

CONTEXT AND MINISTRY (EMP1601HF)

This course is a pre-requisite Contextual Education (EMF3020YY)

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We are both available by appointment. Please email us to schedule.



PURPOSES AND DESIGN

Numerous historical and social forces shape what we think ministry is and how we practice it. Each of us inherits and embodies these forces to varying degrees of disadvantage and privilege. In this course, students learn to analyze and respond to the multiple social forces at play in diverse ministry contexts, particularly as each relates to their own social location. In addition to providing space for vocational reflection on the self-in-context, this

course calls students to responsibility for the role they play within the “cult of normalcy”. Our task is integrative. Students explore and nurture connections between their learning in this class and others, their prior and current ministry, faith and life experiences, all with a view to the topic of their own vocation.

EXPECTATIONS

Because the learning in this course is deliberately *experiential*, full presence and participation is required. Prior approval must be obtained from the instructor to miss any class time. Students who plan to enrol in this course should note that there is a **MANDATORY full-day field trip to the Mohawk Institute, Woodland Cultural Centre and Grand River United Church on Monday, October 17, 2016 (approximately 8am-5pm)**. *Students who are unable to attend this trip CANNOT REGISTER for this course.* Because the learning in this course is *mutual and relational*, instructors and students are asked to be self-reflective, respectful in posing questions, and open and honest when giving and receiving

Grade breakdown for assignments

Personal Annotated Bibliography	25%
Social/Theological Analysis	25%
Vocation Assignment	30%
Participation	20%

feedback with each other. Please note also that it is difficult to be present to each other if we are checking personal electronic messages; for this reason, we will only use our electronic devices during class time for class-related work. Because the learning in this class is deliberately *integrative*, on-time completion of all reading & writing assignments is also required.

Guiding Questions for the Course

1. What is the relationship between my social privilege and chosen vocation?

- a. How do the forms of cultural privilege I have inherited (sex/gender, racialization/ethnicity, sexuality, dis/ability, social and economic status, and education, etc.) hinder, enhance and shape my sense of vocation and calling?
- b. How does my spiritual/theological position (my in/experience of God and the things of God, my sense of sin, redemption and the human condition, my coherence with and departure from my family of origin's religious life, my understanding of sacred texts and their central messages, etc.) hinder, enhance and shape my sense of vocation?
- c. What are my gifts, needs, and limitations, and how do they hinder, enhance and shape my vocation? How could a second year ministry placement help me develop my growing edges?

2. How do I understand, interpret, analyze and respond to the ministry sites encountered in this class?

- a. What cultural forces, systems of power, values, and relational dynamics are revealed by, hidden in or seemingly absent from the ministry site encountered?
- b. How would I frame my encounter with this site theologically? How do my own and the site's explicit and implicit theological commitments connect with and depart from each other? How would I imagine myself ministering in this place in light of these answers?
- c. What gifts of ministry, empathy and care do I see evident in this ministry site? Where does it struggle? What does it need and what can it offer? How could I imagine integrating my own vocational gifts with the vision of this ministry context? What would my vision for it be?

Required Texts

Steve Heinrichs et al, *Buffalo Shout, Salmon Cry*
Thomas E. Reynolds, *Vulnerable Communion*
Various readings available on Blackboard

*Textbooks available for purchase at
Crux Books or on reserve in
Emmanuel Library*

UNIT 1

Social Privilege and Social Analysis

"The true focus of revolutionary change is never merely the oppressive situations which we seek to escape, but that piece of the oppressor which is planted deep within each of us, and which knows only the oppressors' tactics, the oppressors' relationships."

- Audre Lorde, *Age, Race, Class, and Sex: Women Redefining Difference*

Unit Objectives

1. Gain understanding of self in relation to processes of social change.
2. Understand privilege as a social (not simply individual or interpersonal) concept.
3. Understand intersectional nature of both social privilege and social analysis.
4. Learn basic tools for socially conscious social analysis.

SCHEDULE AND READINGS

BB - Available on Blackboard; CR - Available on Course Reserve (in Emmanuel Library)

14/9 Introductions to the course and to each other

21/9 Culture, Social Location and Privilege

Required: Johnson, "Privilege, Power, Difference, and Us" (BB); McIntosh, "White Privilege and Male Privilege" (BB); Wildman & Davis, "Making Systems of Privilege Visible" (BB); Hobgood, "An Ethical Agenda for Elites" (BB); DiAngelo, "White Fragility" (BB); Solomon et al., "The Discourse of Denial" (BB).
Recommended: sections of Alan G. Johnson, *Privilege, Power and Difference* that interest you (CR); Hobgood, *Dismantling Privilege*, sections from pp. 42-173 of interest; Take a few of the 'privilege surveys' based on McIntosh's classic article: [Male](#); [Cisgender](#); [Heterosexual](#); [Class](#); [Christian](#).

28/9 Complicating "Privilege" and Intersectional Social Analysis

Required: Hill Collins, "Towards a New Vision: Race, Class, and Gender as Categories of Analysis and Connection" (BB); Ramsay, "Intersectionality" (BB); Zine, "Unveiling Sentiments" (BB); Gleig, "Queering Buddhism or Buddhist De-Queering" (BB); Smith, "The Problem with Privilege" (available [here](#)).

Recommended: "Accomplices not Allies: Abolishing the Ally Industrial Complex" (available [here](#)); Burkhard Scherer, "Macho Buddhism," available [here](#); "Here's what Black Lives Matter Looks like in Canada" (available [here](#)).

5/10 Moving forwards with socially conscious Social Analysis (guest speaker: Rachelle Friesen, activist, social justice worker)

Required: TBA

UNIT 2

Indigenous Justice and the Pursuit of Reconciliation

"It is due to the courage and determination of former students – the Survivors of Canada's residential school system – that the Truth and Reconciliation Commission of Canada (TRC) was established. They worked for decades to place the issue of the abusive treatments that students were subjected to at residential schools on the national agenda....All Canadians must now demonstrate the same level of courage and determination, as we commit to an ongoing process of reconciliation. By establishing a new and respectful relationship between Aboriginal and non-Aboriginal Canadians, we will restore what must be restored, repair what must be repaired, and return what must be returned."

- From the Commissioners' opening statement for the TRC report

Unit Objectives

By the end of this unit, students will be able to...

1. Define and use appropriately key terms (e.g., Settler, Indigenous, Reconciliation...)
2. Apply concepts of social privilege and engage practices of socially conscious social analysis from Unit 1 in this context.
3. Identify and interpret how the current relationship between Indigenous and non-Indigenous/Settler peoples in Canada is shaped by colonial history and culture.
4. Deepen embodied understanding of cultural differences between Indigenous and non-Indigenous/Settler peoples in the Canadian context, and develop respect for Indigenous ways of being through the willingness to endure one's own confusion and even discomfort (e.g., with regards to concepts of time, communication, etc.).
5. Be able to articulate potential practices that pursue justice-based reconciliation in one's own pastoral work moving forwards.

SCHEDULE AND READINGS

12/10 Unpacking Colonial History and Culture

Please come to class prepared to remove your shoes and walk around. And don't forget your blankets!

Required Readings: Heinrichs et al., *Buffalo Shout, Salmon Cry*, pp. 13-166.

17/10 FIELD TRIP TO GRAND RIVER

Cars will depart the school at 8am sharp. Please be sure to arrive by 7:50am. We will return to campus by 5:30pm.

Required Readings: *Buffalo Shout, Salmon Cry*, pp. 167-332.

19/10 Integrative Day

There are no additional readings. If you did not get the chance to finish *Buffalo Shout, Salmon Cry*, please do so. Also, if you have time, peruse the online readings listed below to expand your knowledge of this topic.

**To go deeper for this Unit
(recommended, but not required)**

RESOURCES ON THE TRC

The homepage for the Truth and Reconciliation Commission in Canada can be accessed [here](#); to view videos of TRC hearings and hear testimonies of survivors, follow this [link](#); take a look at the 1986 United Church Apology to First Nations Peoples [here](#), and the response [here](#). See also the UCC response to former students of United Church Indian Residential Schools, and to their families and communities [here](#), and Prime Minister Stephen Harper's apology on behalf of Canadians for the Indian Residential Schools system [here](#). If you have time, also take a look around the UCC introductions to the apologies, and follow any links that interest you from [this page](#). You can also access the TRC's final reports [here](#).

To learn more about violence against Indigenous women, check out the website for The Native Women's Association of Canada (NWAC) [here](#) and the ecumenical Canadian organization, Kairos' partnership with Native women's organizations, [here](#). To understand the relationship between colonialism and sexual violence better, watch a video from activist and feminist scholar, Andrea Smith, [here](#).

To listen to Thomas King's 2003 Massey lectures, "The Truth About Stories," (which "looks at the breadth and depth of Native experience and imagination") click [here](#).

UNIT 3

Dismantling the Cult of Normalcy

“Growth begins when we start to accept our own weakness”

- Jean Vanier, co-founder of L’Arche

Unit Objectives

By the end of this unit, students will be able to...

1. Define and use key concepts (e.g., social construction of dis/ability, cult of normalcy, etc.)
2. Understand the construction of dis/ability as it connects with constructions of gender, race, sexuality, economics, etc.
3. Deepen capacities for embodied participation.
4. Recognize and understand barriers to full inclusion of people with disabilities in religious communities (e.g., physical, social, and theological)
5. Re-imagine communities ‘beyond inclusion’.
6. Re-imagine theological presuppositions and beliefs in light of the unit’s focus.

SCHEDULE AND READINGS

2/11 Dismantling the Cult of Normalcy

Required Reading: Tom Reynolds, *Vulnerable Communion*, pp. 11-135.

9/11 Visit from Sol Express, L’Arche (for more about the troupe, click [here](#))

Required Reading: *Vulnerable Communion*, pp. 136-213.

16/11 Integrative Day

Required Reading: *Vulnerable Communion*, pp. 214-252; Hayhoe, Simon. “Towards a Greater Dialogue on Disability Between Muslims and Christians,” *Journal of Religion, Disability and Health* (BB); Lynne M. Bejoian, “Nondualistic Paradigms in Disability Studies and Buddhism: Creating Bridges for Theoretical Practice,” *Disability Studies Quarterly* (BB).

**To go deeper for this unit
(recommended but not required)**

Read a liberatory theology of disability: Nancy Eiesland, [The Disabled God](#) (CR).
Listen to Jean Vanier's 1998 Massey Lectures, *Becoming Human*, [here](#).
Familiarize yourself with L'Arche Daybreak at their website, [here](#).
Take the able-bodied privilege survey, [here](#).

LAST CLASS!
23/11

We will not meet on 30/11 or 7/12, to make up for the hours spent on our Grand River field trip.

There are no additional readings for this class meeting. Please review required readings you didn't quite finish and recommended readings you wanted get to get to, but didn't have time for.

Our conversation for the day will centre around the film, *Lars and the Real Girl*, which is available for purchase at itunes, amazon, etc., or for loan on course reserve in Emmanuel Library. Please be sure to have watched the film before class. We can also arrange for a common viewing if people are interested.

Recommended viewing - the short documentary, *Guys and Dolls*, explores the true stories of men pursuing relationships with the types of 'real doll' featured in *Lars and the Real Girl*. You can access the film on youtube [here](#).

*****Warning, some viewers find the film disturbing due to its sexually explicit context. Furthermore, the sidebar videos that youtube tends to recommend when you pull this video up contain graphic imagery of 'real dolls,' particularly including close ups of dolls' genitalia. You probably do not want to open this webpage if you have children around at home.***

ASSIGNMENTS

LATE POLICY

Extension approval must be obtained by 48 hours before an assignment's due date, otherwise papers will receive a 1/3 of a letter grade deduction per day (i.e., an A will be reduced to an A-; a B+ to a B). Extensions are only granted in emergency situations. Computer issues **do not** qualify as an emergency.

On Accommodation

The University provides academic accommodations for students with disabilities in accordance with the terms of the Ontario Human Rights Code. Students in Context and Ministry who require these services are *strongly encouraged* to access them. Accommodation at UofT occurs through a collaborative process that acknowledges a collective obligation to develop an accessible learning environment that both meets the needs of students and preserves the essential academic requirements of the University's courses and programs. For more information on services and resources available, please contact Accessibility Services directly at (416) 978-8060 or accessibility.services@utoronto.ca.

For policy on academic integrity, click [here](#). For UofT grading policy, click [here](#).

1. Personal Annotated Biography

DUE: any time before 5/10(25%)

In 5-7 pages, under the four headings "Personal Experience," "Ministry Experience," "Extra-curricular Activities and Hobbies" and "Education" list the core experiences related to each category *that you think might be relevant to your ongoing vocational discernment*.

Under "Personal Experience," you might catalogue where you grew up, for example, particular aspects of your family history, jobs you have held and other details. Likewise, under "Ministry Experiences" and "Extra-curricular Activities and Hobbies," list relevant and potentially relevant experiences, positive and negative, appropriate to each category. Under "Education" include whatever formal and informal education you have that relates to your own sense of vocation.

Then, under each list item, write no more than 2-3 sentences (single spaced) that quickly capture the nature of the experience, what you learned, and/or how it revealed your gifts and limitations to you, and how it connects with your sense of vocation. These "annotations" are to be quick and concise. Close each entry with 1 sentence in bold that names the dynamics of privilege/disadvantage that shape it.

An example of a “Personal Experience” entry:

I did not grow up in the church, but came to faith in my early 40’s after my divorce.

The impact of this is that I often don’t know the Bible stories or theological foundations that I hear articulated around me. While this is sometimes intimidating, it also ignites my curiosity and makes me hope I might learn some of these faith building blocks while at Emmanuel. **While the pain of my divorce was terrible, I’m also aware that as a heterosexual person I enjoyed the right to marry years before it was extended to same-gender couples here in Canada.**

An example of a “Ministry Experience” entry:

I have worked in pulpit supply in various churches for the past five years, most often preaching at least one Sunday of every month.

This has allowed me to develop my “preaching voice” well, and to articulate with depth and creativity a fairly expansive personal theology. It also means, however, that I lack the one-on-one, or bedside pastoral experiences in which that theology comes to life. My theology is coherent, but needs testing by the complexities of real life. **While this experience has given me the opportunity to serve, I’m also aware that as a White man, my gifts for speaking and leading may have been more easily recognized by my community than those of a woman of colour may have been.**

An example of an “Extra-Curricular Activity” entry:

I practice yoga three times per week, and have done so for about ten years.

My spirituality is as much about silence as it is about words as I find myself connecting to the Divine through the quieted inner life, and I have a deep sense of how my spirit is embodied. This means I also struggle to understand people who connect to God using a lot of words, and I have a hard time praying aloud in groups. I am hopeful this year that I will figure out how these other forms of ministry that I find difficult might spring more naturally from those I embody with ease. **I am also aware that this practice depends on the fact that I am able-bodied, and have the financial resources to attend a yoga studio.**

An example of an “Education” entry:

I took a class in my undergraduate degree on theologies of the Holy Spirit.

My final paper was on the Holy Spirit and environmental care, in which I argued that creation is teeming with God’s Spirit, and outlined a plan for how such a theology could be the foundation for a Creation Care project in a church. I remain interested in this topic, but think it would be helpful to draw connections between other theological ideas and environmentalism. I would also like to spend some time thinking about how the Holy Spirit works in individual people’s lives, as most of my work focused on the role of the Spirit in communities. **My family is historically working class, and I was the first generation to attend university; while my family was proud of me, this means I had little tangible support for my learning, and scant financial resources to pay for my education.**

**Please note, you are not obliged to write any personal details that you do not want to write, or which you even feel hesitations about writing. Share only what you want to share. Only the course instructors will read your document.*

The paper will be evaluated according to the following rubrics:

- Does the paper follow instructions? (25%)
 - Is it formatted according to the model above?
 - Are all the areas of the assignment covered (personal, ministry, etc., as well as all three parts of each entry)?
 - Does it use grammar, punctuation, etc., appropriately? Is it proofread?
- Focus and insight of entry 'topic sentences' (25%)
 - Are the topic sentences for each entry focused and clear?
 - Do they communicate a single idea that can be unpacked?
 - Do they offer insight into the student's own self-engagement?
- Clarity and creativity of 'annotations' (25%)
 - Does each annotation actually unpack the topic sentence?
 - Does each annotation describe the experience concisely? Is it focused?
 - Does each annotation link the story back to the student's sense of ministry and vocation? Is it clear why this entry matters for the student's ongoing vocational discernment?
- Self-awareness with regards to 'privilege/disadvantage' sentences (25%)
 - Are the sentences focused and clear?
 - Do they connect clearly and creatively with the larger entry?
 - Does the sentence demonstrate the student's self-awareness in relation to their own privilege/disadvantage?

2. Social/Theological Analysis (4-6 pages) DUE: either 26/10 or 23/11 (25%)

Students can choose whether they want to write this paper following the unit on Indigenous Justice, or the unit on Dis/ability.

The goal of this assignment is to construct a social and theological analysis of one of the two contexts we are engaging in this course. For the purposes of this essay, social analysis needs to *describe* what you observed, taking into account your own relationship to that observation (including the social privilege that shapes that relationship), and *analyze* it. This analysis should, at a minimum, unpack the relationship between the individuals in the site and the social dynamics that shape their daily lives. Factors of race, class, gender, sexuality, economics, dis/ability, colonial history, contemporary practice and more can all have bearing on your analysis. You should also pay attention to the interactions among these dynamics. For the purposes of this essay, theological analysis endeavors to uncover the theological dynamics at play in the context. What

theological concepts and stories are embedded in the ways people understand their lives? What theological concepts and stories can help you better understand the context? Does it shift your understanding of any theological concepts and stories, and how?

The best way to structure these various tasks will depend on the thesis statement you construct to organize your paper, but *all successful papers must have a thesis statement that organizes them*. Successful papers will also draw on course resources (including the skills acquired in the workshop on social analysis with Mike Wood Daley), including reference to specific readings, to articulate their argument.

Further writing resources for assignment: For help with writing a thesis driven academic paper, visit the UofT writing centre, either in person or on the web: <http://www.writing.utoronto.ca/advice>. For further information on organization, thesis statements, and structuring the elements of a successful paper, visit: <http://www.writing.utoronto.ca/advice/planning-and-organizing>.

The social/theological analysis will be evaluated according to the following rubrics:

- **Quality of Thesis Statement (25%)**
 - Does the paper have and develop an insightful and creative thesis?
 - Is the thesis clearly articulated in the introduction?
 - Do all sections of the paper connect with the thesis, and develop it appropriately?
- **Quality of Social Analysis (30%)**
 - Does the paper focus on particular (and appropriate) social dynamics, and draw connections among them?
 - Does the paper articulate an understanding of the relationship between the individual and the social in this context?
 - Does description and analysis demonstrate evidence of student's own self-awareness with regards to their own social privilege?
 - Does the student use the course resources to advance their argument?
- **Quality of Theological Analysis (30%)**
 - Does the paper focus on particular (and appropriate) theological concepts, doctrines, narratives, etc., and draw connections among them?
 - Does the paper use these theological concepts, doctrines, narratives, etc., to engage with and analyze the context?
 - Does the dialogue between context, social analysis and theological analysis generate fresh insight? Is it well integrated with the thesis?
 - Does the student use the course resources to advance their argument?
- **Quality of Communication (15%)**
 - Does the structure of the paper help communicate the argument's development?
 - Is the writing vivid and compelling?

- Does the paper use appropriate grammar, punctuation, etc.?
- Is it carefully proofread?

3. Vocation Paper (5-7 pages)

DUE: on or before 7/12 (30%)

While the concept of vocation originated in Christian traditions, it is now commonplace across cultures. In religious and spiritual traditions, it might refer to a *calling* one has to pursue a certain kind of work, or a particular understanding of work as purposeful, or ordained by God, or the pursuit of right livelihood. The first task of this assignment will be to articulate your understanding of vocation within your own particular spiritual/religious tradition (see resources listed below, and placed on course reserve to help you with this task – successful papers will explicitly engage relevant sources from this list to craft their definition).

Then, drawing on whichever other resources from the course you deem appropriate, interpret the vocational discernment you have done in the course in light of your definition. The paper could be organized around describing a particular type of pastoral context to which you feel called, around a particular concern or insight that now drives your sense of vocation, around a particular question that now lies at the heart of vocational discernment, but which remains unanswered, or some other topic that helps guide your continued vocational discernment.

The paper should demonstrate awareness of and engagement with the course objectives, demonstrating (a) self-awareness of your own context/s and the context/s to which you feel called (e.g., Canadian, urban/rural, racialized, classed...); (b) self-awareness of how to think and respond within particular pastoral context/s, and; (c) a sense of how your theological education contributes to and can best contribute to your own sense of calling.

The paper should also account for the fact that as ministers and pastoral care providers we are not exempt from the social systems that grant unearned advantage to some groups of people while disadvantaging others – as we have been learning throughout this course. Be sure to spend some time engaging how the social systems that produce privilege and oppression are made manifest in your own personal reality. Some part of your vocational reflection in this paper must therefore engage the question, *How has my identity privilege shaped my ministerial vocation/pastoral calling, and how should it do so moving forwards?*

Students are encouraged to meet with the instructors at any time throughout the semester to develop their ideas for this paper.

The assignment will be evaluated according to the following rubrics:

- Does the paper articulate a clear understanding of ‘vocation,’ firmly rooted in the student’s own religious/spiritual tradition(s)? (30%)

- Is this definition of ‘vocation’ constructed in careful dialogue with materials placed on course reserve for this purpose?
- Does the paper articulate a clear sense of vocational discernment that the student has pursued in the course? (30%)
 - Does the paper put the definition of ‘vocation’ *to work* to generate a compelling narrative or argument about their vocational discernment?
 - Does the paper draw on adequate and appropriate course resources to formulate this discernment?
- Does the paper demonstrate personal insight and creativity, particularly with regards to student’s own social privilege? (25%):
 - Does the student demonstrate critical self-reflection, particularly with regards to their own social location/privilege?
 - Does the paper draw on adequate and appropriate course resources in this reflective work?
- Clarity of communication (15%)
 - Whether or not the paper has a “thesis,” is it well structured and organized? Is it clear what the student is trying to say?
 - Does the student follow appropriate formatting, grammar usage, punctuation, etc.?
 - Is the paper carefully proofread?

CHRISTIAN RESOURCES (available on CR unless otherwise noted):

1. Bass, Dorothy C. & Schwin, Mark R. eds. *Leading Lives that Matter: What Should We Do and Who Should We Be*;
2. *Haughey, John C. (ed.) *Revisiting the Idea of Vocation: Theological Explorations* (note: this volume includes the essay, “Islamic Concepts of Vocation” by Marcia Hermansen);
3. *Hauser, Richard J. *Moving in the Spirit: Becoming a Contemplative in Action*;
4. LaCelle-Peterson, Kristina. *Liberating Tradition: Women’s Identity and Vocation in Christian Perspective*;
5. *Merton, Thomas. *Run to the Mountain: The Story of a Vocation*;
6. Smith-Morgan, Barbara. *Soul At Work: Reflections on a Spirituality of Working*;
7. *Neafsey, John. *A Sacred Voice is Calling: Personal Vocation and Social Conscience*;
8. *Palmer, Parker J. *Let Your Life Speak: Listening for the Voice of Vocation*;
9. Placher, William C. *Callings: Twenty Centuries of Christian Wisdom on Vocation*;
10. Willimon, William H. *Calling Character: Virtues of an Ordained Life*.
11. Selections from the Bible as suitable

**Entries, while grounded in Christian traditions, are either widely used in non religious and other religious settings for conversations about vocation, or have been deeply influenced by Mindfulness traditions.*

MUSLIM RESOURCES (available on CR unless otherwise noted):

1. Ghazali, Abu Hamid al-. "Book of Knowledge (*Kitāb al-ʿIlm*)" in *Revival of Religion's Sciences (Ihyā' ulūm al-dīn)*. Translated by Nabih Amin Faris, on-line edition, <http://www.ghazali.org/works/bk1-sec-1.htm>;
2. Marcia Hermansen, "Islamic Concepts of Vocation," in Haughey, John C. (ed.) *Revisiting the Idea of Vocation: Theological Explorations*;
3. Hasan, Ahmad. "Social Justice in Islam," in *Islamic Studies* (available on blackboard);
4. Musallam, Adnan A. "Sayyid Qutb and Social Justice, 1945-1948," *Journal of Islamic Studies* (available on blackboard);
5. Qutb, Sayyid. *Social justice in Islam [by] Sayed Kotb*. Translated from the Arabic by John B. Hardie;
6. Yamani, Ahmad Zaki. "Social Justice in Islam," in *Islamic Studies* (available on blackboard);
7. Sections from the Qu'ran as suitable.

BUDDHIST RESOURCES (available on CR unless otherwise noted):

1. Hilda Gutierrez Baloquin, *Dharma, Color, and Culture: New Voices in Western Buddhism*;
2. Dalai Lama, *How to Practice the Way to a Meaningful Life*;
3. Dalai Lama, *How to See Yourself as You Really Are*
4. Marianne Dresser, *Buddhist Women on the Edge: Contemporary Perspectives from the Western Frontier*;
5. Joan Halifax, "Taking care of your life, taking care of the world," and "Wounded healers: The shadow side of caregiving," in *Being with Dying: Cultivating Compassion and Fearlessness in the Presence of Death*;
6. Thich Nhat Hanh: *How to Find Joy and Meaning in Each Hour of the Day*;
7. Thich Nhat Hanh; *The Art of Power*
8. Arnold Kotler, *Engaged Buddhist Reader*;
9. Satish Kumar, "Soil, Soul, Society," in *You Are Therefore I Am: A Declaration of Dependence*;
10. Selected writings by Larry Yang, available [here](#);
11. Claude Whitmyer, *Mindfulness and Meaningful Work: Explorations in Right Livelihood*;
12. Sections from sacred texts most appropriate to your own Buddhist practice.

6. Participation

(20%)

A class like this one depends on full participation from all students for our shared learning. Participation grades will be determined not by the amount a student speaks, however, but by how their speaking contributes to the classroom culture. Have you read the text(s) and engaged the preparatory resources for the day closely, generously, and critically, and are you trying to take us into a deeper understanding of them? Are you listening to, respecting and seeking to engage your colleagues? Are you treating your colleagues courteously, and seeking to help them explore their own ideas and

questions? Are you willing to admit what you don't understand and seek the help of your colleagues to find understanding? Good participation does not equate to always being right; good participation demonstrates your desire to contribute to the group's shared exploration and learning.

Opportunities to participate occur not only during classroom time, but also via Blackboard conversations online. Everyone is encouraged to access these forums for conversation. They are also provided as a space in which students who feel less comfortable speaking in class might fulfill their participation requirements.

7. Optional Assignment: Journal

This class asks a lot of students: emotionally, intellectually and spiritually. In addition to traditional 'head' learning methods of doing readings and engaging classroom discussions, we also engage a range of activities intended to foster emotional, embodied understanding of the topics at hand. For some students, processing their experience of each week's activities does not feel possible within the classroom space – perhaps because their experience feels too raw, or perhaps because they require further time to gather their feelings and thoughts before sharing them. It is therefore advisable that students keep a journal throughout the course to record what they are learning through these activities, to track their own experiences for themselves, to set goals for the course and to assess those goals, etc. All students are encouraged to engage this practice to enrich their own self-awareness in relation to their learning, as well as for a strategy of self-care in relation their course learning. Students who keep a journal, and who manage to write reflections on the learning activities associated with at least 7 of our 11 meetings, are welcome to submit their journal with their final vocation assignment to receive additional credit for their participation grade. No journals will be accepted for credit after December 7th.

Emmanuel College Curricular Outcomes: The Emmanuel College Student Handbook outlines various learning outcomes for different Basic Degree programs to help students assess their own progress through their degrees. The following, based on all the program outcomes, but particularly on the MDiv and MPS programs for which this course is required, is intended to help students assess how this course connects with their overall degree.

<p>Religious Faith and Heritage</p>	<p>Students should be able to demonstrate knowledge of religious heritage and articulate their theological positions related to pastoral practice.</p> <ul style="list-style-type: none"> • Students engage Scriptural, as well as traditional and contemporary theological texts with the purpose of shaping their understanding of “context” “privilege,” and “vocation.” • Through the “Vocation” assignment, students engage diverse texts and experiences related to their own faith traditions to guide their understanding of their vocation.
<p>Culture and Context</p>	<p>Students should be able to employ diverse methods of contextual analysis and give evidence of critical self-awareness with regard to their own and other faith perspectives and practices.</p> <ul style="list-style-type: none"> • Students engage theological texts, their own personal contexts, the experiences of others, and first-person descriptions of diverse ministry contexts, in order to perform self-analysis and to practice skills of social analysis of diverse ministry contexts. • Interpretive assignments (esp. the “social/theological analysis” assignment) practice and hone contextual analysis skills.
<p>Spiritual/ Vocational Formation</p>	<p>Students should be able to demonstrate understanding of the variety of callings and spiritual practices within their religious tradition, and demonstrate an ability to reflect critically on their own sense of call to leadership and service.</p> <ul style="list-style-type: none"> • Students are provided with a bibliography of vocation resources that they incorporate into a final assignment, a “Vocational Autobiography.”
<p>Religious Leadership Practices</p>	<p>Students should be able to integrate theory with practice and demonstrate initiative, responsibility, and accountability in personal relationships and group contexts.</p> <ul style="list-style-type: none"> • Students engage various ministry and community leaders as they reflect on their ministerial identity. • Students practice engaging each other with respect and empathy.

Context and Ministry Course Outcomes: Whereas curricular outcomes help students connect the particular course with their overall degree requirements, individual course outcomes aid student self-assessment within the course itself.

At the end of Context and Ministry, students should be able to:

<p>In terms of foundational knowledge</p>	<ul style="list-style-type: none"> • Define “privilege” as a <i>social</i> (i.e., not simply individual/ interpersonal) concept • Understand the intersectional nature of social identity and privilege (race, class, gender, sexuality, dis/ability, etc...) • Name social dynamics that contribute to shaping pastoral contexts • Name theological dynamics shaping pastoral contexts • Define “vocation” in relation to their own theological/religious traditions
<p>In terms of applying and integrating foundational knowledge in context</p>	<ul style="list-style-type: none"> • Interpret their spiritual biography in light of their social location and privilege • Analyze pastoral contexts in terms of social and theological dynamics • Reframe their vocation in light of their social location and privilege

Through learning, applying and integrating this foundation knowledge, students have the opportunity to acquire, practice and develop the following skills:

- Embodied participation
- Ability to integrate feelings, thoughts and practice
- Ability to listen actively and empathically
- Ability to communicate effectively and empathically
- Critical and generous self-awareness
- Desire to think “beyond inclusion”
- Desire to think deconstructively AND reconstructively
- Openness to transformation
- Capacity to integrate learning in this course with other courses
- Capacity to integrate learning in this course with the rest of life