston, recently retired vicar of St. Oswald's Anglican Church, Port Kells, Canada*)

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Spiritual direction is the facilitation of one's spiritual formation through a covenanted relationship with another, formalized in regular meetings for inquiry, conversation, and reflection around one's personal experience. The spiritual director is one who, by virtue of personal holiness and spiritual maturity, helps the directee to pay attention to the presence and work of God in her or his life. Within the Wesleyan/Methodist theological tradition of Christianity, holiness of heart and life is the goal with an interconnected system of spiritual direction for all as the means toward that end. The sharing of stories in small accountability groups or through public testimony, and the linking of personal devotional practices with service among the poor are emphasized as means of grace. (*Rev. Douglas Hardy, PhD, Church of the Nazarene, Kansas City, Missouri, USA*)

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Spiritual theology has to do with living the Christian life instead of thinking about it.... The counseling movement, even within the church, became heavily psychologized and became almost exclusively therapeutic, so what people were dealing with were problems. If you had a problem you went to a counselor. But spiritual direction in a sense doesn't begin with a problem. Spiritual direction deals much more out of health and an identity of Christian holiness, so I think it's an obvious response to the failure to transcend. (*Excerpted from a 1995 interview of Eugene H. Peterson, Evangelical, Professor of Spiritual Theology at Regent College in Vancouver, British Columbia, Canada*).

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The greatest teacher is silence. To come out of interior silence and to practice its radiance, its love, its concern for others, its submission to God's will, its trust in God even in tragic situations is the fruit of living from your inmost center, from the contemplative space within. The signs of coming from this space are a peace that is rarely upset by events, other people and our reactions to them, and a calm that is a stabilizing force in whatever environment you may be in. God gives us everything we need to be happy in the present moment, no matter what the evidence to the contrary may be. A good spiritual director helps us to sustain that trust. (*Father Thomas Keating, Summer 1997, Part II lecture notes*)

## Affordable, Low-cost, Sliding-Scale Counseling Services in East Bay

*Note: This particular info service offered is not given as endorsement by PSR but as a starting place to begin your search for a therapist, or counselor who meets your needs and desires.*

**BERKELEY**

## **Interfaith Counseling Center (formerly the Lloyd Center)**

[www.interfaithcounselingcenter.com](http://www.interfaithcounselingcenter.com)

Our fees are based on a sliding scale and we offer special low fees to students.

Contact: (Phone) 510-225-5595

E-mail: Susan Pohl, [susandpohl@mac.com](mailto:susandpohl@mac.com) or Becky Wright, [rebecwright@gmail.com](mailto:rebecwright@gmail.com)

Address: 2345 Channing Way, Berkeley CA 94704

## **Center for Creative Growth**

[www.creativegrowth.com](http://www.creativegrowth.com)

I would like to introduce our counseling center, the Center for Creative Growth, to you as a potential counseling and therapy resource for your students and staff. To support people in reaching out for help, we offer the first therapy session free and provide high-quality therapy at fees that fit people's finances.

We have been providing exceptional counseling services for over 25 years in North Berkeley, and with our current Training Program, we now have expanded weekday, Saturday, and evening hours available on a sliding-scale basis. Our interns provide therapy at fees ranging from **\$5-\$70** for individual sessions. We often serve as a referral resource for facilities such as yours, including being a long-time referral source of the counseling services department at Kaiser Permanente in Richmond.

Our therapists are able to support people in resolving a wide-range of personal, academic, relationship, and career issues. Our orientation incorporates an understanding of the core spiritual essence of every human being, and our therapists provide a safe place for people to explore and focus on their spiritual issues and concerns. In addition, we believe that every situation, every experience -- no matter now difficult, painful, or "stuck" it may be -- holds within it the opportunity for creative growth. Our therapists support each person in discovering their own truth.

In addition to individual counseling, we also offer therapy groups at our Center. Our therapy groups are facilitated by licensed MFT's with over 25 years experience. We offer a therapy group for men, mixed therapy groups for men and women, and a structured 20-week intensive group program that combines psycho-education and group therapy. The 20-Week Group Intensive Program focuses on resolving family of origin issues that impact self-esteem and relationships, and interfere with achieving personal, academic, or professional goals.

Thank you for considering us as a resource for the counseling needs of your students and staff. We appreciate your spreading the word to those who might benefit from our services.

*Sincerely,*

Linda E. Katz, Ph.D., MFT, Co-Director

The Center for Creative Growth - Counseling with Heart

Come visit our Web Site: [www.creativegrowth.com](http://www.creativegrowth.com)

**OAKLAND**

## **The Center for Holistic Counseling**

[http://www.jfku.edu/counseling\\_centers/locations/oakland/](http://www.jfku.edu/counseling_centers/locations/oakland/)

2501 Harrison Street (located at First Congregational Church UCC of Oakland), Oakland, CA 94612. Phone: (510) 444-3344. The Center for Holistic Counseling provides a safe setting where adults, children, adolescents and seniors can find inner strength and direction through personal counseling. Clients receive active support as they grow personally and spiritually from the pain and joy found in their everyday experiences and relationships. Since 1981, the center has provided comprehensive, confidential counseling services to the diverse ethnic and socioeconomic communities of the East Bay. Adults, children, couples and families can receive counseling for a wide variety of issues, including: *Life transitions,*

*Family conflicts and parenting, Relationship problems, Trauma, grief and loneliness, Spiritual crises, Anxiety, stress and depression, Incest and sexual abuse, Chronic pain and illness, Sexuality (all sexual orientations welcome).* We also offer low-fee therapy groups which focus on the following topics: *Women's and men's issues, Intimacy, Depression, Creativity.*

**Staff:** Advanced graduate students in counseling psychology programs at John F. Kennedy University's School of Holistic Studies provide counseling. These programs meet the educational requirements for the California Marriage and Family Therapist (MFT) license. All counselors work under the supervision of licensed, professional psychotherapists. Counselor trainees receive traditional clinical training specializing in either a transpersonal or somatic perspective. Their training prepares them to assist people with exploring their life challenges and seeing how these challenges relate to their thoughts, emotions, body, spirit and environment.

**Appointments:** Appointments are offered on weekdays, evenings and Saturdays. Staff members are pleased to discuss the services offered, but the center is unable to accommodate drop-ins. The center is wheelchair accessible. For further information or to schedule an appointment, please call 510.444.3344.

**Eligibility:** Referrals will be made to other agencies for individuals who are acutely suicidal, potentially violent, suffering from severe psychiatric illness, or actively abusing drugs or alcohol.

**Fees:** Affordable, sliding scale fees are available for individual and family clients; therapy group fees are \$10 per session.

### **The Psychology Clinic at UC Berkeley**

2205 Tolman Hall, University of California, Berkeley, CA 94720

Telephone: (510) 642-2055, Fax: (510) 643-1922

Open September through May

Monday - Friday, 9:00 am - 5:00 pm

Tuesday and Thursday evenings until 7:00 pm (by appointment)

Reserved parking available. Wheelchair accessible.

Laura B. Mason, Ph.D. Ann M. Kring, Ph.D.

Psychology Clinic Associate Director Psychology Clinic Director

Website: [http://psychology.berkeley.edu/graduate/cl\\_clinic.html](http://psychology.berkeley.edu/graduate/cl_clinic.html)

### Services

The Psychology Clinic provides a variety of services on a sliding-fee scale, including therapy for adults, children, families, and couples, psychological assessment, community consultation and preventive interventions. The Psychology Clinic also provides referrals to appropriate agencies.