

# UPON REFLECTION . . .

## Books in Review

### *Hospitality, The Heart of Spiritual Direction*, by Leslie A. Hay

A Report by Sandra Broadus, MDIV, CSD

Leslie Hay explores the multi-dimensional practice of Hospitality, within the Spiritual Direction context.

- Using the Rule of St. Benedict and Scripture, she discovers a new paradigm for hospitality: sacred hospitality. She discovered a “new paradigm... a time-honored, scripturally based tradition that fundamentally means welcoming the mystical presence of God in each person and circumstance...” (p.1)

Hay gives the reader a brief but useful description of the Rule of St. Benedict, as recorded by St. Gregory the Great, Meisel and Mastro, and Terrence Kardong, as it applies to SD.

Hospitable Environment

Hospitable Approach

The Centrality of Christ

Receiving Guests: A Holistic Process

- Another Dimension of Hospitality (p.20) is found in the process of Lectio Devina, “just as the early Benedictine monks read aloud and ruminated over a scriptural passage, directees read aloud the text of their own lives, pause, reflect and are guided by the Spirit.” (p.25)
- Hay suggests that the SD relationship is interdependent, as quoted by Henry Nouwen in *Reaching Out: The Three Movements of the Spiritual Life* p. 66, “Fundamentally, as a director, acting as the host, I welcome directees (strangers) and provide hospitality in the form of “shelter” (space) and food” (nurturance), so that they can explore God’s presence in their lives. In turn, totally without expectation or design, it is a moment of “numinous reciprocity” when I, as director (now as guest), receive some new awareness for myself from the encounter with the directee, which parallels Abraham’s experience with the three strangers.” (p. 30).

Jesus as Host and Guest: The woman and the alabaster jar, The Last Supper, The Walk to Emmaus

- Hay suggests the following questions a director needs to ask as their directee knocks on the door (p.54):
  - Am I truly accepting?
  - Do I create an atmosphere that is warm and free of anxiety?
  - Is my heart a spacious womb for another to enter and discover more fully who he or she is?
  - Can I let each directee freely explore every avenue without imposing advice or judgement?
  - Do I possess the internal space, the emptiness, to listen without prejudice, worry, or expectation?
  - Can I receive each directee as a divine presence who reflects some aspect of God’s likeness and image?
  - Do I understand that each person is on a unique path and will be transformed in his or her own way, and therefore not according to some pre-set schedule, structure, process, or program?



## Tyndale Association of Spiritual Directors EMMAUS Newsletter

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“In the middle of their talk and questions, Jesus came up and walked along with them.” Luke 24:15 — *The Message*

### “The Road to Emmaus”

This picture is a copy of a painting done by Chinese artist He Qi.\* It illustrates the story from Luke 24. Two people are trying to make sense of their grief. They had pinned all their hopes on Jesus, but he had just been crucified. They are confused and shattered as they wander home to Emmaus, seven miles from Jerusalem. Suddenly (which is a wonderful ‘gospel’ word) Jesus is walking with them and wants in on the conversation. He asks the simultaneously innocent and loaded question: “What are you talking about?” They assume he is a stranger and that they are more informed, though sadly so, about what is really happening than he. The truth, however, is that Jesus is the one who knows and they are the strangers in God’s world. He comes to them and begins to shepherd them by his presence and his words.

Spiritual direction is about accompaniment, but not primarily about *our* accompanying a directee. While graced, that is secondary. *Jesus’* accompaniment is primary, but we are not redundant or irrelevant. Jesus’ accompaniment is not exclusive, but inclusive. Spiritual directors listen from within the space provided by Jesus’ invitation.

In the story, one of the two persons accompanied by Jesus is a man named Cleopas. In a recent tradition, the other person is his wife, the “Mary [the wife] of Clopas” spoken of in John 19:25. She was standing near the cross as Jesus died and is now returning home with her husband when they are graced by this most personal experience with the hidden-then-revealed Jesus.

\* Dr. He Qi (pronounced huh-chee) is currently artist-in-residence at Yale. He is working on a project to paint from Genesis 1 to Revelation 22. A future He Qi illustrated Bible in English, Spanish and Mandarin is the long-term goal of China’s most prolific Christian artist.

# TASD EXECUTIVE



**Sandra Broadus, Chair**—Sandra is a graduate of the University of Toronto and Tyndale Seminary, specializing in Psychology, Counselling and Spiritual Direction. She is a Certified Spiritual Director, heading up the Spiritual Direction Program at Tyndale Seminary. She has a private practice in Mississauga, offering spiritual direction and supervision. Spiritual direction is sacred hospitality, discerning God's presence and desire for the directee. Sandra lives with her husband of 20 years and 2 teenagers.

**Tom Bell, Administrative Officer**—Tom has an MBA from the University of Toronto and an MTS from Tyndale Seminary. He is a Certified Spiritual Director and a pastor. He has a private practice in Oakville, offering spiritual direction and supervision. Tom's practice is influenced by Ignatian spirituality, companioning people as they journey toward growing intimacy with, and understanding of, the love of God. Tom lives with his wife Leslee of 37 years. Tom has two adult sons.



**Eva Lau, Membership Officer**—Eva has bachelor and master degrees from the University of Toronto and is a graduate from Tyndale Seminary with an MDiv in Spiritual Formation. She has been offering spiritual direction since 2006 and has a private practice at Tyndale Seminary. She speaks Cantonese and has a good understanding of the Chinese culture.

**John Francis, Financial Officer**—John graduated from University of Toronto, has an MDiv from Tyndale Seminary (Spiritual Formation) and is currently studying Christian Spirituality at TST. He has a private spiritual direction practice in Burlington and is working toward CSD certification. John facilitates attentiveness to Love and openness to Grace, in faith and trustful surrender. He is married to Lois, and has 3 children.



**Sharon Bradimore, Program Officer**—Sharon is a graduate of Tyndale Seminary, presently taking further studies in spiritual direction at U of T and nearing completion as a Certified Spiritual Director. She has a private practice in Oshawa/Courtice. She practices contemplative listening for the heart of God as a vehicle for authentic transformation and Christian praxis. Sharon has been married over 35 years, has 3 married children, two single 20-somethings and several grandchildren.

**Dr. David Sherbino, Faculty Liaison Officer**—Dr. Sherbino has been a faculty member at Tyndale Seminary since 1987 and presently coordinates the Spiritual Formation program. He was ordained in the Presbyterian Church in Canada in 1976 and is the Senior Minister of Cornerstone Community Church in Kleinburg. He earned a Diploma in Spiritual Direction from Pecos Benedictine Abbey and is a certified Spiritual Director. His work on spiritual formation has been produced on several videos. Dr. Sherbino is involved in adjunct teaching at various theological schools.



# Sabbath in Daily Life Workshop

*"...to refresh your memory..." 2 Peter 1:13*

On a beautiful Saturday last year, over thirty (including many spiritual directors) gathered together at wonderful Nassagaweya Retreat near Guelph to participate in the *Sabbath in Daily Life* workshop led by Dr. Duncan Westwood. Duncan provided a welcome balance of teaching, practice, reflection and discussion alongside a fantastic presentation of centering prayer as a way to develop a Sabbath poise for daily life. Duncan brought, not only his expertise as a spiritual director and clinical director at International Health Management, but also his insights and understanding from over two decades of practicing centering prayer in his own daily walk with God.

This workshop was an excellent resource for spiritual directors to strengthen their knowledge, skill, and gift in centering upon the life of God within, thereby receiving his grace and presence and enabling for mission. Not only in our prayer and our daily life but even more in our own practice of spiritual direction, remaining centered and still, free from distractions, is crucial for our effectiveness in simultaneously listening to God and directee and discerning the movements of God. Duncan expressed his wish that all spiritual directors practiced centering prayer. He wrote, "Centering Prayer is a *method* of prayer, which prepares us to receive the gift of God's presence. ... It consists of responding to the Spirit of Christ by consenting to God's presence and action within."

Duncan grounded his theology of centering prayer in the greatest commandment – to love the LORD your God with all of our mind, heart, soul, and strength. The result is a holistic understanding involving our upward, inward and outward journeys, as well as our whole being. The fruit is that centering prayer brings "a cohesive sense of *balanced* rest through immersion in the Lord's environment of **love**." In centering prayer, one comes with a desire "to gently surrender one's whole being and be totally open to God's love," such that this prayer is both "a practice and relationship of surrender that deeply immerses our being in the Oneness of God's love."

Through all of the teaching, practice of silent prayer, reflection on our experience of silence and our views of God, those present enjoyed space to connect with God and each other as they were equipped a bit more for their journey.

—John Francis