

REGENT COLLEGE

**HOSPITABLE LISTENING:
LEARNING FROM AFRO-CANADIAN AND TAIWANESE-AMERICAN
SPIRITUAL DIRECTORS**

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1. Introduction

Much of the Western spiritual formation movement resurging in North America is rooted in European church history and praxis, primarily theologized and disseminated from a Eurocentric (male) perspective.¹ Adesanya argues that the curricula of spiritual direction and formation training centres, most of which “have very little ethnic, racial or cultural diversity,”² do not reflect the growing ethnic diversity within North American society. Most spiritual direction training programs do not intentionally incorporate non-western cultures’ values, perspectives, and practices. Spiritual direction has been “historically practiced most broadly by Roman Catholic priests and white Protestant women,” yet in recent years, more minority ethnic women have been writing about theology, spirituality, and spiritual direction.³ Thus, most spiritual direction training programs fail to address ways of contextualizing the practice of spiritual direction to reflect the needs, sensibilities, and values of various communities. Semantic and sociocultural barriers to availing of spiritual direction also exist across denominational and cultural lines.

This paper seeks to address the gap in literature and practice by exploring several features of Black and East Asian American⁴ experiences that impinge upon their understanding and practice of Christian spiritual direction. The key questions under consideration are: how do cultural values and different migratory experiences impact the practice of spiritual direction by Black and East Asian Americans? How might their distinctive perspectives inform spiritual direction training in North America? Through

¹ Personal experience of several prominent spiritual formational and spiritual direction programs has proven this to be the case, even when the focus has been on training cross-cultural workers.

² Adesanya, “Introduction,” in *Kaleidoscope: Broadening the Palette in the Art of Spiritual Direction*, ed. Ineda Pearl Adesanya (New York: Church Publishing Incorporated, 2019), 8.

³ I. Pearl Adesanya, “Introduction,” 8.

⁴ For the purposes of this paper, references to Black American and East Asian American encompasses both Canada and the United States, unless otherwise specified. While there are differences between Canada and the United States, this paper considers broader themes common to the experience of living in North America. East Asian includes the experiences of Chinese, Taiwanese, Japanese and Korean spiritual directors, and spiritual writers. Black Americans are those with African heritage, many of whom reside in North America due to the legacy of slavery.

reviewing recent works by spiritual directors of colour and analyzing interview responses from two minority ethnic female spiritual directors (one Afro-Canadian and the other Taiwanese American), this paper will consider how the distinctive perspectives and postures of Black and East Asian Americans influence their practice of spiritual direction and Christian spirituality more broadly. I will briefly describe the methodology (§2), then define spiritual direction, identifying barriers to accessing it among Black and East Asian Americans (§3). Interview responses will be discussed alongside the literature, comparing Similarities (§4) and Differences (§5) in sociocultural values, migratory experience, and their impact on the practice of spiritual direction. The conclusion (§6) will summarize key findings and provide applications for spiritual direction training programs in North America.

2. Methodology

Stimulated by two seminal texts written by African American and Taiwanese-American spiritual directors Barbara Peacock and Cindy Lee, *Soul Care in African American Practice* and *Our Unforming: De-Westernizing Spiritual Formation*, respectively, I focused on interviewing minority spiritual directors of African and Asian descent to explore how their experiences resonated with or diverged from the literature.⁵ Given the limited scope of the paper, I interviewed two spiritual directors, a Taiwanese American woman (Christy) from the United States and a Black Canadian woman (Maria) living in Western Canada.⁶ The former is undergoing spiritual direction training in the United States, and the latter completed her training in Vancouver several years ago. I used semi-structured interviews to explore their spiritual heritage (at home and in church), interest in spiritual direction, postures towards spiritual direction, and awareness of personal and cultural values that informed their practice

⁵ See Barbara Peacock, *Soul Care in African American Practice* (Downers Grove, IL: IVP, 2020) and Cindy S. Lee, *Our Unforming: De-Westernizing Spiritual Formation* (Minneapolis, MN: Fortress Press, 2022).

⁶ I have used pseudonyms to protect the anonymity of the interviewees.

of spiritual direction. The interviews were recorded and transcribed, then analyzed thematically. By exploring both Black and East Asian experiences in the literature and the interviews, the analysis identified commonalities and particularities within and across minority ethnic groups.

3. What is Spiritual Direction?

Spiritual direction is the practice of listening for the Spirit's work in another believer's (the directee's)⁷ life to enable them to experience union with God. Direction has been a feature of Christian spirituality in its current form since the time of the Desert Fathers and Mothers, who were gifted in discernment and listening to the Holy Spirit.⁸ The early monks "believed that it was the task of the spiritual director to guide, further, and sustain the process of becoming a person according to God's image of that person."⁹ Similarly, contemporary spiritual direction draws upon terms like holy listening¹⁰ or soul hospitality¹¹ to describe what a director offers a directee. Many spiritual directors also bear witness to God's image in the directee, recognizing that they are "beloved children of God."¹² However, each director creates and structures a hospitable listening environment differently; they may incorporate spiritual practices (e.g., *lectio divina*, the examen, contemplative prayer), engage the directee's spiritual autobiography, ask questions, or sit in silence together, attending to the Holy Spirit. In Christian spiritual direction, the Holy Spirit is the third triad member, leading

⁷ Those who meet with a spiritual director are referred to as "directees."

⁸ Scriptural examples (e.g. Jesus and the disciples, Paul and Timothy) foreshadow the emergence of spiritual direction as practice distinct from mentorship and discipleship. See MaryKate Morse, "What is Spiritual Direction?" Portland Seminary, accessed Dec. 1, 2023, <https://www.georgefox.edu/seminary/articles/spiritual-direction.html>

⁹ Michael Plattig and Regina Baeumer, "The Desert Fathers and Spiritual Direction," *Phronema* 13 (January 1, 1998): 27.

¹⁰ See, for example, Margaret Guenther, *Holy Listening: The Art of Spiritual Direction* (Cambridge, Mass: Cowley Publications, 1992).

¹¹ David G. Benner, *Sacred Companions: The Gift of Spiritual Friendship & Direction* (Downers Grove, IL: InterVarsity Press, 2002), 48.

¹² Henri Nouwen, *Life of the Beloved: Spiritual Living in a Secular World* (New York: Crossroad, 2002), 79.

and guiding both director and directee to notice God’s presence and work in the directee’s life.

3.1 How do Black and East Asian Americans perceive Spiritual Direction?

Spiritual direction is growing in popularity among white evangelicals, but Black American spiritual directors have observed resistance to the discipline among African Americans.

Griffin argues that African Americans have historically been unfamiliar with, or suspicious of, spiritual direction; his congregants “reacted to the ministry of spiritual direction with ambivalence and distrust,”¹³ preferring to share their stories with ordained clergy.¹⁴

Considering semantic and conceptual barriers, Barbara Peacock suggests that “soul care” is the more familiar term, encompassing a rich legacy of prayer, spirituality, and accompaniment akin to spiritual direction.¹⁵ Titling her book *Soul Care in African American Practice*, she recognized that “there may be less of a barrier when referring to the discipline of spiritual direction as soul care.”¹⁶ Among East Asian American communities, there appears to be less resistance to the concept of “spiritual direction”; however, the challenge for East Asian Americans is giving themselves (or their pastor) permission to “invest time” for spiritual direction.¹⁷ Though the concept is understood, the formational impact of the practice is not yet fully appreciated.

Christy commented that people in her predominantly Taiwanese American church resonate with descriptions like “safe place for you to share about your life with God.”

¹³ Darrell Griffin, “The Healing Wisdom of Those Who Came Before,” *The Covenant Companion*, February 2010, 18, <https://covchurch.org/resource/companion-2010/>.

¹⁴ Attitudes may vary depending on denomination, but further research is needed to clarify the preference for clergy-exclusive spiritual guidance.

¹⁵ As Peacock highlights, the Desert Fathers were African; contemplative spirituality has African origins. See Barbara Peacock, *Soul Care in African American Practice* (Downers Grove, IL: IVP, 2020), 19.

¹⁶ Barbara Peacock, *Soul Care in African American Practice*, 72.

¹⁷ Timothy Tseng et al, “Asian American Religious Leadership Today: A Preliminary Inquiry,” Pulpit and Pew Research. Duke Divinity School. Durham, N.C., 2005, 38. https://timtsengdotnet.files.wordpress.com/2017/11/asian-american-religious-leadership-today_apipulpitpewreport.pdf.

However, she noted that it is uncommon for them to talk to another person about their problems or the things on their hearts, so (repeated) invitations to engage in formational activities are essential. Unfamiliarity, time constraints, and semantic dissonance can deter an individual from seeking spiritual direction, regardless of ethnic background. Still, for minorities, these barriers may be heightened by a lack of intercultural awareness and its role in fostering interethnic hospitality. Such issues require careful pondering, especially by those instructing and training spiritual directors. The Spiritual Directors of Color Network has published two books discussing experiences of offering spiritual direction; many contributors are women.¹⁸ In *Holy Listening*, Margaret Guenther identifies women's particular adeptness as spiritual directors because they have experienced being listeners, outsiders, and nurturers.¹⁹ Black and East Asian American women's experiences as outsiders and listeners are likely more pronounced than those of white women. Indeed, Kat Armas suggests that "marginalized women are often the most underrepresented in our society, their voices often ignored."²⁰

Nonetheless, women of colour are increasingly writing and publishing from their particular perspectives as they practice spiritual direction and listen to the experiences of marginalized directees. White normativity in spiritual direction training and curricula excludes the distinctive perspectives and contributions of the Majority World to Christian spirituality, past and present. Overlooking ethnic diversity also affects how spiritual directors engage with directees amid co-cultural differences.²¹ Presenting a Euro-American perspective

¹⁸ See Ineda Pearl Adesanya, *Kaleidoscope: Broadening the Palette in the Art of Spiritual Direction* (New York: Church Publishing, 2019).

¹⁹ Guenther, *Holy Listening*, 60-73.

²⁰ Kat Armas, *Abuelita Faith: What Women on the Margins Teach Us About Wisdom, Persistence and Strength* (Grand Rapids, MI: Brazos Press, 2021), 10.

²¹ Molina and Haney identify layers of difference between director and directee, with ethnicity being one of many co-cultures that influence how we see the world (e.g. socioeconomic, age, profession, etc.). Cleo Molina and Hutch Haney, "Using the Concept of 'Co-Cultures' in Supervision," in *Supervision of Spiritual Directors*, ed. Mary Rose Bumpus and Rebecca Bradburn Langer (Harrisburg: Morehouse, 2005), 151.

as normative is a form of silencing that, when present in training curricula, causes ethnic minorities to ask if their experience is welcomed, legitimate and valued. Ironically, though the tenets of spiritual direction are attentiveness, hospitality, and listening, existing training programs need to be more attentive to diverse voices and experiences. In response to this need, Barbara Peacock developed the Peacock Soul Care Institute to train spiritual directors in spiritual practices and intercultural awareness (personal communication). David Wu also developed Mosaic Formation to provide spiritual formation resources and intercultural agility training to under-reached communities (personal communication).

4. Similarities: Communal Orientations and Values

In *Our Unforming*, Cindy Lee identifies distinctive orientations (or postures) shared by non-Western minorities that contrast with the values and perspectives of the dominant culture.²²

In §4.1 and 4.2, the impact of a collectivist orientation on the practices of hospitality and listening will be considered by drawing upon the literature and interview responses.²³

4.1 Hospitality

Lee describes hospitality as “a posture of openness,” where a host is willing to share vulnerably, encouraging openness in others.²⁴ Community and interdependence underpin hospitality: recognizing that we need one another to survive. Barbara Peacock’s assertion that soul hospitality and spiritual direction began for African Americans onboard the slave ships of the Middle Passage reveals an interdependence that most postmodern Western readers struggle to conceive. As they suffered inhumanity, illness, and sorrow, the captives only had

²² See Lee, *Our Unforming*, vii-viii.

²³ Lee, *Our Unforming*, 12.

²⁴ Lee, *Our Unforming*, 103.

one another for comfort.²⁵ Enslaved Africans also wrote about the “communal comfort of shared sorrows” in the singing of Negro Spirituals.²⁶ During the Civil Rights Movement, many Black Americans demonstrated hospitable spirituality through external witness and social action on behalf of the community at significant personal risk.²⁷ Maria described how communal hospitality was a key feature of her childhood, as her mother “created her own [hospitality] hub,” inviting the lonely to come for meals and be part of their family.

East Asian Americans have been influenced by Confucian beliefs, which prioritize familial relationships and harmony.²⁸ Reciprocal hospitality cultivates community ties in daily life, embodied through sharing food and space.²⁹ Lee suggests that the Western church needs to learn from collectivist cultures how to practice hospitality as a “way of being” instead of seeing it as an event or practice.³⁰ Given the cultural significance and embodied nature of hospitality, East Asian Americans may innately create “a safe, open, free, friendly space”³¹ where time limits or specified goals do not infringe upon the priority of relationships.³² For Christy, contemplative spiritual practices and the experience of spiritual direction enabled her to “know God relationally,” which resonated with “the hospitality part” of her Taiwanese American culture. Her description of spiritual direction as “taking off your shoes, [entering] into holy space,” a practice observed in many Asian American homes,

²⁵ Peacock, *Soul Care*, 15. Given the current resistance to the practice of spiritual direction (see §3.1), further research is needed to understand the progression from communal spiritual attentiveness to clergy-dominated guidance.

²⁶ Robert Kelleman and Carole A. Edwards, *Beyond the Suffering: Embracing the Legacy of African American Soul Care and Spiritual Direction* (Grand Rapids, MI: Baker Books, 2007), 62.

²⁷ Rosetta E. Ross, *Witnessing and Testifying: Black Women, Religion, and Civil Rights*. Minneapolis: Fortress Press, 2003, 225.

²⁸ Kanghack Lee, “Christian Spiritual Direction for a Confucian Culture: A Korean Perspective,” *Reflective Practice: Formation and Supervision in Ministry* 28 (2009): 201.

²⁹ Lee, *Our Unforming*, 103.

³⁰ Lee, *Our Unforming*, 102.

³¹ To clarify, “free” in the sense of open and inviting – many spiritual directors are necessarily paid by directees.

³² Daeseop Daniel Yi, “Knowing the Guest Crossing Over and Coming Back” in *Kaleidoscope: Broadening the Palette in the Art of Spiritual Direction*, ed. I. Pearl Adesanya (New York: Church Publishing Incorporated, 2019), 35.

reflects her understanding of soul hospitality as “sacred... a set apart place” where people can be “home with the Lord who loves them.”

Given their instinctive capacity for and deeper understanding of the need for hospitality, interdependence, and communal relationships, spiritual directors with collectivist orientations may be more adept at offering soul hospitality to the lonely, marginalized or excluded, as well as to others with collectivist orientations. Bearing witness to ongoing suffering and injustice may be a critical practice for directors working with directees who experience continuing racial discrimination. Attentively drawing alongside directees and inviting them into a safe, familiar space where they can experience intimacy with God appears to be the core desire of both interviewees as they practice spiritual direction.

4.2 Listening

Listening is a lost art in the Western world, and our capacity to focus is being “stolen” by technological devices.³³ Listening and discerning the Spirit’s presence and work are the core skills of any spiritual director, firstly in their own lives and then in the lives of their directees.³⁴ Adesanya proposes that spiritual directors-in-training let go of “innate desires and tendencies to react, immediately respond, and fix” by first listening to themselves and their reactions.³⁵ However, postures towards listening are culturally informed. Lee’s explanation of transmitter and receiver cultural orientations demonstrates the stark difference in perception of who bears communicative responsibility in interactions. While East Asians (receiver cultures) are taught that it is their responsibility to understand and interpret a speaker’s meaning by attending to body language, emotion, and the unsaid, transmitter cultures place

³³ See Johann Hari, *Stolen Focus: Why You Can’t Pay Attention and How to Think Deeply Again* (New York, Random House, 2022).

³⁴ I. Pearl Adesanya, “Contemplative Listening,” in *Kaleidoscope: Broadening the Palette in the Art of Spiritual Direction*, ed. I. Pearl Adesanya (New York: Church Publishing Incorporated, 2019), 31.

³⁵ Adesanya, *Contemplative Listening*, 31.

the communicative responsibility on the speaker.³⁶ Perhaps naturally, receiver cultures are trained to listen and observe closely, while transmitters focus on speaking clearly and place less emphasis on listening well. Lee labels the capacity to listen and read nonverbal cues as the “Asian sixth sense.”³⁷ Black Americans also acknowledge that listening is “a matter of survival,” as they are trained to pay attention to white people’s bodies and their moods, agitations, and discomforts.³⁸ Failure to do so can endanger the lives of Black men in particular.

When asked how her ethnicity and culture influenced her way of being in the world, Christy noticed that she naturally adopted a posture of listening, staying silent, and “paying attention to the details” before speaking, particularly in contexts where she was a minority voice. She often wondered if her perspective was valued, even in her spiritual direction training program. However, she saw that her capacity to listen was helpful as she sat with directees: “The way that I listen and the way that I hold back and hold restraint and listen for the Holy Spirit and listen to the other person ... that comes more naturally for me.” She now channels her attunement to others into the wise and discerning presence she offers. Similarly, Maria’s experience of marginalization intensified her awareness of other voices: “I’ve really learned ... because of being on the margins ... every voice matters, and ... we really need to shift as communities ... so that we’re including the voices that are not heard and we’re making space for them.” Such awareness and inclusion demonstrate genuine soul hospitality and attentiveness to the image of God present in every human being. While attentive listening for these women may be a hypervigilant symptom of generational trauma,³⁹ through Christ’s healing, their capacities to listen are being redeemed and transformed. Through firsthand

³⁶ Lee, *Our Unforming*, 78.

³⁷ Lee, *Our Unforming*, 78.

³⁸ Willie James Jennings, *After Whiteness: An Education in Belonging* (Grand Rapids: William B. Eerdmans Publishing Company, 2020), 12.

³⁹ Barbara Peacock suggested this practice goes back to the days when they had “to do everything that the slave master said” (personal communication).

experience of spiritual direction, Christy and Maria were heard and seen, which enabled them to recover perspectives and parts of themselves that had been silenced in overt and covert ways. Given the impact of spiritual direction upon their lives and the lives of those they admired, they sought to offer the same hospitality and attentive listening to others so they might also experience God's welcome.

5. Differences: Migratory Histories

Though Black and East Asian Americans share collectivist orientations and the experience of learning to listen to the dominant culture, they differ in their sociocultural and historical experiences, primarily due to variations in their migration journeys and experiences in North America. The East Asian American experience of dislocation and achievement-orientation caused by economic migration contrasts with the disinheritance of enslavement and enforced migration, creating distinctive legacies which raise profound spiritual questions of identity and belonging.

5.1 The Disinherited: At Home in God

When asked about the impact of colonialism on her family, Maria reflected on a common question she heard growing up in Ottawa, "Where are you really from?" She acknowledged that her mother's family were descendants of enslaved people in the United States who had moved to Canada in 1812, but they did not know where they had come from in Africa. Many Black Americans who are descendants of slavery do not know where they are "from"; as Maria says, "the African part was wiped out ... we don't have much of our history ... we don't have the land." Establishing a firm sense of belonging, place, and identity when one's familial history is unknown is a pervasive challenge for Black Americans. In *Jesus and the Disinherited*, Howard Thurman addresses African Americans in the Jim Crow era, standing

“at a moment in human history, with their backs against the wall.”⁴⁰ He argues, “The awareness of being a child of God tends to stabilize the ego and results in a new courage, fearlessness, and power.”⁴¹ He believed being grounded in Christian identity was essential for survival and well-being amid the adversity and oppression African Americans were facing.

Interestingly, Maria describes how God worked in her life to overcome the pain of racism and marginalization in her childhood: “I went missing, and part of my healing journey is ... I feel like God has been drawing me out.” Through attending spiritual direction herself, she began to experience healing and wholeness as a child of God, and she then wanted others on the margins to experience it, too. She recognized how Negro spirituals reinforced true identity as African Americans repeated simple truths: “You had people who were being physically traumatized and who had voices saying all sorts of negative things about them all of the time and ... had to fight against an inner dialogue in their minds.” Similarly, a routine practice of spiritual direction often involves the directee being reminded, repeatedly, from month to month, who they truly are in Christ aside from the false self they project to the world around them. Like the Negro spirituals, spiritual direction can be spiritually sustaining to those who are resisting oppression – whether racial, sociocultural, or relational. Maria recognized that seeing a spiritual director, alongside other spiritual practices, sustained her ministry and enabled her to rest in God despite facing ongoing injustice.

5.2 The Dislocated: Striving to Achieve, Learning to Rest

Many Asian American immigrants inherit a Confucian achievement-oriented culture from previous generations. Christy alluded to this reality and the resulting anxiety and depression she suffered in her teens and twenties. East Asian Americans have been seen as the “model

⁴⁰ Thurman, Howard. *Jesus and the Disinherited* (Boston, MA: Beacon Press, 1996), 11.

⁴¹ Thurman, *Jesus*, 50.

minority” because they are perceived to be quiet, hardworking and typically successful.⁴² However, first-generation migrants do not always experience success, intensifying the pressure on the second generation “to succeed academically and economically.”⁴³ When Confucian culture meets Western spiritual formation, it can encourage an achievement-orientation in the spiritual life that “values progress, production and perfection.”⁴⁴ Thus, East Asian Americans are susceptible to activist, performance-oriented Christian spirituality.⁴⁵

The pressure to achieve has led many East Asian Americans to see God as “a taskmaster ... with thin relationships and a thick rule book.”⁴⁶ While an exacting view of God is not an exclusive risk for Asian Americans, its effect when coupled with Confucian influences, is to create a sense of unease and disconnection from God as a loving Father. Given these cultural pressures and predispositions, Chan suggests that East Asian Americans engage in contemplative prayer practices, forgiveness, lament, and caring for their mental health.⁴⁷ Engaging in the contemplative practice of group spiritual direction enabled Christy to practise a spirituality rooted in God’s unconditional agape love. Stirred by a growing sense of freedom and joy, Christy wanted to support other women from her community who were “stuck in this ‘I need to do ... to be worthy’” mentality, which led her to train as a spiritual director. Realizing one’s true identity as a beloved child of God outside of performance and success is a transformative path for many East Asian American believers,⁴⁸ though achievement-oriented, self-sufficient spirituality is not exclusively an Asian American problem.⁴⁹

⁴² Sabrina S. Chan, “Resisting Our Racialization,” in *Learning Our Names: Asian American Christians on Identity, Relationships, and Vocation*, ed. Sabrina S. Chan et al. (Downers Grove, IL: IVP 2022), 45.

⁴³ Antony William Alumkal, *Asian American Evangelical Churches: Race, Ethnicity, and Assimilation in the Second Generation*. (New York: LFB Scholarly Publishing, 2003), 127.

⁴⁴ Lee, *Our Unforming*, 18.

⁴⁵ Chan, “Resisting Our Racialization,” 50.

⁴⁶ Chan, “Resisting Our Racialization,” 51.

⁴⁷ Chan, “Resisting Our Racialization,” 60-65.

⁴⁸ See, for example, Ken Shigematsu, *Now I Become Myself* (Grand Rapids, MI: Zondervan, 2023).

⁴⁹ See Jennings, *After Whiteness*, 12 for further discussion of the pervasive impact of Western self-sufficiency upon theological education and Christian practice.

6. Conclusion

Hospitality and listening were core features of Jesus's ministry and the life of the early church, predominantly conducted in collectivist contexts. Though offering hospitality and listening well are essential skills for any spiritual director, how one practises these skills is not created in a vacuum – the rituals of hospitality differ from place to place, home to home, or culture to culture. The literature and interview data demonstrate that cultural values and migratory experiences affect how a spiritual director listens and welcomes directees: Christy and Maria recounted how they brought the particularities of their lives and personalities to bear on their practice, as formed by culture and experience and then refined and reformed by Christ's healing. Their stories demonstrate that God redeems harmful experiences, transforming wounding experiences (e.g. silencing, exclusion) into sensitivity to others (e.g. listening, welcoming).

Ironically, neither woman had considered at length the role of culture and ethnicity in her practice before our interview, perhaps because it was not discussed in the training process or because they were used to operating in and adjusting to predominantly White spaces. Hearing them identify their contributions and distinctive perspectives provided a compelling case for addressing cultural and ethnic values and experiences in spiritual direction training. Those with communal orientations who have experienced the redemption of their suffering are perhaps best placed to lead the way in modelling genuine hospitality and soulful listening in North America's distracted, individualistic context. By carefully considering and reassessing their perspectives and default postures, faculty demographics, and syllabi, North American spiritual direction programs would profoundly benefit from incorporating minority voices, like Peacock and Lee, into their training programs. Indeed, to ensure spiritual directors of all backgrounds can provide hospitality to people from all backgrounds, developing intercultural sensitivity should be considered a crucial learning outcome of any

training program in North America. Feeling at ease with a director is vital for directees to attend to God, themselves, and others with freedom and joy.

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