School of Theology and Ministry

Seattle University 900 Broadway Seattle, WA 98122 Spring Quarter, 2006

STMM 560- Ministry in a Multicultural Context

Hunthausen Hall, Room 100 Credits: 3 Dates: Wednesdays, 1:30-4:20pm

Instructors

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TEXTS

Required Reading:

Bridges, Flora Wilson. *Resurrection Song: African-American Spirituality*. Maryknoll, NY: Orbis Books, 2001. Curtiss, Paul DeYoung, Michael O. Emerson, George Yancey and Karen Chai Kim, *United by Faith*. Oxford University Press, 2003.

Law, Eric. The Bush Was Blazing But Not Consumed. St. Louis, MO: Chalice Press, 1996.

Loewen, James W. Lies My Teacher Told Me. Touchstone, 1996

Phan, Peter and Diana Hayes. Many Faces, *One Church: Cultural Diversity and the American Catholic Experience*. Rowman and Littlefield Publishers, Inc., 2005. Read Introduction and Chapters One, Two and Six.

Coursepak available through Seattle University Reprographics.

Course Description

The course explores the dimensions of culture and the relationship between culture and ministry. Participants will identify their own cultural and co-cultural lenses, gain an understanding of power differences as they are expressed culturally, begin to explore communication differences, and enter a mini-cultural immersion. They will reflect on how culture impacts theology and spiritual expression. They will begin to develop a ministerial identity and practice that embraces cultural diversity within a ministerial context.

Prerequisite: STMM 553.

Course Objectives

- 1) Familiarize students with how cultural identity, including religious identity, is constituted;
- 2) Challenge students to identify their own social location, which may include deconstructing personal and cultural biases and assumptions (including religious and theological ones) with the hope of increasing empathy toward communities different than their own.
- 3) Develop the competencies of critical theological reflection.
- 4) Develop ability to incorporate power and social analysis in ministerial settings.

Course Requirements

Attendance and Class Participation- 30% of Grade.

The nature of the course makes it particularly important for students to attend each class session. Please note students reveal their progress through participation in mutual discussion and interaction. Students are required to demonstrate effective group skills by actively contributing to group discussions and using constructive peer feedback that includes honesty, challenge, deep listening, and mutual respect. Excellent participation also includes timely reading of the assigned texts and verbal contributions that reflect *critical* theological and cultural assessment as well as understanding of power dynamics. Students, will be invited to share symbols, art, music, etc. in an introduction exercise preceding each class session.

Written work- 40% of Grade.

- 1) By **April 3, 2006** sign-in to the Angel server to let us know you are able to use this course tool.
- 2) Due **no later than 9 am, April 18**. Using the Angel server, post a Reflection of no more than *two pages (500-850 words)* on your choice of one of these texts:
 - a. Phan, Peter- Many Faces One Church, OR
 - b. your choice of one article from the course reading pack, OR
 - c. Curtiss, Paul, et. alii. United in Faith.

See handout on "Practicing the Art of engaging a Written Voice" included in your coursepak.

- 3) Respond to one other posting by **April 25**. Try to build on the original writer's ideas. Try to further the discussion.
- 4) Due by **9 am, May 9**: Using the Angel server, post a Reflection of no more than *two pages (500-850 words)* on Loewen, *Lies My Teacher Told*. See handout on "Practicing the Art of engaging a Written Voice" included in your coursepak.
- 5) Respond to one other posting by **May 16**. Try to build on the original writer's ideas. Try to further the discussion.
- 6) We will be producing a full social analysis of each person's congregation throughout the quarter. The final copy is due no later than the last day of class. **1:30 pm, May 31, 2006**. The final compilation will include:
 - a. A copy of the "article of faith" embraced by your faith tradition (e.g., the creed); Demographic information concerning your home congregation or faith community and that of your denomination;
 - b. A five to seven page analysis of the relationship between the faith creedal statement and the demographics, the resistances against and recommendations for integrating the two more authentically. Guidelines for the social analysis are found in your coursepak.

Closing social distance-30% of Grade.

We will visit two liturgical settings that will immerse us in an African-American Presbyterian worship and an Hispanic Roman Catholic worship. Dr. Rodriguez and Dr. Callahan will attend Madrona with whomever can participate on **April 22**; and St. Mary's Catholic Church on **May 7**. All students are required to attend worship at these two sites either before or on these days.

Extra Credit: Closing social distance is an intentional commitment. The more you attempt to connect with at least one other person or group, the more success you will have in breaking barriers and overcoming internal resistances. You may choose a number of strategies to begin this lifelong practice of closing social distance.

Grading Criteria:

Class participation/Group skills. Students are graded on:

- 1) Use of effective communication skills in class
- 2) Punctual and complete attendance;
- 3) Active participation in the healthy development of the class includes talking in class about the course material; deep and empathic listening to others; displaying attitudes of mutual respect and openness to transformation.

Scholastic Performance. Students are graded on:

- 1) Demonstrated ability to think in a rigorously critical and theological manner about the course material:
- 2) Demonstrated ability to write (assigned papers- each paper will be returned with a rubric that assesses writing competence. Copies of the rubrics are found in the coursepak);
- 3) Demonstrated ability to speak (class discussions) in a way that shows they have increased multicultural awareness and sensitivity.
- 4) Demonstrated ability to assess demographic data in light of power assessment and faith statements.

Social Distance Performance. Students will be assessed on:

- 1.) Evidence of intentional work in the subject matter;
- 2.) Quality of demographic work and assessment of embodiment of creedal statements;
- **3.)** Demonstrated capacity to enter empathically into a different cultural context;

Course Assignments Chart		
Assignment	Syllabus page for Instructions	Due Date
Sign-In Angel	2	April 3, 2006
Engage a Text Reflection on Angel	9	April 18, 2006
Worship and dialogue at Madrona Church	2	April 23, 2006
Respond to one other person's posting	2	April 25, 2006
Worship and dialogue at St. Mary's church	2	May 7, 2006
Engage a Text Reflection (Loewen) on Angel	9	May 9, 2006
NO CLASS SESSION	4	May 10, 2006
Respond to one other person's posting on	2	May 16, 2006
Loewen		
Final Paper	2, & 6-8,	May 31, 2006

Course Schedule

Mar 29: Session One: Culture and Perception: What is Your Culture?

Review of Syllabus: Questions, suggestions, assignment of small group exercises

Coursepak article by Edree Allen Agbro concerning co-cultures.

Personal Introductions

Demonstration of Angel course system.

By **April 3, 2006** sign-in to Angel server

April 5: Session Two: Understanding culture and power

For this session you will have read:

Coursepak: All material before Laird article on Religions in the PNW

Curtiss, Emerson, Yancey and Kim (first three chapters)

Phan and Hayes, Chapter one (Stelzer)

April 12: Session Three: Beginning Social Analysis

Read Phan and Hayes, Chapter 6 (Phan's chapter)

Coursepak: "Religions of the Pacific Rim in the Pacific Northwest." Lance D. Laird;

Bring your denominational or congregational faith/ creedal statement and demographic data for your congregation .

April 18: no later than 9 am- Web posting on choice of Phan, Curtiss, or article due on Angel server. (See syllabus p. 2)

April 19: Session Four: African-American Spirituality

For this session you will have read:

Bridges, Resurrection Song.

Coursepak: James Cone article, Spirituality Justice Reprint, and Melzek article from Origins and Chapter Two from Phan and Hayes (the Hayes chapter).

On April 23, Dr. Callahan and Dr. Rodriguez will meet with class members to participate in the worship at Madrona Presbyterian Church. After the worship, we will meet with Dr. Bridges and elders from the congregation concerning African American spirituality. The worship begins at 10:45am. If you cannot make it to this service, please plan to attend a different Sunday celebration at this church prior to class five.

April 25: Respond to one other posting by 9am. (See Syllabus, p. 2)

April 26: Session Five: Mexican-American Culture: Our Lady of Guadalupe

Read Coursepak: articles by Dr. Rodriguez

May 3: Session 6: Hispanic culture/ demographics/ social analysis

Read: Lies Mv Teacher Told

On **May 7** we will participate in the Hispanic Mass at **St. Mary's Catholic Church** from noon until approximately 2pm. Dr. Rodriguez and Dr. Callahan will meet people at the church no later than 11:55am. If you cannot be present this day, please attend **before the May 17** class session.

May 9: Web posting on Loewen using Angel server. Post no later than 9am.

May 10: NO CLASS: We are substituting the two church visits for this class session.

May 16: Respond to one other posting on Loewen before 9am.

May 17: Session 7: Ethnocentrism to Ethnorelativism and White Privilege Read in their entirety:

Eric Law, Bush Burning Not Consumed

May 24 Session 8: Social Analysis

Bring to class: Creedal statements; demographics; preliminary drafts of social analysis

May 31: Session 9: Final class/ evaluation Final Papers Due by beginning of class

Theological Reflection that includes Social Analysis toward Pastoral Action

This process incorporates methods found in Peter Henriot's Pastoral Planning Cycle and Social Analysis, Patricia O'Connel Killen and John De Beer's method of theological reflection, and Jeffrey Mahan, Barbara Troxell and Carol Allen's ecumenical method of shared wisdom. The synthesis is created by Dr. Sharon Henderson Callahan and Dr. Jeanette Rodriguez.

The goal of Theological Reflection is to purposely consider "what light the history of Israel, the stories of Jesus, the tradition of the church, and our own experiences of the living God shed on the experience we are describing." (Mahan and others, p. 75). Killen and DeBeer state that "when we deliberately incorporate wisdom from our Christian heritage into the process of uncovering the meaning in our life experiences we are doing theological reflection." (46). They further define theological reflection as the "discipline of exploring our individual and corporate experience in conversation with the wisdom of a religious heritage. The conversation is a genuine dialogue that seeks to hear from our beliefs, actions, and perspectives, as well as from the tradition. It respects the integrity of both. Theological reflection, therefore, may confirm, challenge, clarify and expand how we understand our own experience and how we understand the religious tradition. The outcome is new truth and meaning for living." (51)

Killen and DeBeer name three standpoints from which people engage this process (47-51):

- 1.) <u>Certitude</u>: One thinks one already knows or can easily come to know what our lived experiences mean because one thinks one understands our religious heritage. This approach takes new experience and places them in pre-established religious interpretative frameworks. This approach doesn't allow for new insight, growth or action.
- 2.) <u>Self-Assurance:</u> On thinks one already knows or can easily come to know what our religious tradition/ heritage means because one thinks one understands our lived experience. One catches pieces from our religious heritage and puts them quickly into our life's pre-established interpretative framework. No room for newness in self-assurance.
- 3.) <u>Exploration:</u> Willingly re-experience all the dimensions of the situations on which we reflect. Open to possibility that our frameworks are in need of revisions. Dialogue between experience and tradition open to what dialogue reveals.

Short Form of Theological Reflection incorporating Social Analysis.

- 1.) Name the experience- your own first. Encounter your feelings. Pay attention to images that arise. (Anecdotal)
- 2.) Step back a bit from your experience and note its connection to the larger world's experience. This is the place in which you insert information and ask questions about systems- social analysis. (Analytical)
- 3.) Ask how God enters into this experience, both in your personal life and in the larger context that is informed by your analysis. (Theological Reflection)
- 4.) Choose an action that will respond authentically to the situation. (Action)

Detailed Questions in the Pastoral Planning process (Henriot) Theological Reflection using Social Analysis,

- 1.) Name the **experience-** your own first. Encounter your feelings. Pay attention to images that arise. (*Anecdotal*)
 - ♣ Identify your own experience of the issue. It may be related to racism, sexism, ablism, heterosexism, classism, ecumenical disregard or superiority.
 - Describe it; draw it; image it;
 - ♣ Name your feelings about the experience.
 - Name the central issue as you experience it- what emotional energy emerges. Avoid interpretive assumptions or judgments on the experience or your feelings.
- 2.) Step back a bit from your experience and note its connection to the larger world's experience. This is the place in which you insert information and ask questions about **systems** social analysis. (*Analytica*l)
 - History: What is the history of this situation? Key events that have made a difference? What was it like before this situation existed? How has the situation changed or not changed over time? What is causing me / us to notice this now?
 - Structures: What are the major structures that are influencing this situation?
 - Economic structures- how the society organizes its RESOURCES- pay, exchange, distribution, consumption, labor, technology, tax, interest, etc.
 - Political structures- How society organizes POWER- who makes the decisions? Who has the power? How is the power used- to support whom? What groups? Who's left out of power?
 - Social- how the society organizes RELATIONSHIPS outside political: gender, racial, ethnic, family, neighborhood, extended family, etc.
 - Cultural- how society organizes MEANING- religion, churches, customs, symbols and myths, lifestyles and "we've always done it this way!"; media;
 - Connections: What are the CONNECTIONS between the different structures?
 - ➡ <u>Values</u>: What are the major values that are operative? The moral norms, social emphases that are accepted or acceptable; (justice, security, competition, free enterprise, independence, community, etc.)
 - ♣ <u>Direction</u>: What is the future direction of this situation? What are the trends? The scenarios that are predictable in the next ten years?
 - ♣ <u>Conclusions</u>: What are the conclusions we can draw from the situation? What are the root causes? The important causes we are looking at? The implications of the data?

- 3.) Ask how God enters into this experience, both in your personal life and in the larger context that is informed by your analysis. (**Theological Reflection**)
 - Find or develop a common theme:
 - Use one or two questions comparing, contrasting, developing and extending responses to those questions
 - Correlate the development between the sources using the same one or two questions with each source in the conversation
 - ♣ Some questions behind classic doctrines:
 - Creation: fundamental news of and orientation to reality; earth, creation,
 - Sin: distortions and apparent or real wrongdoing, suffering
 - Judgment: crisis and conversion; moments when our view of reality and our way of being in the world are corrected
 - Salvation: those forces that set our individual and corporate lives on the path of life again; healing; reconciliation; forgiveness; grace
 - God: ultimacy, what is the ultimate power of the universe?
 - Eschatology: final fulfillment; what happens at the end of time? Our time?
 - Ecclesiology: concerned with human community
- 4.) Choose an **action** that will respond authentically to the situation. (Action)
 - ♣ Move from exploring and reflecting to judging and acting
 - ♣ Identify something concrete to act upon as a result of the process

This process takes time, thought, dialogue, research, and analysis. It can be undertaken as a result of a single person's experience, but is most often most effective in dialogue with others.

Resources:

Henriot, Peter and Joe Holland. *Social Analysis: Linking Faith with Justice*. Maryknoll, N.Y: Orbis, 1983.

Killen, Patricia O'Connoll and John DeBeer. *The Art of Theological Reflection*. New York: Crossroad, 1994.

Mahan, Jeffrey H. Barbara B. Troxell and Carol J. Allen. *Shared Wisdom. A Guide to Case Study Reflection in Ministry*. Nashville: Abingdon, 1993.

Practicing the Art of Engaging a Written Voice

Dr. Sharon Callahan and Dr. Jeanette Rodriguez With thanks to Dr. Cynthia Moe Lobeda

Reading a text is similar to dialoging with the person who wrote it. When you approach the text, listen to the social location of the author, try to understand the main arguments the author is making from the authors perspective, and dialogue with the author in such a way that you demonstrate you understand what the author is trying to communicate. This is a difficult task. As in listening to a person, one needs to attend carefully to an author's use of language, choice of examples, and identification of purpose. Sometimes, the reader responds emotionally to these, a person finds him or herself "reacting" by nodding, underlining "yes" agreements, or noting strong disagreements, or even feeling resistant to an author's style or major points. These cue the reader that something is happening during the reading. Attend to these emotional responses as you read. Look closely at the words, how you interpret them, how they challenge, affirm, correct, disagree with your own viewpoint before you encountered this text.

The following questions will help you read more closely. Please answer each question as you prepare your responses to the texts we have assigned in this class. Follow the order as it is given. This order will assist you in critically thinking about the text.

- 1. Describe the account of the text:
 - a. Who is the author's intended audience?
 - b. What is the author doing in the text? (persuading, narrating a story, explaining, etc.)
 - c. What is the central question asked or the central thesis argued by the author?
 - d. How does the author present or build the argument? (main points, evidence used to support points, etc.)
 - e. What is one key presupposition or assumption that undergirds the central argument or question? (This is something not EXPLICITLY stated by the author, but which the author assumes given the nature of the argument.)
- 2. Give a "sympathetic" account of the text:

Note the commendable aspects of the text- those you find as sound argument, valid conclusions, positive or useful contribution.

3. Give a "critical" account of the text:

Note the deficiencies in the argument, conclusions that might stretch a point, or that you may find faulty due to other information you know or can identify. Note lapses in logic, incorrect use of sources, or incorrect assumptions.

4. Approach the text "synthetically":

How does the material in this text interface with other readings for the course? With material presented in the class? With other material you've read or observed?

5. Approach the text "constructively":

What new knowledge do you construct around the text? What new questions does it raise? What action might you take as a result of the insights from this text? What are next steps in exploring the topic? Building new frameworks for understanding? What challenges and insights for your ministry can you draw from engaging this text?