

OFFICE OF INTEGRATIVE AND FIELD-BASED EDUCATION
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Field Education Seminar: Part-Time Concurrent Internship II
FE 104
Spring 2020

Class Times:

Section I: Mondays 2:10 – 5:00 pm

Section II: Mondays 6:10– 9:00 pm

Teaching Team:

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GOALS OF INTEGRATIVE AND FIELD-BASED EDUCATION

The Integrative and Field-based Education (IFE) Program at Union aims to foster learning communities that model and teach students ways of *doing, being and thinking* that are integral to their vision of ministerial identity and practice. It cultivates ministerial imagination, which is about integrating knowledge, skill, moral integrity, religious traditions, and religious commitments in ministerial practice. It is integrative, embodied, and relational. This is at the heart of professional formation. As such, in partnership with teaching churches and agencies, the IFE Program provides learning communities that hone critical reflection on practice and theology, models for ministry, the examination of social issues related to ministry, and development of professional identity and skills. It models ways of *doing, being, and thinking*.

During field education, students will engage in “intentional, disciplined, and sustained cultivation of the imaginative capacity for engaging in complex and rich professional practice.” This imaginative capacity involves: a) knowing the Scriptures/sacred texts and tradition(s) deeply, and how to interpret them in contemporary life, b) developing “an accurate sense of what makes human beings tick,” c) possessing “a complex understanding of how congregations and other institutions actually work” and, d) having both “a clear awareness and an analytical understanding of the world.” Through the field-education process, students will learn to integrate these four practices with intentional spiritual/faith practices. Students will practice pastoral intelligence.¹

Field Education involves three apprenticeships: an intellectual or cognitive apprenticeship, a practical apprenticeship and an apprenticeship of formation. These apprenticeships involve different types of knowledge: intellectual and cognitive that a student obtains in classroom study, practical knowledge—skills learned by engaging in the actual activities of ministerial practice—and knowledge of oneself in the formation of one’s professional identity and ethics.² These three apprenticeships are integrated in field education through two experiences:

- Supervised work in a ministerial field site, and
- Facilitated work in a weekly integrative peer-group seminar.

Together, these experiences make up field-based learning. The learning that occurs is facilitated through intentional, sustained practices such as theological reflection, weekly supervision, a learning agreement, and contextual field site of the student's field site. It is through these practices that fieldwork becomes field education.

Course Learning Outcomes:

A student who satisfactorily complete this course will:

- Demonstrate ability to critically, ethically and theologically reflect on ministerial practice [M.Div. Learning Goals & Outcomes 3.2; 7.1; 7.2]³
- Demonstrate development in the areas of vocational discernment [5.1; 7.1]
- Demonstrate an ability to analyze and address contemporary ethical issues from Christian and interreligious perspectives. [3.3]
- Demonstrate development of a professional identity connected to the student’s abilities, aspirations, and faith tradition [7.1].
- Demonstrate a theologically and professionally informed model and style of ministry within particular ministerial contexts. [7.2]

¹ Dykstra, 2-3, 15; Craig Dykstra, “Pastoral and Ecclesial Imagination” in *For Life Abundant: Practical Theology, Theological Education and Christian Ministry*, Dorothy C. Bass and Craig Dykstra, eds. Grand Rapids: Eerdsman, 2008, pp.41-61.

² Charles R. Foster, et.al. *Educating Clergy: Teaching Practices and Pastoral Imagination*. San Francisco: Jossey-Bass, 2006, pp. 5-10.

³ Refer to the MDIV Handbook for a complete list of MDIV Learning Goals and Outcomes.

- Demonstrate interpersonal insight and an ability to listen actively, communicate effectively, and to interact with others with honesty, empathy, compassion, and respect. [8.1]
- Demonstrate an ability to work with persons of diverse backgrounds, to learn from differences, and to articulate one's own cultural and social perspectives with acknowledgment of their limitations. [3.1; 8.1]
- Fulfill the learning goals as agreed with the supervisors at the field site in the areas of arts of ministry and professional formation [9.1; 10.1]
- Integrate the knowledge of the classroom with work in the field and personal/professional development [7.1; 7.2]

The seminar will explore and cultivate ministerial practices that will form students for *agility, heartiness, and hardiness* for ministry. In the seminar, students will practice the skill of theological reflection towards a ministerial imagination and intelligence. In addition to the topics covered in the fall semester, this class will cover the following topics:

- Taking up authority
- Metaphor for ministry
- Reframing organization
- Organizational culture
- Professional and ministerial ethics
- Disability issues in ministry
- Caring for the aging population
- Field site analysis
- Intimate partner violence
- Child sexual abuse
- End-of-life care

Students are encouraged to discuss these topics with their supervisors during their theological reflection sessions.

EXPECTATIONS OF STUDENTS

By contractual agreement, students enrolled in FE 103-104 work in a field placement site, usually in the second year of the three-year Master of Divinity Program.

Students are required to work 360 hours for the academic year (12-15 hours per week), including a minimum one-hour period of theological reflection with the on-site supervisor each week.

Simultaneously, students participate in a weekly three-hour seminar at the Seminary for the duration of the two semesters. The seminar will have a didactic portion and peer group process portion. The weekly peer group provides opportunities for disciplined and sustained reflection on the events and experiences of the field site, as well as the development of ministerial identity, authority, and competency for ministry/service. By integrating the classroom learning and the practices of ministry in

the field, the seminar is designed to broaden and to deepen students' analytic perspectives in their field site context and their roles as professionals in that context.

Supervision:

In your field experience, you can expect supportive interaction with a person who is both acquainted with the context and is ministering there. Since supervision is teaching, this person will have an interest both in getting a particular job done and in nurturing your professional growth through reflection on these experiences so as to identify their meanings and significance for ministry formation. A one-on-one supervisory meeting should not be combined with a regular staff meeting or a meeting to follow up on projects or tasks. In supervision, the student is to reflect theologically with the supervisor on a variety of topics, e.g., critical incidents in the site, professional identity and formation, the practices of ministry and the dynamics of power relationships.

You can expect that a supervisor will:

- Provide one hour of a focused supervisory session of theological reflection each week;
- Help you to clarify your learning goals for the experience;
- Be a source of entrée and legitimation in the site;
- Function as an evaluator of your work in the site, offering both positive affirmation and constructive critique of your effectiveness and appropriateness in the context.

Your supervisor, along with your seminar leaders and your peer seminar colleagues are all partners with you in this educational process. It is to your advantage to make the most of your time in supervision.

Field Site Safety:

It is essential that you should not be and/or feel yourself at risk because of physical arrangements such as, for example, being alone in a building or having to travel alone late in the evening. Neither should you be subjected to any harassment, psychological and physical. It is important that in such circumstances, you honor your feelings of discomfort or fear. We take seriously the concerns that are raised to us and work with the field site personnel to address these concerns. If you feel threatened, first bring it to the attention of the supervisor, reporting it also to one of us. Be advised that we will enter into conversation with you and the site supervisor about your concerns. It is the intention of all the members of the Office of Integrative and Field-Based Education to take your concerns seriously and to do everything possible to alleviate them.

EVALUATION

Evaluation of the student will be based on three processes: in-class seminar portion with the teaching faculty, supervisor's evaluation and student self-evaluation. Substantial part of the content of the seminar is what students bring in to the classroom. Therefore, regular attendance and active participation are required. (No more than two excused absences during a semester are allowed without negatively affecting the grade.) Timely submission of assignments, contractual agreements, and self-evaluations, as well as in-class presentations and written work, are required for the successful completion of FE 103-104. In particular, due to the reflective nature of the class, students are asked to do weekly critical learning assessments (CLA), which are designed to their own learning and integration.

These weekly CLAs also give feedback to the teaching team that is incorporated in the curriculum planning each week.

The evaluation process for the fieldwork is as follows: At the end of each semester, both the student and the supervisor evaluate the student's work in light of the objectives set forth in the learning agreement. These evaluations are another opportunity for self-reflection. The mid-year evaluation (end of fall semester) is an opportunity to identify growth or areas for learning that has emerged. The final evaluation (end of spring semester) also serves as a measure of ministry preparation and identifies areas for future learning. The student and the supervisor will discuss and sign each other's evaluation. The completed evaluation forms will be kept on file in the Integrative and Field-based Education Office and may be shared with denominational advisors or committees with the student's permission.

The evaluation will include questions that refer to some of the following areas:

- General assessment of the student's performance.
- Arts of ministry developed in the placement, e.g., in the areas of preaching and/or worship, administration and program development, pastoral care and counseling, public ministry, community organizing and planning, religious education and denominational polity.
- Personal qualities related to ministry in the student's work performance, e.g., communication, interpersonal relations, motivation, feelings, clarity of purpose and/or conviction, commitment, spiritual depth, reliability, openness to growth and change.
- Evidence of the student's ability to work cooperatively, collegially, and supportively with staff and other people involved in the placement.

Field Education courses are graded like all other courses at Union Seminary (Credit with Distinction, Credit, Marginal Credit, and No Credit). A grade of No Credit is given only following a consultation of the Senior Director/ Associate Professor of Integrative and Field-based Education and the field supervisor.

FE 103-104 is a course that is taught over two consecutive semesters in an academic year; therefore, a student must work at a field site for the two semesters of this course. Should any problems or concerns occur in the field site, it is essential that you inform the Senior Director and/or the Teaching Fellows, immediately. In most cases, the Office of Integrative and Field-based Education can assist you in working through the issue. Please note: If you resign from your field site prior to the end of the academic year, no field-education credit will be granted for that year. You must register for FE 103-104 again in the following academic year in order to meet this requirement. It is also important to note: no supervisor or student may unilaterally terminate a field site. In the case of a problem in the field site, the Senior Director will mediate the conflict. If termination is in question, all of the parties will meet to discuss the issue and determine the best course of action. The Senior Director will decide the issue of academic credit on a case-by-case basis.

DISABILITIES ACCOMMODATIONS

The Associate Dean for Student Affairs coordinates services for students with permanent and temporary disabilities. To schedule an appointment to discuss specific needs and to coordinate reasonable accommodations and services, please contact the Dean of Students, Charlene Visconti by phone

212.280.1396 or email cvisconti@uts.columbia.edu. Learn more about Union's disability policy and services here: <https://utsnyc.edu/life/student-affairs/disability-services/>.

PLAGIARISM **(See Student Handbook)**

Students at Union are expected to observe the highest standards of integrity and honesty in their academic work.

Such honesty includes proper acknowledgment of the ideas of others and the complete absence of plagiarism in submitted work.

Plagiarism consists of the appropriating of and presenting as one's own the writings or other creative work of another person or persons without acknowledgment. It is a dishonest violation of the intellectual property of another, and ethically akin to fraud and theft. All students at Union are expected to understand what plagiarism is and to avoid it in all circumstances.

Plagiarism can take the form of quoting sentences or whole paragraphs of text (or image, or musical score, as the case may be) without the use of quotation marks, or without adequate bibliographic citation. It can also be committed by the close paraphrasing of text written by another if it is done without due acknowledgment of the source. Minor verbal changes in a text that has been appropriated do not remove the consequences of plagiarism.

To avoid plagiarism, students should always use quotation marks and an appropriate bibliographic reference when quoting the text of another. Verbal transcription of a substantial piece of text without quotation marks may constitute plagiarism even if the original author is cited or referred to in some way.

It is also good academic practice always to cite, with appropriate bibliographic reference, the source of an idea presented in a paper or other submission, when that idea originated with another person and was derived from another person's work. This applies even when the idea is presented in the student's own words. Failure to cite the ideas of another is bad scholarship.

Plagiarism is subject to academic penalties, including receiving No Credit for the course in which the plagiarism occurs. It is also subject to disciplinary penalties up to and including dismissal from the Seminary.

FE 104 2020
Course Outline

Week 1 1/27	<p>Taking Up Authority, Overview of the Semester, and Metaphor for Ministry</p> <p>Required Reading: Cheryl M. Walker. "Call Me Reverend Sweetie" Christina Shu. "Response to Cheryl M. Walker" in <i>Centering: Negotiating Race, Authenticity and Power in Ministry</i> ed. Mitra Rahnema</p> <p>Due: Online posting on the book on vocation Weekly Critical Learning Assessment</p>
Week 2 2/3	<p>Reframing Organization</p> <p>Recommended Readings: Lee Bolman & Terrence E. Deal. <i>Reframing Organizations</i>, 4th ed. Chapters 1, 3, 6, 9, 12 (Posted on Moodle)</p> <p>Due: Post Step ONE of Metaphor for Ministry Assignment 8pm day before your class. See Appendix 2 of the syllabus.</p> <p>Take the leadership orientation survey before coming to class. It's posted on Moodle. It should take no more than 5 minutes for this survey.</p> <p>Weekly Critical Learning Assessment</p>
Week 3 2/10	<p>Organizational Culture</p> <p>Required Reading: Tema Okun. "White Supremacy Culture," www.dismantlingracism.org</p> <p>Due: Online response posting on Moodle Weekly Critical Learning Assessment</p>
Week 4 2/17	<p>Professional/Ministerial Ethics</p> <p>Required Readings: Richard Gula. <i>Just Ministry</i>, Chapter 2</p>

	<p>Karen Lebacqz & Joseph Driskill. Ethics and Spiritual Care, Chapters 2</p> <p>emilie townes, “Ethics as an Art of Doing the Work Our Souls Must Have” in <i>Womanist Theological Ethics: A Reader</i>, ed. Katie Geneva Cannon, emilie maureen townes, Angela D. Sims</p> <p>Due: Metaphor for Ministry Step TWO – Post on Moodle Weekly Critical Learning Assessment</p>
<p>Week 5 2/24</p>	<p>Caring for the Aging Population Guest Instructor: Judy Clark</p> <p>Required Reading: Sarah Moses, <i>Ethics and the Elderly: Challenges of Long-Term Care</i>, Chapter 2. Ai-Jen Poo, <i>The Age of Dignity: Preparing for the Elder Boom in a Changing America</i>, Introduction, Chapters 1 & 4, Appendices A & B. “Aging in the Shadows: An Update on Social Isolation Among Older Adults in NYC” by United Neighborhood Houses http://www.unhny.org/docs/Aging%20In%20The%20Shadows%202017.pdf</p> <p>Due: Weekly Critical Learning Assessment</p>
<p>Week 6 3/2</p>	<p>Intimate Partner Violence</p> <p>Required readings: Pamela Cooper-White, “Forgiveness: Grace not Work” in <i>Gender, Violence, and Justice: Collected Essays on Violence against Women</i>. https://ncadv.org/blog/posts/domestic-violence-and-the-lgbtq-community Marvin Ellison. “Setting the Captives Free: Same-Sex Domestic Violence and Justice Loving Church” in <i>Body and Soul: Rethinking Sexuality as Justice-Love</i>, eds. Marvin Ellison and Sylvia Thorsen. Aubra Love, “If It Had Not Been for God on Our Side” in <i>Telling the Truth</i></p> <p>Recommended readings: “Lesbian, Gay, Bisexual, Transgender, Queer and HIV-Affected Hate and Intimate Partner Violence in 2017,” National Coalition of Anti-Violence Programs. Pamela Cooper-White. <i>The Cry of Tamar: Violence Against Women and the Church’s Response</i>, chapters 1, 2, and 10.</p> <p>Due: Online posting on the readings Weekly Critical Learning Assessment</p>

<p>Week 7 3/9</p>	<p>Disability Issues in Ministry Guest Instructor: Yvette Wilson-Barnes</p> <p>Required Reading: Albert A. Herzog, Jr. <i>The Social Contexts of Disability Ministry: A Primer for Pastors, Seminarians, and Lay Leaders</i>, Introduction, chapters 1 and 11</p> <p>Recommended: Erik Carter, <i>Including People with Disabilities in Faith Communities</i>, Chapters 2&3.</p> <p>Due: Field Site Analysis Part III Weekly Critical Learning Assessment</p>
<p>3/16-3/20</p>	<p>SPRING BREAK</p>
<p>Week 8 3/23</p>	<p>Working with Case Studies</p> <p>Read case studies posted on Moodle before coming to class. You will meet in peer groups for the entirety of the class.</p> <p>Due: Metaphor for Ministry Step THREE – Post on Moodle Weekly Critical Learning Assessment</p>
<p>Week 9 3/30</p>	<p>Child Sexual Abuse Guest Instructor: Michelle Nickens</p> <p>Required Reading: Michelle Nickens. "Troubling the Waters: Intimate Violence and the Church--Breaking the Hold of Shame and Secrecy" in <i>Christianity & Culture in the City: A Postcolonial Approach</i>, ed. Samuel Cruz</p> <p>http://religiousinstitute.org/safer-congregations/</p> <p>Due: Written ethical case, post on Moodle Weekly Critical Learning Assessment</p>
<p>Week 10</p>	<p>The Conversation Project: End-of Life Care</p>

4/6	Guest Instructor: Michael Vanacore Weekly Critical Learning Assessment
4/9 – 4/13	Easter Break
Week 11 4/20	Case Study Due: Bring copies of your case study for your group. Metaphor for Ministry Posting on Moodle Step FOUR Weekly Critical Learning Assessment
Week 12 4/27	Sustainability Practices Due: Field Site Analysis Part IV Weekly Critical Learning Assessment
Week 13 5/4	What is ministry? A Theological Reflection Weekly Critical Learning Assessment

Course Requirements:

A. From the Field Site

1. 12-15 hours of work per week at the site
2. One hour of theological supervision weekly
3. Student's end of semester evaluation—DUE April 24, 2020
4. Supervisor's end of semester evaluation—DUE April 24, 2020

B.1 From the Seminar Class (For Regular FE Students)

1. Attendance and participation (15%): This is a course in which knowledge is co-created in peer interactions in a group. Your active presence is essential to the learning that occurs. Both attendance and participation in class and online are part of the grade for this course. A maximum of two absences from class is permitted; absence beyond that will negatively impact the final grade. Three lateness will count as one absence.
2. Read chosen book on vocation and post (5%). **Posting Due by Week 1.**
3. Careful reading of assigned texts and online postings (10%). The postings should be done by **5pm Sunday before the class. Due week 3 & week 6**
4. Weekly Critical Learning Assessment (10%). **Posting due 3 pm the day after your class.**

5. "Crossing the Threshold" peer group opening ritual/exercise. Have a topic and aim for sacred conversations (5%): **Due as assigned.**
6. Presentation and Written Ethical Case (10%). See Appendix 1. Case study is **due week 9**, the presentation will be on **week 11.**
7. Metaphor for Ministry Assignment (10%). See Appendix 2. **Post by 5pm Sunday before class. Due weeks 2, 4, 8, and 11.**
8. Field Site Analysis Parts III & IV (15%). **Due weeks 7 and 10 respectively.** See Appendix 3.
9. Field site evaluations (20%). **Due April 24, 2020**
10. Strongly Suggested: Attendance at Topics in Ministry courses (SU 190)

B.2 From the Seminar Class (For Hybrid FE-CPE FE Students)

1. Attendance and participation (15%): This is a course in which knowledge is co-created in peer interactions in a group. Your active presence is essential to the learning that occurs. Both attendance and participation in class and online are part of the grade for this course. A maximum of two absences from class is permitted; absence beyond that will negatively impact the final grade. Three lateness will count as one absence.
2. Read chosen book on vocation and post (5%). **Posting Due by Week 1.**
3. Careful reading of assigned texts and online postings (5%). The postings should be done by **5pm Sunday before the class. Due week 3 & week 6**
4. Weekly Critical Learning Assessment (10%). **Posting due 3 pm the day after your class.**
5. Two Verbatim Presentations (20%). **Due as assigned.**
6. Metaphor for Ministry Assignment (10%). See Appendix 2. **Posts due weeks 2, 4, 8, and 11.**
7. Field Site Analysis Parts III & IV (15%). **Due weeks 7 and 10 respectively.** See Appendix 3.
8. Field site evaluations (20%). **Due April 24, 2020**
8. Strongly Suggested: Attendance at Topics in Ministry courses (SU 190)

Grading:

Credit with Distinction: 95-100%

Credit: 75-94%

Marginal Credit: 65-74%

No Credit: 64% and below

Appendix 1: Ethical Case Study

Throughout this semester, we will be focusing on examining ethical issues in ministry. Each student will be responsible for writing and presenting an ethical case to a group of peers from the class drawing on experiences from the field site. The presentation should last approximately 5 minutes, allowing 20 minutes for group discussion.

This method is drawn, in part, on Daniel Maguire and A. Nicholas Fagnoli, *On Moral Grounds: The Art/Science of Ethics* and Maguire's book, *Ethics: A Complete Method for Moral Choice*. We have also incorporated other insights, such as four-frames approach (Lee Bolman and Terrence Deal), regarding structural analysis to the list of questions.

Your group presentation should include consideration of the following questions but should not be limited to answering only these questions. (This list is not exhaustive.)

PART I: Writing the Ethical Case Study

Describe the situation/incident. Establish pertinent facts. Remember, the case is a slice of ministry and on a specific incident. This should be no more than three pages double spaced.

- What?
Describe what happened in as much detail as possible.
- Why?
What circumstances led to this situation? Why did it happen?
- How did it happen?
What are the means by which it came about? Who did what? How did they do it? What was the motivation for the action that occurred?
- Who?
Who are the primary persons involved, directly and indirectly? What is their role in the given situation? Do they have authority or responsibility to act in the given situation?
- When?
When did the situation occur? Does the timing indicate an awareness (or lack thereof) of pertinent facts? Did other circumstances play into the situation?
- Where?
What was the physical location in which the event occurred? Is there anything pertinent to the case about the location?

PART II: Reflection and analysis of the case

Think through these questions and make notes for yourself. You will be discussing these questions about your case study in your small peer groups.

1. Identify the general operating principles and norms in this situation.
 - What are the principles and norms involved in this situation?
 - What are the basic operating values? Are these values based on a particular religious or humanistic tradition?
 - Do the principles, norms and values come into conflict with each other? If so, describe the conflict explicitly.
2. In what ways do the social structural elements involved pertain to the situation?
 - Do the persons involved have a particular ideological perspective? What is their social location in reference to structural power and authority?
 - Can you identify the different frames that are involved in this situation? Structural, Human Resource, Political, and Symbolic.
 - What does each group or person see as pertinent facts? Is there a difference between what one group/person sees as pertinent facts from another group/person?
 - How do issues of gender, class, race, sexual orientation, clergy/lay, etc. play into the situation?
 - What is a contextual analysis of the situation?
3. What does it mean to be a professional in ministry in this situation? (Parish, social agency, school, chaplaincy, etc.)
 - How can you establish professional distance from the situation?
 - What are the duties and responsibilities of a professional in ministry in this situation?
 - In your role as a professional, what are you expected to do?
 - What kind of person do you want to be in this situation?
 - What rules or codes of conduct of the profession apply here?
 - Would you respond differently if you were not in your role as a professional in this situation? If so, how?
4. What are the consequences involved for possible solutions?
 - What are the anticipated effects of the action in question or the response taken?
 - What are the desirable effects of the decision? What are the undesirable effects?
 - How would you weigh the two in reaching a response or a decision?
5. What are the viable alternatives?
 - What are the viable alternatives, if any?
 - Are the alternatives interpersonal in nature or do they involve structural change?

- Do the viable alternatives create other unwanted consequences?
 - What is a possible alternative within the given organization?
 - What are the alternatives given the realistic limitations of the structures in which you are working versus what might be possible in an ideal world?
6. What did you learn about yourself and practical ethics in ministry that will help you handle situations like this better in the future?

Appendix 2: Metaphor for Ministry Assignment

This exercise is designed to assist students to articulate their theology/philosophy of ministry. Students are asked to post on the following steps throughout the semester.

Step One: Image/metaphor

Reflect on your experience (choose one, if possible) that brought you to seminary and/or brought you to exploring ministry as your vocational call. It could be an experience that awakened you to work for justice. It could be a “Paul on the road to Damascus” experience that gave you conviction. It could be gentle urgings, discomfort, un-ease with the way things are that led you to explore something more. It could be noticing a thread that goes through your life. Sit with that experience and let an image or metaphor emerge. For example, your metaphor might be “riding the subway,” or “dinner party on \$10 budget” or “dying daily” or “extravagant hospitality” or “translation/interpretation.” Let something emerge for you.

On Moodle: post a brief description of that experience. And post what your image or metaphor is.

Step Two: Questions

What theological questions would you bring to your metaphor? For instance, if your metaphor was “dinner party on \$10 budget,” you might ask: 1) what is the purpose of gathering? (community, church); 2) why only \$10? (economic justice, theology of money); 3) who is invited? (inclusion, exclusion, hospitality); 4) what’s for dinner? Who’s cooking? (substance and context of ministry) 5) party suggests fun, grace-filled event. (scarcity vs abundance); 6) who’s not coming and why? (discord, conflict, exclusion, war). As much as possible, theological engage the questions that might arise from these questions. Are there other theological concepts like, God, love, justice, trinity, sin, forgiveness, reparation, theodicy, liberation, salvation, creation, revelation, death, heaven, hell that need exploring as you probe your metaphor/image? What are they?

On Moodle: Post questions that you bring to the metaphor/image. Also, post questions that your metaphor/image poses for you.

Step Three: Saying Yes and Saying No

Saying “yes” and saying “no” are simplified way of understanding discernment. Sometimes, saying “yes” to something might necessitate saying “no” to something else. As you ponder, sit with and reflect on your image/metaphor, what are you saying “yes” to? What are you saying “no” to? What are some “not yet” and “don’t know” and “both/and”?

On Moodle: Post your “yes’s,” “no’s,” “not yet’s” “both/and’s.” Post insights and future explorations. What skills, development, understanding would you need in order to do ministry as the metaphor/image opens up for you?

Step Four: Bringing it all together

Final assignment on Moodle: Reading over all of your posts and reflecting on your experience of the semester, write a paragraph statement on what ministry means for you.

Some examples:

Metaphor: A Simple Gift

Christian ministry is an act of translation between the prayerful attention one pays to God and the deep commitment one makes to God's people. This requires an ever-evolving understanding of both God and God's creation that through discernment becomes comprehension, compassion, and care for self, others, and world. Christian ministry is a constant search for the places God calls us to be so that we may show up for God's people with hospitality and welcome. Ministry should not and cannot be one thing more than another, but it ought to come from listening to that divine spark within that calls us each to action as each has been uniquely called. Christian ministry is a place where we bring our own presence into at-one-ment with God and with our community in order to hasten God's realm on earth. The good news of God's abiding love, of Christ's saving grace, and of the Spirit's wondrous peace is for all people. Let us rejoice, be at work, and be glad in this always.

Metaphor: A Garden

Where beauty exists, so too does truth. And in the thin spaces where beauty and truth exist, there grows justice, compassion, challenge, encouragement, and nurturance. Cultivating space for beauty and truth to flourish enriches the soul and the wild expression of the Infinite All. This is my vision of ministry: to cultivate space where beauty and truth coexists with all souls such that they may grow into harmony with the Divine and with each other.

Metaphor: Being rooted in the source of my being and calling

My ministry will be to bring my introverted, deeply searching, and spiritual gifts to help remind others of their own spiritual needs. I hope to accompany people in their faith journeys, and help them recognize the presence and movements of God in their lives. My ministry is mainly a ministry of presence, of being with people as they strive to strengthen their connection to the Divine. In order to be wholly and healthfully present, I must strive to be deeply grounded in the source of my Being. Being grounded in Love, I hope to be a reminder to people of who they really are, what is really important, and how much they are beloved by God.

Metaphor: New glasses

Religion is metaphor: it points to an ineffable reality larger than any single dogma, tradition, or human being can grasp. As Abraham Heschel says:

"Just as no flora as ever displayed the hidden vitality of the earth, so has no work of art every brought to expression the depths of the unutterable, in the sight of which the souls of saints, poets, and philosophers live."

My ministry is to shed light on the interconnectedness of human and other earth beings, as well as the unique, invaluable, and limited perspective that each of us can offer to any collective

understanding of our shared whole. Spiritual traditions are not ends in themselves, but methodologies for actualizing a better world: a world that *all of us* share. My ministry calls me to frame these diverse methodologies as interdependent, and to debunk any system that claims to stand alone in its truth-telling authority. My ministry calls me to develop and share this lens, in order to spark effective, relevant, and mindful manifestations of spiritual community that assume an ultimate interconnectivity, a limited perspective, and an empowered sense of **response - ability**.

Metaphor: Ministry as Hand-me-down

As I am reflecting on this semester and my experience in ministry, I am confident to speak to ministry as something that can be altered and redefined to speak to the lived experiences of those it serves. Ministry is something that is unique and refreshing and new to those who choose to engage it. Ministry is about taking what has been presented to you and examining its uniqueness and allowing what speaks to you to remain and adding to it before you pass it along. Ministry is a hand me down.

Metaphor: Coastline

Christian ministry is sitting humbly before mystery, seeking alignment within an ecosystem of deep and wild design. Ministry is seeking the places in which reflection, and even productive confrontation, is most generative. Like a hiker watching the sun on the ocean, a minister guides her community to a place where they can truly see themselves, and recognize the surrounding context of social systems and structures. She turns her community's eye towards the expansive beauty of the coast, encouraging each person to care for creation. She recognizes that the call to care for creation entails the end of unjust and unsustainable human behavior, and walks with her community as they work to abandon such practices. Ministers welcome the shifting tides and changing seasons, guiding their community through transitions towards the birth of a new world.

Metaphor: The bridge and the rushing water

My ministry is to see the chaos of the rushing water, without trying to tame it but just to name it, and provide a way to move across it with care. It involves an acknowledgment of the ways in which life refuses to be neat, the ways in which different people and different contexts come with different pain and require different tending-to. It holds this understanding of the necessity of acknowledging our differences, but also knows that every single person must make the difficult crossing that is simply being alive. It is based on being present with each person as they do so; understanding each person as a product of their conditioning; loving each person for their goodness; helping them to love themselves and by extension love others; extending compassion to their confusion; working to cultivate awareness in them about the ways in which they perpetuate harmful structures, while holding myself accountable to the same process. It has to do with an acknowledgment that the water is sometimes rough, sometimes calm, sometimes scary, and sometimes unspeakably beautiful. But that it is always passing.

Metaphor: Dance

Ministry is the dance between the sacred and the everyday. The weaving of holy in and out of the challenge of confusion of life. It is the way that space reflects meaning and inspires action.

Ministry is how people relate to each other. The carefully composed moments where human meets human in a space deeper than words. It is when we breathe with each other that we are most vulnerable. It is also when we remove ourselves from what is known, we allow the power of others to wash over us like a stream changing our beings. It is the precision of movement being retold and incorporated into the lives of everyday people.

Ministry is the dance between the sacred and the everyday. It is performative acts of sacred community. From our first breaths we rehearse for the everyday and the ordinary. The carefully choreographed steps that turn a meal, conversation, or the simplest of gestures into the holiest of moments. And yet much of life is improved never knowing who is leading and who is following; not knowing when we are on and off stage. Ministry is repeated and still never the same. The movement from barre to center *tendu* to grand *jeté* that happens every day and yet as we do it over and over again it changes us—our bodies, our hearts, our minds, and our souls.

Metaphor: Improvisation

Ministry is about meeting people where they are at, no matter from where they are coming. It is about having a plan and then being willing to disregard the plan completely when it becomes apparent that the plan isn't going to meet the needs of the people. Ministry is about improvising; it requires resourcefulness and creativity. It requires the occasional suspension of what I think is "right" before deciding what the next move will be. Ministry takes place in the messy, complicated, unclear, and contradictory spaces that we inhabit every day. Sometimes, it finds joy in these spaces. Ministry is about subverting dominant narratives through the production of counternarratives; it is an imaginative process that happens collectively and collaboratively. Ministry brings people together to give and receive sustenance for survival and enhanced quality of life.

Appendix 3

Field Site Analysis

What is it?

The Field Site Analysis is an assignment designed to research, reflect, and understand the nature and context and your field site as an organization. During two semesters, you will:

- deepen the historical, social, cultural, theological and structural understanding of your site;
- interpret the role of the field site in its contexts and how you identify your place within those contexts;
- identify subgroups and how each subgroup relates to other subgroups within the organization and the organization as a whole;
- identify and understand issues of power in your site;
- identify and understand organizational practices and their alignment with the organization's values and mission;
- discern your roles, goals, and contexts in your ministry/service in the field site;
- examine your sense of authority and how you take up authority;
- theologically reflect on the work of the site as well as your ministry in the site;
- discern your vocational direction in ministry.

Field site analysis is a tool to understand and crucially examine the contexts (geographical, historical, social, economic, cultural, for example), organizational structure and practices of the field site. This assignment brings together three intersecting methods of analysis, namely, social analysis, system-centered theory, and the four-frames model of understanding organization. **Social analysis**, developed by Joe Holland and Peter Henriot, is a tool that analyzes the historical and structural relationships to explore the issues below the surface. It focuses on systems by understanding the practices as well as values and ideology embedded in the systems (see the excerpt below.) Coming from the discipline of psychology, **System-Centered Theory (SCT)** proposes that "living human systems" are systems that are similar in structure, function, and dynamics. Systems grow and transform by differentiating and integrating differences. SCT offers a method for managing conflict, leading change, and improving communications in an organization. Finally, reframing method of the **four-frames** approach to organization and leadership by Lee Bolman and Terrence Deal advocates for identifying and understanding four frames (structural, human resource, political and symbolic) that operate in organizations and leadership styles. Understanding and reframing these distinct frames gives clues to draw a more comprehensive picture of a complex organization.

Following is an excerpt from Holland and Henriot's classic book (1983), *Social Analysis*.

What is Social Analysis?

(Excerpted from Social Analysis: Linking Faith and Justice by Joe Holland and Peter Henriot, S.J. pp. 14-15)

Social analysis can be defined as the effort to obtain a more complete picture of a social situation by exploring its historical and structural relationships. Social analysis serves as a tool that permits us to grasp the reality with which we are dealing.

Social analysis explores reality in a variety of dimensions. Sometimes it focuses on isolated issues, such as unemployment, inflation, or hunger. At other times, it focuses on the policies that address these issues, such as job training, monetary control, or food aid programs. Using social analysis, one might further investigate the broad structures of our economic, political, social, and cultural institutions, from when such issues arise and to which policies are addressed.

Reaching beyond issues, policies and structures, social analysis ultimately focuses on systems. There are many dimensions to these systems as well. We can speak of a social system's economic design as a distinct functional region or subsystem. We can analyze the political order of a system and its cultural foundation. Finally, we can analyze the social system in terms of levels—primary groups, local communities, nation-states, and even in terms of the world system.

The social system needs to be analyzed both in terms of time—historical analysis—and space—structural analysis. Historical analysis is a study of the changes in a social system through time. Structural analysis provides a cross-section of a system's framework in a given moment of time. A sense of both the historical and structural dimensions is necessary for a comprehensive analysis.

Finally, we can distinguish the objective and subjective dimensions of reality in our analysis. The objective dimension includes the various organizations, behavior patterns, and institutions that take on external structural expressions. The subjective dimension includes consciousness, values, and ideologies. These elements must be analyzed in order to understand the assumptions operative in any given social situation. The questions posed by social analysis unmask the underlying values that shape the perspective and decisions of those acting within a given situation.

Although social analysis is used to “break down” social reality, that reality is considerably more complex than any picture painted by the analytic process. No social system ever fits a pure or ideal model. Capitalism, for example, exists in many forms, influenced by various cultural, geographic, and national experiences. The goal is not to fit reality into our preconceived analytical boxes, but to let our analysis be shaped by the richness of the reality.

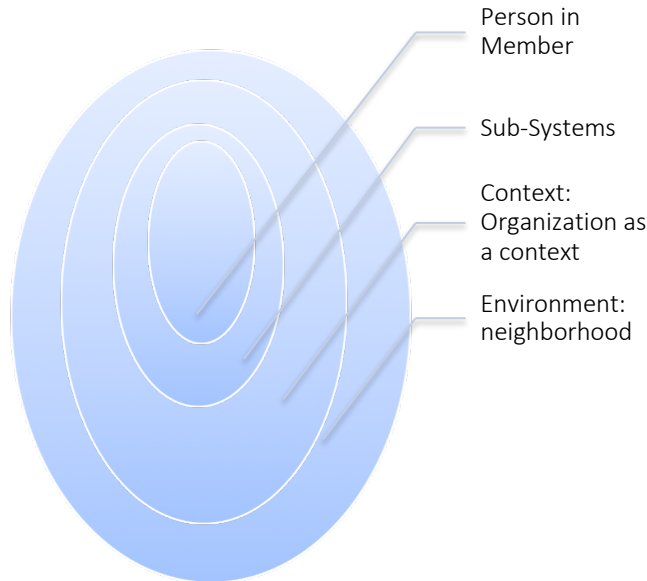
For further reading, see Peter Henriot's “Social Analysis: A Practical Methodology”

http://www.ibiblio.org/ahkitj/wscfap/arms1974/Regl_womens_prog/SA_WLP/social_analysis.htm

We will be covering the four-frame model in class.

This assignment is in FOUR parts that expands over two semesters. Parts I & II are due in the fall semester; Parts III & IV are due in the spring semester.

The field site analysis is structured as follows: we will move in from the larger environment of the neighborhood to the organization, then to sub-systems within the organization and finally, to the individual person (you!) as a member in these systems. See the diagram below:



How to do the assignment?

Ask the following questions in the areas that apply to your field site. Feel free to include other questions and areas (making mention of their inclusion) as they might apply. These questions are meant to help you see the complexity of a community. *You will not be able to “accurately” answer many of the questions during the duration of the placement; answer as many as you are able and as accurately as possible.* It will take years of living and working with a community and listening to the stories told and untold to be able to appreciate the textured realities of a community fully. However, these questions will point you in the right direction of **listening, observing, researching, and analyzing** the site.

Seek assistance from your supervisor, perhaps during the supervisory sessions, as well as from other staff members. You can interview people in your congregation and the “clients” of the services (as appropriate) that your organization provides. You are expected to find written resources (e.g., annual reports, websites, books, newspapers, newsletters, and other publications) to answer these questions. You are encouraged to access the latest Census, as well as information collected by local government agencies and publicly available information to gather data. Resources like www.missioninsite.com and <http://studyingcongregations.org/studying-congregations-toolkit> can be helpful for this project.

Field Site Analysis Part I: Environment – 5-page double spaced

This section of the analysis looks at the surrounding environment of the field site. You have already mapped out the surrounding neighborhood in the field site mapping exercise. The following questions will further engage your first impressions of the environment.

- How might you define a surrounding community? Who decides?
- What are the “cultural” characteristics of the organization’s surrounding community? (“cultural” might include, “baby-boomers,” artists/musicians, as well as ethnicities, etc.)
- What are the demographic characteristics of the people in the surrounding community (distribution of age, gender, ethnicity, sexual orientation, marital status, economic class, etc.)?
- What is the socio-economic status of the surrounding community?
- Where do the members of the surrounding community live? In what type of housing?
- What are the major institutions in the community surrounding the placement?
- What does the placement do or provide to meet the needs of its surrounding community?
- Do you perceive gaps between needs and programs? Where?
- What are the dominant social problems that the surrounding community faces?
- What resources are needed, and which ones does the field placement have already, to respond to these needs?
- What ministries/services have been or are presently being carried out in response to these needs? How effective are they?
- What are the political currents in the community?

Write on the following questions (5 Pages):

1. Having researched these questions, what are your discoveries about the environment? Substantiate with facts and findings. Any surprises, new learnings?
2. In your role as an intern, how might you integrate this information as you begin your internships? What questions might you bring?

Field Site Analysis Part II: Organization as Context – 5-page double spaced

This section of the analysis will hone in on your organization's history, ethos, membership and its physical, spiritual, social, and economic space. Rather than looking at specific programs and alignment (or misalignment) with the mission, this section perceives the organization like the "water" that the specific programs and members "swim" in. Pay particular attention to "absences" as well as "presences."

Historical

What is the history of the site?

- How and when was the site begun?
- Who was responsible for its initial establishment?

- Mission/vision - What was the original purpose? What is the stated mission now? How is that mission communicated? How does the site define success?
- What is the main historical narrative of this site? Are there identifiable events that have influenced the course of the history of this organization? Are there stages/periods through which this site has moved?

Does the constituency have any unique and common history or experiences? (e.g., they are newly transplanted families from the west coast or, they are second-career people from the finance industry or, they are facing gentrification in their community and will need to move from the area, etc.)?

What are the significant events (national, ecclesial, social, political, economic) that have influenced the course of the history of this site?

Social

Demographics

- Who are the members/constituents of your field placement? What are the demographic characteristics of members and the people served by this placement (distribution of age, gender, ethnicity, sexual orientation, marital status, economic class, etc.)? Are these the same as the surrounding community? (Refer to your response in Part I)
- What are the socio-cultural characteristics of the members of your organization? (This might include, “baby-boomers,” artists/musicians, as well as race/ethnicities, etc.)
- Where do the members/constituents live? In what type of housing?

Social structural issues

- What are the dominant social problems/issues that the members/constituents of the field placement face?
- What does the placement do or provide to meet the needs of its members/constituency?
- What ministries/services have been or are presently being carried out in response to these needs? How effective are they? What is missing?
- What resources are needed, and which ones does the field placement have already, to respond to these needs?

Organizational Culture

What are the dominant cultural structures, symbols, and myths in your site? How do they organize meaning for your organization?

How are the traditions associated with this culture conveyed, practiced, remembered, and altered at your site?

Are there “founding myths” or stories that speak to the identity/value/purpose of the organization? How do these shape meaning for the site?

What are the dreams, aspirations, and visions of your field site? How does that align (or not) with its mission and culture?

Organizational Economics: Finances, Resources and Time

Identify all the resources available at your site (e.g., money, space, human resources, expertise, technology, political connections, etc.). Pay particular attention to social, cultural, and symbolic capital present at your site.

Who is responsible for the administration and stewardship of these resources?

Funds (take a look at the annual reports and budgets):

- How is income/revenue generated? Who decides how it is spent?
- What is the primary economic condition of the placement? Is it financially stable? Struggling?
- How do the members/constituents financially contribute to the on-going work of the organization (e.g., membership fees, offerings, grants, etc.)
- What ministries/services receive the most attention in terms of time, personnel, financial resources, physical space, etc.

Physical Plant

- Where is the physical plant of the placement located? What is the size and condition of the physical plant? Is the location suitable?
- Are there special features/problems of the physical plant?
- Any special condition attached to its building (e.g., zoning, denominational stipulations, landmark status)?
- Is the physical plant an asset or a liability? Why?
- Who and with what entity does your organization share space?

Power

- Where are the locations of power in your site? Who and what constituencies are carriers of power?
- What are the major sources of conflict? How does your site deal with conflict?
- Who or what entities decide on the direction, the vision and meaning of the organization?
- How is power transparent in the structure (both formal and informal) and how is power opaque?
- What are the connections between issues of power in the larger society/community and power dynamics in your field site (e.g., issues of race, gender, sexuality, disability, class, and political affiliations)?
- Is any member of this field placement involved in the political arena? Anyone on civic boards, e.g., an advisory committee to the mayor, the school board, etc.

Write on the following questions (5 Pages):

1. Having researched these questions, what are your discoveries about your organizational context? Substantiate with facts and findings. Any surprises, new learnings?
2. Come up with an image or a metaphor for this organization. What is it? And why?
3. What absences and presences did you uncover, and how do these affect the culture of your organization?

Field Site Analysis Part III: Sub-Systems – 5-page double spaced

This section of the analysis moves away from the larger organization and focuses on sub-systems **within** the organizational system. Programs, friendships, committees, location of power, staffing structure, and many other layers within these sub-systems are important loci for information about the organization. Pay particular attention to the values, power, and structural alignments of these sub-systems. Also, pay attention to ways that these sub-systems grow and transform.

Core Values of the Site

- Identify and describe the key values operative at your site: a) goals that motivate people; b) ideologies and moral norms that guide the work; c) aspirations and expectations that people have; and d) social emphases that are acceptable and accepted (and not). [See Henriot's "Social Analysis: A Practical Methodology"]
- Who are the "carriers" of values in your site? What are the traditions, programs, rituals, and institutional practices that carry the values? And how do they carry the values?
- How does the organization address conflict around values? Does it allow for competing values? Under what circumstances?
- What value-related tensions/conflicts do you see in your field site? For example, Henriot presents a suggested set of values that are held in any organization. They are not meant to present a binary position but rather to suggest creative tensions present in the organization. These include:
 - age-youth
 - unity-diversity
 - individualism - community
 - competition - cooperation
 - materialism- spiritualism
 - accumulation - sharing
 - power and influence - serving
 - participation - obedience
 - freedom- law and order

- progress - stability
- innovation- tradition
- justice - security
- peace - violence
- equality – hierarchy

Programs

- What are the different programmatic areas in your field site? Name them. Are they aligned with the mission of the organization?
- How do these programs meet the dominant needs that you perceive in this site? Is there an alignment between programs offered and the perceived needs? What programs are lacking?
- Who are the participants (beneficiary) of these programs?
- How are the social problems and the religious/spiritual and pastoral needs connected?
- Are there other religious establishments or faith groups present in your site? How would you describe the relationship?

For worshipping community:

- Who attends the worship? Who participates? Who is left out? Why?
- In what ways is the worship connected to the social, religious/spiritual and pastoral needs of the congregation and the wider, local or global community?
- How are the skills, experiences, and gifts of the community represented and resourced in worship?
- What are the recurring themes of sermons, homilies, hymns, overall liturgy, etc.?
- What is absent in the worship?

Staffing/Leadership

Leadership structure:

- Is there a flow chart for the field placement? A chain of command? Is there a board, council of elders, trustees, etc.? Draw an organizational chart with titles.
- Who are employed staff? Volunteer workers?
- What is the relationship between the organizational chart (formal structure) and the practiced leadership in your organization (informal structure)?
- What is the typical style of leadership-- autocratic, democratic, collegial, other?
- How are conflicts addressed and resolved?

Power:

- Who primarily makes meaning for the organization? Who performs the organization's rituals?
- Who is responsible for identifying the needs and deciding who and how they respond?
- Who are the most influential or powerful people? What are their positions?

Write on the following questions (5 Pages):

1. Having researched these questions, what are your discoveries about the sub-systems within the organizational system? Pay particular attention to the values, power, and structural alignments of these sub-systems. Substantiate with facts and findings. Any surprises, new learnings?
2. What values-related tensions/conflicts do you see in these sub-systems? How do these tensions manifest themselves in the organization? How do these impact and influence the way organization functions and response?
3. What is the role of power in identifying needs, responses, and making meaning for the organization? How does power show up?

Field Site Analysis Part IV: Person in Membership – 5-page double spaced

This section analyzes how you move through these various sub-systems. In particular, it asks, “How do you take up authority?”

Review your previous assignments in Parts I-III. Reflect on how you have taken up authority in each of these sub-systems. It is the interplay of appropriately permeable boundaries that allow you to move in and out of these systems effectively. In what ways has this occurred?

Write on the following questions on taking up authority and on vocation (5 pages):

Taking up authority:

- In what ways have you taken up authority in various sub-systems? Describe its effectiveness.
- What is your leadership style in this system (and sub-systems) and this context?
- What frame(s) do you operate out of in this system and this context?

Evaluating your membership:

- Having ministered in this system, how do you evaluate your strengths and growing edges as a religious professional and a leader?

Implication for your vocation:

- How would you articulate your vocational direction or goal at this stage as a result of your work in the field site?
- Any surprises and learnings?

Topics in Ministry Courses (SU 190)
Spring 2020

SU 190 DS1

Bricks and Mortals: RemovethePews.Com

Donna Schaper

Friday, January 31, 1:00 – 6:00 pm

Saturday, February 1, 9:00 am – 5:00 pm

This course teaches queer and non-binary theology of sacred sites. It will show what we need the sacred sites for, how endangered they are and how to save them. Establishing an incarnational approach to buildings that neither elevates nor demeans them, it will offer ways to steward them. The course highlights multi-use of sacred spaces as a way to be green, to be neighborly and to establish less distinction between sacralized and desacralized spaces. It argues for hyper-use of open, public spaces in worlds where the privatization of space is rapidly increasing. Students learn how self-governing small institutions are foundational to larger democratic institutions.

SU 190 CH1

We Must Do M.O.R.E.: The Poor People's Campaign and the 2020 Elections.

Charon Hribar

Friday Feb. 7, 7am (overnight) Saturday Feb. 8, 6pm

While Democrats have championed the middle class and Republicans have promoted tax cuts and corporate welfare, poor and low-wealth people have not heard their names or condition in American public life for the past 40 years. In the dozens of primary and presidential debates leading to the 2016 election no time was given to the issue of poverty, yet the census tells us that 140 million of us, nearly half of the nation, are poor or low-income.

This course will join the Poor People's Campaign: A National Call for Moral Revival for the We Must Do M.O.R.E. (Mobilize, Organize, Register, Education) Tour taking place in Rochester, NY on February 7, 2019. The tour will draw on our deepest constitutional, religious and moral values to challenge both political parties to address an economy that isn't working for most of us. The course will include a community site visit in Rochester and a Mass Meeting featuring Rev. Dr. William Barber, II and Rev. Dr. Liz Theoharis along with community leaders from across New York State. The course will shine light on the struggles and stories of impacted people from the community and provide a platform for them to share both the conditions they are facing and the solutions they believe in. Furthermore, we will discuss the call for people of conscience to engage in deeply moral civic engagement and voting that cares about poor and low-wealth people, the sick, immigrants, workers, the environment, people with disabilities, the LGBTQ community, and peace over war.

Note: Travel will be required for this course. Students will leave New York City for Rochester, NY by 7 a.m. on Friday, February 7th and return to New York City on Saturday, February 8th by 6 p.m.

SU 190 CR1

Communication is Critical, Especially in Crisis Times

Michael Cooper-White & Robin Reese

Friday, February 14, 1:00 – 6:00 pm

Saturday, February 15, 9:00 am – 5:00 pm

Communication is essential in any organization that has a will to flourish and carry out its mission. Churches and non-profit public service organizations, businesses and governmental agencies, often falter when a crisis suddenly overwhelms them. The question is rarely *if* it will happen, but *when*. Having a plan and team in place for crisis communication can “save the day” and aid in post-crisis recovery and sustaining positive constituent relationships and donor confidence. Gone are the days when oral delivery and fledgling print publishing were the only methods to communicate. Today’s leaders must learn to deliver their message via dozens of media, while competing with all the other “voices” that are out there. This course explores proven strategies and tools for effective communication in all circumstances, with particular focus on developing a crisis communication plan.

SU 190 AO1

Context is Everything: Offering the Local Church to God’s Beloved

Anna Olson

Friday, February 21, 1:00 – 6:00 pm

Saturday, February 22, 9:00 am – 5:00 pm

How does a struggling local church invite its community to cast a vision for its future? What happens when the neighbors are handed the keys to the church and the freedom to bring their dreams of community thriving inside? It’s sometimes a mess, often quite a bit of fun and never ever boring. As traditional models of church crumble rapidly and formulas for 21st century church serve ever narrowing swaths of privileged communities, the rest of us are entering a period of uncertainty and possibility. Taught by a Union alumna, two decades of practical, highly contextual parish ministry in diverse, marginal, urban communities are shared. In her book, *Claiming Resurrection in the Dying Church: Freedom Beyond Survival*, she describes casting aside the death-dealing conventional wisdom of church growth programs and denominational measures of viability and throwing the doors wide open on the assumption that God is already at work in the community making all things new. Together we unpack context, ask good questions and imagine concrete steps towards a church that offers itself to God and God’s beloved.

Students are invited to read *Claiming Resurrection* and come prepared with knowledge of and reflection on a specific ministry context and its challenges (home church, field education site, current call, specific neighborhood, etc).

Rights of Nature

Karenn Gore

Friday, February 28, 1:00 – 6:00 pm

Saturday, February 29, 9:00 am – 5:00 pm

We are living in a time of both unprecedented ecological destruction and increasing consciousness of the interconnectedness of all life on Earth. Many efforts to protect air, land, water, biodiversity and whole ecosystems are blocked by the legal reality that nature is treated as property. This is compounded by the fact that corporations have unprecedented power, including the designation of legal “personhood.” This class will examine the Rights of Nature, with special attention to Indigenous wisdom and leadership, religious belief systems, church history, and the practical realities of the legal system. Students learn from guest speakers and examine case studies in New Zealand, Ecuador, India and the United States.

SU 190 SS1

Skillful Means: Working with Interpersonal and Structural Conflict

Shanté Paradigm Smalls

Friday, March 6, 1:00 – 6:00 pm

Saturday, March 7, 9:00 am – 5:00 pm

In Tibetan Buddhism, especially in the Nyingma and Kagyu Schools, there is a great deal of emphasis on working with the environment, the elements, and the phenomenal world. As a practice, philosophy, or religious practice, the Four Karmas (Pacifying, Enriching, Magnetizing, and Destroying) refer both to esoteric elemental practices and practical ways of working with our own minds, as well as with difficult interpersonal, individual, and structural challenges. How do we apply that to our contemporary moment when we are dealing with a resurgence and intensification of anti-Black violence and racism, the continuance of Indigenous dispossession, and the stronghold of patriarchy and misogyny finally being challenged in a genuine way? This introductory course combines tantric Buddhist wisdom with undoing interlocking structural oppressions. It will focus on sitting meditation instruction (shamatha), walking meditation, discussion groups, short readings, and light physical movement.

This course is one in a series of courses offered as part of Thich Nhat Hanh Program for Engaged Buddhism.

SU 190 KM1

Principles and Practices of Restorative Justice

Keisha Kogan and Sally MacNichol

Friday, March 27, 1:00 – 6:00 pm

Saturday, March 28, 9:00 am – 5:00 pm

Centered in people, relationships, healing and accountability, Restorative Justice offers a different paradigm for thinking about conflict, harm and wrongdoing. This course will review the fundamental principles and practices of Restorative Justice from an historical, psycho-social, theological and spiritual perspective. A variety of models currently being practiced in the US and internationally will be examined. Particular attention to the restorative practice of peacemaking circles will give students an opportunity to learn about and practice how circle can be used to address interpersonal and social harms in their communities.