

School of Theology and Ministry
Seattle University
Spring Quarter 2014

STMM 560 – Ministry in a Multicultural Context

FACULTY

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COURSE SCHEDULE

Session 1	Saturday	5 April 2014	8:30 am – 4:30 pm
Session 2	Sunday	6 April 2014	9:00 am – 4:00 pm
Session 3	Saturday	17 May 2014	8:30 am – 4:30 pm
Session 4	Sunday	18 May 2014	9:00 am – 4:00 pm

COURSE DESCRIPTION

This course explores the various dimensions of culture, particularly as they mutually engage with ministry. As adult teacher-learners, we will participate actively in a collaborative process and mini-cultural immersion to: (a) identify our own cultural and co-cultural lenses; (b) gain a critical understanding of power and privilege; (c) learn how to communicate interculturally; (d) reflect on how culture impacts our theological and spiritual expressions; and (e) develop a ministerial identity and practice that embrace diversity and promote inclusion.

Prerequisite: STMM 553 Pastoral Care Skills

COURSE OBJECTIVES

- To explore how cultural identities (including religious identities) are constituted.
- To claim one's social location, a process that may require deconstructing personal and cultural assumptions and biases (including theological and religious) in order to foster empathy toward communities different from one's own.
- To develop competencies in theological reflection for transformation, incorporating methods of power and social analysis in ministerial settings.
- To increase the ability to listen empathically—with compassion.

STM LEARNING OUTCOMES ADDRESSED

- Aptitude to be a responsive and discerning listener.
- Capacity to understand oneself as human, minister, and leader.
- Ability to engage in community with the larger social context, and to articulate and communicate the mission that guides the community.

Intersection of course objectives with STM Learning Outcomes

Course Objectives	Learning Outcome 1 <i>Listener</i>	Learning Outcome 2 <i>Self-Understanding</i>	Learning Outcome 3 <i>Engagement with Social Context</i>
Cultural Identities	X	X	
Social Location	X	X	
Theological Reflection		X	X
Power and Social Analysis	X	X	X
Empathic Listening	X	X	X

Teaching and Learning Assessment

Learning Outcome	Assignment
Listener	<ul style="list-style-type: none"> • Closing Social Distance • Plenary, dyad, and small group
Self Understanding	<ul style="list-style-type: none"> • Social Location and History of Multicultural Engagement • Theological Reflection • Closing Social Distance • Class participation • Critical Reflection
Engagement with Social Context	<ul style="list-style-type: none"> • Theological Reflection • Closing Social Distance

Some of the readings, lectures, assignments, and class activities may induce resistance in us. We are urged to record or journal instances of “resonance” and “dissonance,” as we engage in the course. Let us listen for what each author or voice intends to contribute, while “benchmarking” our own arguments with other perspectives with which we may not concur. We will provide opportunities to affirm, challenge, and transform these positions, searching for ways to address them purposefully so we can engage people in new ways, fostering the ability to dialogue mutually and with integrity.

REQUIRED BOOKS

- De Young, Curtiss Paul, Michael O. Emerson, George Yancey, and Karen Chai Kim. *United by Faith: The Multiracial Congregation as an Answer to the Problem of Race*. Oxford: Oxford University Press, 2003.
- Dudley, Carl S. and Nancy Ammerman. *Congregations in Transition: A Guide for Analyzing, Assessing, and Adapting in Changing Communities*. San Francisco: Jossey-Bass, 2002.
- Gardner, Howard. *Five Minds for the Future*. Cambridge: Harvard Business Review Press, 2009.
- Landsman, Julie. *A White Teacher Talks about Race*. Classroom Edition. Lanham, MD. Rowman and Littlefield, 2009.
- Law, Eric. *The Bush Was Blazing but not Consumed*. St Louis: Chalice Press, 1996.
- Loewen, James W. *Lies My Teacher Told Me: Everything Your American History Textbook Got Wrong*. New York: Touchstone-Simon and Schuster, 2007.

REQUIRED ARTICLES (Available on CANVAS)

- Bergant, Diane, Faustino M. Cruz, SM, Kathleen Dorsey-Bellow, Bernard Lee, SM, and Maureen O'Brien. *Theological Reflection for Transformation*. Chicago: Center for the Study of Religious Life, 2004.
- Cruz, Faustino M. "Locating Multiple Identities and Belonging in Relatedness: Toward Intercultural Leadership." In *C(H)AOS Theory: Reflections of Chief Academic Officers in Theological Education*, eds. Bruce Birch and Kathleen Billman, 208-220. Association of Theological Schools of the United States and Canada. Grand Rapids, MI/ Cambridge, UK: Eerdmans Publishing House, 2011.
- _____. "Immigrant Faith Communities as Interpreters: Educating for Participatory Action." *New Theology Review* 21:4 (November 2008): 27-37.
- _____. "Religion, Ethnicity, and Immigration in the United States: Engaging Critically with the U.S. Catholic Church's Response." *The Journal of Sophia Asian Studies* 26 (2008): 1-23. (Sophia University: Tokyo, Japan)
- _____. "Ministry for a Multicultural Church and Society." *Reflective Practice: Formation and Supervision in Ministry* vol. 27 (2007): 43-60.

OPTIONAL

- Aponte, Edwin David. *Santo!: Varieties of Latina/o Spirituality*. Maryknoll, NY: Orbis, 2012.
- Cruz, Faustino. "Catholic Multicultural Trends." In *Religious Leadership* (2013). Available online. BL626.38.R45 2013 EBOOK
- Lyght, Glory E. Dharmaraj, and Jacob S. Dharmaraj. *Many Faces One Church: A Manual for Cross-Racial and Cross-cultural Ministry*. Nashville: Abingdon Press, 2006.
- McIntosh, Peggy. "White Privilege and Male Privilege: A Personal Account of Coming to See Correspondences through Work in Women's Studies." In *Race, Class, and Gender: An Anthology*, 70-81. New York: Wadsworth Publishing, 1992. HN59.2.R32 1992
- _____. "White Privilege: Unpacking the Invisible Knapsack." In *Race, Class, and Gender: An Anthology*, 49-53. Margaret L. Andersen and Patricia Hill Collins, eds. New York: Wadsworth Publishing, 2013. HN 59.2 .R32 2013
- Phan, Peter and Diana Hayes. *Many Faces One Church: Cultural Diversity and the American Catholic Experience*. New York: Sheed and Ward, 2004.

COURSE REQUIREMENTS

Attendance and Class Participation (50%)

The curriculum (content, purpose, method, and environment) of this course makes it particularly important for participants to attend all class sessions. Participants demonstrate their teaching and learning progress through active engagement in collaborative activities that advance deep listening, mutual respect, nurturing empathy, and transformation of conflict. Effective participation demands completion of required reading assignments, which promote critical theological and cultural assessment of issues such as power and privilege, inclusion, and diversity. Participants will be invited to: share personal/cultural narratives, symbols, and artifacts; listen with empathy; and discover the transformative power of conflict.

Written Assignments (50%)

1. Social Location and Ecclesial Belonging: **due on April 5, 2014.** (10%)
 - Describe and **analyze** your social location and provide a brief history of your encounter with cultures other than your own (e.g., travel, global education, congregational and professional life, etc.): 2-3 pages, double spaced. Please insert page numbers.
 - Reflection on your ecclesial membership: analyze (a) how your congregation's creedal, principles, or mission statement impact you and your understanding of church; (b) how ecclesial membership has informed and formed your understanding of self, the world, and God; and (c) how ecclesial membership has transformed your relationship with persons or communities from diverse backgrounds: 3-5 pages, double spaced.

2. Critical Reflection: 5-7 pages double spaced, **due on May 17, 2014.** (10%)

Identify a key concept or idea from at least two (2) required readings that you find most interesting or intriguing. Discuss how the concept or idea has caught your imagination or attention.

 - In which section of the reading/s do you strongly agree or disagree with the author/s? Explain why.
 - What questions do you draw from the text/s? May be a point of clarification or an "I wonder statement."
 - Implications for the practice of ministerial leadership in a multicultural context
 - Conclude by articulating your vision of intercultural ministry, including the above authors as primary conversation partners.

3. Theological Reflection and Closing Social Distance: 10-12 pages, double spaced (email attachment by 5:00pm PST on **June 6, 2014**). Mechanics of this project will be discussed more fully in class. (30%)

Closing social distance is an intentional commitment. The more we attempt to connect with at least one other person or group, the more success we will have in breaking barriers and in overcoming internal resistance. We may choose a number of strategies to engage in this life-long practice toward compassion. For instance, we can attend a variety of liturgical or civic events, visit a museum, see a movie we would not ordinarily choose, talk to someone we might otherwise ignore, read a novel from a different perspective, or any number of **intentional** actions that will help us break assumptions and deepen our empathy.

- Write a critical reflection about (a) the impact these activities have on your opening to new contexts and developing your intercultural competence, and (b) how you are reframing/shifting your "assumptive set" and therefore your actions/behavior as a result of your work in this life-long area of growth.
- Apply the theory and method of critical theological reflection in *Theological Reflection for Transformation*—articulating your vision of transformative action (grounded in your closing social distance experience). Approaches presented in *Congregations in Transition* will also help you frame and integrate your paper more effectively.

Grading Criteria

- a) *Class participation and application of group skills.*
 - Use of effective communication skills in class
 - Punctual and complete attendance

- Active participation as teacher-learner according to learning style (for example: sharing insights on course materials; deep and empathic listening; and demonstration of values, attitudes, and behavior that evoke mutual respect and commitment to on-going transformation.
- b) *Scholastic performance: demonstrated ability*
 - to think in a rigorously critical and theological manner about the course material
 - to write academic papers and reflections
 - to speak in a way that shows movement toward deeper intercultural awareness, sensitivity, responsibility, and integration. For instance: use of “I” statements; openness to different points of view, narratives, and experiences; ability to move beyond personal assumptions and feelings; and capacity to enter conflict in order to negotiate alternative perspectives)
 - to see communities through various lenses or frames
 - to engage in theological reflection
- c) *Social distance performance*
 - Evidence of intentional work
 - Demonstrated capacity to cross borders and enter different cultural contexts
 - Effective application of congregational studies methodologies

TENTATIVE COURSE PLAN

Course content and delivery may be amended at the discretion of the instructor to address the teaching and learning needs of the group.

- Session 1** ***Ministry in a Multicultural Context: A Practical Theology***
5 April Required Reading:
- *The Bush was Blazing but not Consumed.* (Law)
 - *Five Minds for the Future.* (Gardner)
 - “Ministry for a Multicultural Church and Society.” (Cruz), pages 43-60.
 - “Immigrant Faith Communities as Interpreters: Educating for Participatory Action.” (Cruz), pages 27-37.
 - “Locating Multiple Identities and Belonging in Relatedness: Toward Intercultural Leadership.” (Cruz), pages 208-220.
 - “Religion, Ethnicity, and Immigration in the United States: Engaging Critically with the U.S. Catholic Church’s Response.” (Cruz), pages 1-23.
 - *Theological Reflection for Transformation* (Bergant et al).
- Session 2** ***Framing Multicultural Congregations***
6 April Required Reading:
- *Congregations in Transition* (Dudley et al)
 - *United by Faith* (De Young, Introduction to Epilogue)
- Session 3** ***Intercultural Leadership***
17 May Required Reading:
- *A White Teacher Talks about Race.* (Landsman)
- Session 4** ***Context as Text: Integration***
18 May Required Reading:
- *Lies My Teacher Told Me* (Loewen, Introduction to Chapter 13)

Course Assessment: ORID Method

1. What happened? [Objective]
2. Why did it happen? [Reflective]
3. What should have happened? [Interpretive]
4. How are you going to act—transformative action? [Decision]

ACADEMIC POLICIES

Attendance

Attendance is expected of students and faculty. Appropriate reduction in grade will be considered if students are absent or tardy to class sessions, online discussions, or class assignments.

Deadlines

Deadlines are extremely important and critical in completion of this course. The published deadlines must be adhered to. Failure to meet them will result in a reduction of the grade.

University Resources and Policies

Academic Resources

- Library and Learning Commons (<http://www.seattleu.edu/learningcommons/>)
(This includes: Learning Assistance Programs, Research [Library] Services, Writing Center, Math Lab)
- Academic Integrity Tutorial (*found on Angel and SU Online*)

Academic Policies on Registrar website (<https://www.seattleu.edu/registrar/academics/performance/>)

- Academic Integrity Policy
- Academic Grading Grievance Policy
- Professional Conduct Policy (*only for those professional programs to which it applies*)

Notice for students concerning Disabilities

If you have, or think you may have, a disability (including an 'invisible disability' such as a learning disability, a chronic health problem, or a mental health condition) that interferes with your performance as a student in this class, you are encouraged to arrange support services and/or accommodations through Disabilities Services staff located in Loyola 100, (206) 296-5740. Disability-based adjustments to course expectations can be arranged only through this process.