

School of Theology and Ministry

Seattle University

900 Broadway

Seattle, WA 98122

Winter Quarter 2012

STML 560 – Ministry in a Multicultural Context

FACULTY

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COURSE SCHEDULE

Session 1	Saturday	7 January 2012	9:00 am – 4:00 pm
Session 2	Sunday	8 January 2012	9:00 am – 4:00 pm
Session 3	Friday	10 February 2012	6:00 pm – 9:00 pm
Session 4	Saturday	11 February 2012	9:00 am – 4:00 pm
Session 5	Sunday	12 February 2012	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 interculturality; (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

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 self 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 • Congregational/Ministerial Frames • Theological Reflection • Closing Social Distance • Class participation • Critical Reflection
Engagement with Social Context	<ul style="list-style-type: none"> • Theological Reflection • Closing Social Distance • Congregational/Ministerial Frames

Some of the readings, lectures, and class exercises 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

Black, Kathy. *Culturally Conscious Worship*. St Louis: Chalice Press, 2000.

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.

Ebaugh, Helen Rose and Janet Saltzman Chafetz. *Religion and the New Immigrants: Continuities and Adaptations in Immigrant Congregations*. Walnut Creek, CA: Altamira Press, 2000.

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 Angel)

Ammerman, Nancy, Jackson W. Carroll, Carl Dudley, and William McKinney, eds. *Studying Congregations: A New Handbook*. Nashville: Abingdon Press, 1998. (pages 7-39: Introduction and Chapter 1, Theology in the Congregation—Discovering and Doing, by Robert Schreiter).

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 Kadi 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.

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.

COURSE REQUIREMENTS

Attendance and Class Participation (40%)

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 (60%)

1. Briefly describe 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 (due on January 7, 2012).
2. Reflection on your ecclesial membership, analyzing how your congregation's creedal, principles, or mission statement impact you and your understanding of church, how it has informed and formed your understanding of self, the world, and God, and how it has transformed your relationship with persons or communities from diverse backgrounds: 2-3 pages, double spaced (due on January 8, 2012)

3. Ministerial and Congregational Frames: see description below (due on January 21, 2012)
4. Critical Reflection: 3-5 pages double spaced (due on February 10, 2012)
Identify a key concept or idea from the reading/s 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 do you strongly agree or disagree with the author/s? Explain why.
 - What questions do you draw from the text? 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.
5. Theological Reflection: 7-10 pages, double spaced, revisit theory and method in *Theological Reflection for Transformation* (due on March 12, 2012).
6. Closing Social Distance: 3-5 pages, double spaced (due on March 12, 2012)

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 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 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.

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***

Required Reading:

- “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.
- Introduction and Chapter 1 (Studying Congregations, Ammerman et al)
- *Theological Reflection for Transformation*

Session 2 ***Framing Multicultural Congregations***

Required Reading:

- *Congregations in Transition*
- *Culturally Conscious Worship*

Session 3 ***Intercultural Leadership***

Required Reading:

- *Religion and the New Immigrants*
- *United by Faith* (Introduction to Chapter 5)
- “White Privilege and Male Privilege.” (McIntosh)

Written Assignment: Critical Reflection

Session 4 ***Intercultural Leadership***

Reading Assignments:

- *United by Faith* (Chapter 6 to Epilogue)
- *Lies My Teacher Told Me* (Introduction to Chapter 6)

Session 5 ***Context as Text: Integration***

Reading Assignments:

- *Lies My Teacher Told Me* (Chapter 7-13)

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]

MINISTERIAL AND CONGREGATIONAL FRAMES

Rationale:

- This assignment intends to promote greater awareness of the multiple social, cultural, and religious elements that have informed, formed, and transformed our membership and participation in church and society of many cultures.
- Grounded in the various backgrounds, locations, and positionalities we bring, this exercise enables us to appropriate some of the basic principles of framing organizations (congregational studies) in a multicultural context.

Process:

- Identify, describe, and reflect on 3-5 diverse parish or congregational contexts in which you have participated across your life span.
- Using the four frames or lenses presented by Ammerman et al in *Studying Congregations*, highlight the culture, ecology, process, and resource of these faith communities.

Guide Questions:

- What were some of the “best practices” that you have encountered? Include a reflection on the congregation’s task of inclusion.
- What did you learn about parish/congregational ministry and leadership?
- What were some of the intercultural experiences you gained? The readings for sessions 1 and 2 may help you recognize some of the critical incidents.
- What were some of the factors that hindered the faith community’s effectiveness and growth? Include statistical figures on factors that culturally impact the community, such as demographics, geographical location, age, family distribution, renters, homeowners, education, economic status, immigrant groups, business environment, and so forth.

Requirements:

- 7-10 pages.
- Typewritten, double spaced, and carefully edited.
- Due on **January 21, 2012**.
- Be prepared to share a brief oral summary of your written narrative on February 10, 2012.

ACADEMIC POLICIES

Academic Honesty

The School of Theology and Ministry strictly adheres to the Academic Policy concerning Academic Honesty as published in the Seattle University Student Handbook (see SU website)

Students with 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 course, you are encouraged to discuss your needs and arrange support services and/or accommodations through Disabilities Services staff in the Learning Center, Loyola 100 (Phone 206. 296. 5740)

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.