
Theological Education

**Globalization and the
Practical Theological Disciplines**

Volume XXX
Number 1

ats

ISSN 0040-5620

Theological Education

**Globalization and the
Practical Theological Disciplines**

Volume XXX
Number 1

ats

ISSN 0040-5620

THEOLOGICAL EDUCATION, Autumn 1993
Volume XXX, Number 1

JAMES L. WAITS, Executive Editor
WILLIAM E. LESHER, Guest Editor
ROBERT J. SCHREITER, Guest Editor
NANCY MERRILL, Managing Editor
LISA MORSE, Production Assistant

Theological Education is published semiannually by
The Association of Theological Schools
IN THE UNITED STATES AND CANADA
10 Summit Park Drive
Pittsburgh, Pennsylvania 15275-1103

Subscription Rates

Per Year (U.S. address)	\$ 7.00
Per Year (non-U.S. address)	\$ 8.00
10 or more to the same address	\$ 5.00 per copy

Single Copy \$ 5.00*

*Plus Postage and Handling

Indexed with abstracts in *Religion Index One: Periodicals*, American Theological Library Association, Chicago, Illinois. Available on-line through BRS (Bibliographic Retrieval Services) in Latham, New York and DIALOG in Palo Alto, California.

Contents

Introduction	1
<i>William E. Leshner</i> <i>Robert J. Schreiter</i>	
Globalization and Social Ethics: Claiming ‘The World in My Eye’!	3
<i>Toinette M. Eugene</i> with a response from <i>Marc S. Mullinax</i>	
Globalization and Mission Education	47
<i>Jonathan J. Bonk</i>	
Designing an Introductory Course in Liturgy from a Global Perspective	95
<i>Mark R. Francis, C.S.V.</i>	
Forming Global Preachers	131
<i>Thomas A. Kane, C.S.P.</i>	
Globalization and Christian Religious Education	157
<i>Ronald H. Cram</i>	
Teaching Pastoral Theology from a Global Perspective	191
<i>Homer L. Jernigan</i>	

Contributors to This Issue

Jonathan J. Bonk, Professor of Mission Studies,
Providence College and Seminary, Otterburne, Manitoba

Ronald H. Cram, Associate Professor of Christian Education,
Columbia Theological Seminary, Decatur, Georgia

Toinette M. Eugene, Associate Professor of Social Ethics,
Garrett-Evangelical Theological Seminary, Evanston, Illinois

Mark R. Francis, C.S.V., Assistant Professor of Liturgy,
Catholic Theological Union, Chicago, Illinois

Homer L. Jernigan, Professor Emeritus of Pastoral Care and Counseling,
Boston University School of Theology, Boston, Massachusetts

Thomas A. Kane, C.S.P., Associate Professor of Pastoral Studies,
Weston School of Theology, Cambridge, Massachusetts

William E. Lesher, President,
Lutheran School of Theology at Chicago, Chicago, Illinois

Marc S. Mullinax, Doctoral Candidate,
Union Theological Seminary, New York, New York

Robert J. Schreiter, Professor of Doctrinal Theology,
Catholic Theological Union, Chicago, Illinois

Introduction

William E. Lesher and Robert J. Schreiter

This is the fifth and final volume in a series on the globalization of theological education as commissioned by the Task Force on Globalization of The Association of Theological Schools. The first volume contained a number of studies that assessed the state of the discussion on globalization in theological education and what further directions it might take. The second volume presented six case studies of how certain member schools of the ATS had developed a sense of globalization in their institutions and then built programs to implement their new awareness. The third volume explored how themes of globalization are developed in the so-called “classical” disciplines in theological education, namely, biblical studies, church history, and theology. The fourth volume contained several papers of historical significance to the Association’s globalization emphasis, as well as three papers delivered at the 1992 Biennial Meeting that focused on globalization.

This fifth volume is a companion to the third volume in that it explores globalization in the so-called “practical” theological disciplines. Like its predecessor, it grew out of a conference of theological educators where the six papers published here were presented, discussed, and subsequently refined. The conference was held at the University of St. Mary of the Lake in Mundelein, Illinois, from March 19-21, 1993.

In designing this consultation, the Task Force on Globalization struggled especially with the question of which disciplines to select for examination. The fragmentation of theological education has been a recurring theme in the globalization discussions over the past several years, and the problem reasserted itself as the Task Force pondered which six disciplines to study more closely. In the end, social ethics, missiology, liturgy, preaching, religious education, and pastoral theology were chosen. Such choices admittedly left out other important areas— notably disciplines relating to personal and spiritual formation (such as spirituality and clinical pastoral education) and the variety of forms of supervised ministry. The Task Force has developed plans to address at least both of these areas through special consultations in 1994. In the end, it seemed better to try to address at least some of the disciplines rather than speak to imagined models of a revised curriculum that had not achieved some measure of consensus in the community of theological educators.

Introduction

Frameworks that were already evident in the 1992 discussions of globalization and the classical theological disciplines were again addressed in the papers in this consultation. The necessary shifts in perspective, the consequent changes in attitudes, the multivalent nature of globalization itself, the classroom as a locus for globalization—all of these themes are found in these papers as well. To these might be added at least two more that occurred especially in the 1993 papers.

The first had to do with the negative aspects of globalization. The papers by Jonathan Bonk, Ronald Cram, and Homer Jernigan call special attention to this. Globalization is experienced in many settings as an unwelcome intrusion by powerful First-World cultures that effectively colonize the minds and bodies of other cultures. This negative dimension of globalization has been noted frequently in the past, but perhaps never so clearly as in some of these papers. Instant communication and relatively easy travel are not necessarily good things. Indeed, they can imprison the mentalities of smaller, more vulnerable cultures and exploit their goods economically and their cultures touristically.

A second theme emphasized especially in these papers is collaboration and the collaborative way that globalization themes are best explored. All of the papers mention in their notes people who have helped the author clarify certain thoughts. In the instance of Toinette Eugene's paper, this is carried even further in the response by Marc Mullinax who, as the reporter for the working sessions on her paper, collaborated in the redrafting of the paper for publication.

The consultations in themselves attempted to model collaboration as the most effective methodology for dealing with globalization themes. The authors of the six papers presented here managed to bring that to a new level.

As was the case with the papers in the third volume, all of these papers make valuable suggestions for organizing syllabi and provide extensive bibliographies that educators can mine for their own purposes. It is the hope of the Task Force on Globalization that this volume on the practical disciplines will help continue what has become a lively conversation on globalization and theological disciplines.

Globalization and Social Ethics: Claiming 'The World in My Eye'!

Toinette M. Eugene
with a response from
Marc S. Mullinax

Interest in the issues of globalization is widespread within the community of North American theological education, but it is clear that the various groups and traditions come to the issues by different routes, drawn by varying dynamics. Discussion of globalization is first surrounded by a host of related terms and issues: inculturation, indigenization, contextualization, pluralism, liberation, and local theology. To mention these terms is to indicate a nest of related debates that bear on our general topic, not least of which are the strategic methods to implement or "bring them on home" to individuals, communities, and institutions.

Gently or forcefully, new perspectives on globalization appear among us, transmitted by women, by various world cultures, by voices of the poor and people of color, by persons from many religious traditions, not all of them Christian or Christologically preferential. The perspectives vary and sometimes conflict. So do reactions to them. But the perspectives and reactions are inherently social and ethical. The sense is spreading that fundamental shifts in our theological and educational paradigms may be necessary to open our institutions to these broadened horizons. It seems increasingly obvious that we as theologians and educators for ministry must first convert and then provide and employ the appropriate kind of institutional change needed in order to meet the challenges and the conversion required by our ecclesial and academic commitments to globalization. I envision and call for a new social ecology within our institutions marked by a radical accountability which expresses to "the least of these" an intentional "preferential option." *This* is globalized ethics.

In this paper I will address the teaching/learning enterprise of social ethics in relation to globalization from the perspective of my own particular gender, race, class, and religious traditions (Roman Catholicism and intentional communities of persons that constitute types, representations, and models of the Black Church) and in light of some recent experiences of theological education and social ethics in Southern Africa. I will also address the development of a basic course on social ethics and globalization from the common identity which we may share as

members of the academy and of churches where we imagine ourselves to be in solidarity with “others” who are in some sense “different” or “distant” from us. This sense of solidarity and difference is particularly true if we think of ourselves culturally, economically, theologically, politically, or even educationally as the “still and turning center of the universe.”

I employ as an overarching theme and describe the development of a globalized social ethics as “The Renewal of the Moral Imagination” and as “An Ethic of Solidarity and Difference.” My own theological perspective requires that I understand the *praxis* of social ethics (*i.e.*, how it “works”) through the agency of a global social community in solidarity. I regard the twin aspects of a deeper understanding of moral imagination and an ethic of solidarity as quintessential foundations for the future social ecology which we must create in order to survive and to be sources of transformation and redemption with all God’s people on this fragile globe. To accomplish this is no mean task. It requires (1) explicit articulation of the theological and ideological risks involved and (2) strict accountability to a community of faith and *praxis*.

The social ecology of our institutions must bear resemblance to the global social ecology. Social analysis is therefore no longer optional in theological institutions, but rather is an integrative tool linking the local with the global. Whether we know ourselves and conduct ourselves as persons, communities, and institutions at the center, at the margin, or at the cutting edge of church and society will determine the kind of social ethic and the kind of education that we offer as theory and *praxis* of a transformed future for ourselves and our world. Peace is not yet at hand, and the “kin-dom”¹ of God is as yet unrealized in our midst.

There are at least four elemental and interrelated issues which must be understood before one can successfully develop and introduce a course on Social Ethics and Globalization: (1) provide a functional descriptor or definition of this kind of ethics, (2) lay out preconditions and assumptions for the development and doing of this kind of ethics, (3) offer a brief commentary on models and tools of social analysis to sustain and support the social ethics being expressed, and (4) suggest broad ethical norms and contexts of globalization in the life and faith of the church. These four issues must be internalized in order to provide the pedagogy appropriate to communicate them.

What Is Social Ethics and Globalization?²

Many images come to mind when we think of the concept of “globalization ethics.” In the ecumenical community of faith the idea of globalization ethics is powerful precisely because it conjures up conflicting images. For some, combining the words “globalization” and “ethics” means breaking with the dominant Western intellectual and theological traditions in search—both existentially and socially—of a national culture free from the pains of colonialism.³ For others, disillusioned with the premises or promises of capitalism and economic prosperity, the idea of globalization may provide a convenient escape from the despair, violence, and narcissism of a material culture. Still others may see it simply as another trend or fad in the perennial quest for cosmic truth and meaning beyond the historical ambiguities of time and space.

Regardless of the various ways Christians interpret globalization ethics, its significance is not lessened, for it challenges us to grapple with the problems and moral dilemmas of the Christian faith in a world of religious and cultural diversity.⁴ The willingness to risk the vulnerability of transcontextual dialogue is an identifying mark of developing or the “doing” of globalization ethics. We can imagine, see, or experience the world differently only as we are *culturally dislodged* and *repositioned* in relationship to the reality of the gospel of Jesus Christ.

What, then, is globalization ethics, or more specifically Christian social ethics in relation to globalization? Enoch Oglesby defines it this way:

Globalization ethics is not oriented toward conventional morality, which is based on blind loyalty to traditional creeds and church dogma. Rather, it is based on the revelation of Jesus Christ as the new paradigm for the moral life. Globalization ethics has its own distinctive norms and sources. Its integrative norm is Jesus Christ as Liberator and reconciler in our broken world. The normative source of globalization ethics is Jesus Christ and the revolutionary claims of the gospel to set the oppressed free for right living, faithfulness, love, and the experience of the new community as children of God.⁵

John C. Bennett argues in *The Radical Imperative* that in order for morally sensitive persons in the global community to read the Bible accurately, they must recognize Christ as the center and norm.⁶ Bennett implies and I agree that women and men in the contemporary church must have new cosmograms and cartography images⁷ on which to study “globalization issues” of justice and liberation and

how we may better interrelate theology and social ethics.⁸ Because the gospel is revolutionary, Jesus as normative paradigm challenges us to change oppressive structures in our global village and to resist the seduction of the status quo and the accompanying tendency to group people into a condescending social stratum of “us” and “them.” Of Jesus’ ethical teachings, Bennett describes a renewal of moral imagination that moves us to consider taking newer ideological and theological positions: “Jesus turns upside down the world’s and the conventional churches’ classifications of people.”⁹

As the norm and center for moral life and the renewal of our moral imagination, Jesus Christ is the real source of authority in our understanding of globalization ethics. Scripture teaches us that he entered a broken and troubled world to do a new thing, to establish a new pattern for the moral life in the global community. On the practical level, Jesus Christ came into the world to “set the captives free.” The profound moral insight behind Jesus’ message is that we are set free not only by words, but by deeds—by *praxis*. Therefore, globalization ethics is a self-critical attempt to *walk our talk*. Our language of faith, justice, and compassion must be mirrored through the doing of our being in God. We must be converted away from what James Baldwin called the “tyranny of one’s own mirror” to the full reflection of this entire world loved by God.¹⁰ Because of who God is, Jesus Christ and his ethical teachings become the new pattern for the moral life in the global community.

Both the prophetic vision and the moral dilemma of globalization ethics can be seen in a poignant observation made by Donald Shriver on the challenge of theological education in the global church:

Theological education must speak and act towards the building of the visible unity of the church in the broken world. In a time when the disunity of the human race as a whole threatens the very existence of the race, the disunity of the churches is as great a disservice to the world as it is a scandalous denial of God’s love for the world.¹¹

The church and the theological academy must always be about the tasks of mission and of speaking a word of hope and unity in the midst of our brokenness. To a people of faith, doing globalization ethics is a self-critical way of addressing the meaning of brokenness, suffering, and alienation in our world. The process of globalization ethics affirms, therefore, the principles and values inherent in the gospel as a way, in Cornel West’s phrase, “to speak truth to power, in love.”

Speaking “truth to power” is implied in Shriver’s notion of forces that lead to disunity as a “scandalous denial of God’s love for the world”; speaking “in love” refers to the redemptive power of love as *agape* to build a “visible unity of the church in a broken world.” Here the ultimate logic or rationale for the presence of a “globalization ethic” is not simply the threat of the mutual annihilation of nations and races, but more importantly, God’s passion and love for the world that we may all be saved by the grace and life-giving liberation of Jesus Christ.

My own ethical appropriation of the term “globalization” begins with Don Browning’s useful four-fold typology of globalization, from which I chart my own course as an offshoot and revision of what is generally accepted as a vital requirement for contemporary theological education. In a seminal essay entitled “Globalization and the Task of Theological Education,” Professor Browning outlines four distinct meanings to the term on which I base my own extended reflection and response. He states that:

1. Globalization is the church’s universal mission to evangelize the world;
2. Globalization is ecumenical cooperation between the various manifestations of the church throughout the world, including growing mutuality and equality among these churches and respect for their differences;
3. Globalization is the dialogue and cooperation between Christianity and other religions;
4. Globalization is the mission of the church to be in solidarity with the poor and oppressed in their struggle for justice.¹²

To say that the entire world needs to be the context of theological education says something at once very important and quite broad and indeterminate. To say that the entire world needs to be the ethical context of theological education does not answer *how* we should balance global contexts with local contexts. As Browning warns, we also live and have our education and ministries in local contexts, and it is the height of both forgetfulness and arrogance to become so preoccupied with the problems of Africa or Latin America or Asia that we overlook the particularity of our own social location or the continuity between the two. Hence, to be attentive to the term globalization demands that we ask how do we implement globalization in such a way as to meaningfully participate in the “renewal of the face of the earth”?

I suggest the answer to this question involves the ethical description and task of the “renewal of the moral imagination.” This is my twist on the term proposed

Globalization and Social Ethics

by David Tracy in his work *The Analogical Imagination*. To link the particular and the universal, whether in theology, in ethics, or in any other contextual framework for teaching and learning, is to argue for a perspective that does not ignore structural evil either in the world or “in the beam in our eye”—a metaphor to which I will return momentarily.

To argue for the renewal of moral imagination in theological education is to concur with the creative analysis of *The Analogical Imagination* which suggests a complementary relationship between three theological disciplines, each mainly (but not exclusively) addressed to three distinct publics and motivated by three distinct orientations:

Foundational Theology	Academic Public	Truth [Metaphysics and Dialectics]
Systematic Theology	Ecclesial Public	Beauty [Poetics and Rhetoric]
Practical Theology	Social Public	Good [Ethics, Politics] ¹³

My own particular concern is with the convergence of the foundational and the practical, since the traditional forms of expression for classical systematic theology, such as papal or magisterial treatises and formal catechetical, policy, or creedal documents, often fall outside the boundaries of liberation ethics and theology, and thus avoid any renewal of any imagination, moral or otherwise.

To argue for globalization as a matter of the educating power of particular human relationships across cultural lines is to commit ourselves to the renewal of an ethic or a moral revisioning, one primarily characterized by a redefinition of the responsible action or *praxis* which must accompany our theologies of social salvation and social change in the face of social sin and social evil. The renewal of moral imagination through a redefinition of responsible action toward the achievement of globalization does not mean the certain achievement of desired ends, but the creation of the conditions of possibility for liberating changes, in our institutions, in our neighborhoods, in our churches, and in our entire world.

This important task of renewing our moral imagination may be also described as the delineation of an alternative ethical system that provides a foundation for critiquing predominant notions of responsible action. My thinking on this matter is in agreement with the approach of Michael Foucault who claimed that the intellectual work most suited to our current political and intellectual ferment has two features: an attempt to describe the fractures that are developing in dominant systems of thought and action, and an articulation of alternate systems actually present and operative in political struggle. Such work, he thought, is more suited

to our time than the work of the “universal intellectual,” the person who develops an ideal construction of what thought and actions should be without the benefit of a global community of accountability.¹⁴ By describing an alternate system of thought and action that exists already, one that we can see operating in people’s lives, we participate in constructing what Foucault calls an alternative politics of truth.¹⁵

In my consultation work with the Pilot Immersion Project for the Globalization of Theological Education and in my own particular interests in developing a womanist ethic of care, I am challenged to articulate a renewed moral imagination that envisions an alternative approach to graduate seminary education. Moreover, I also believe that as fellow learners and teachers of social ethics we are challenged together to go beyond the intramural to articulate and develop a public understanding of an ethic of solidarity and difference which can sustain our common but varying needs for the renewal of our moral imagination—that is, in our ability to offer a social ethic that allows us collectively and communally “to imagine ourselves richly.” Only after such an imagining process and after the hard work of establishing our identity based on the diversity of God’s creation may we earn the right to speak of any unity that binds us together. Our imagination must become true. To talk of any specious or premature unity diverts us from the critical differences that are givens, not options, in the fabric of human existence.

The reality and exigencies of responding effectively to the oppressions of racism, classism, sexism, homophobia, and other perverse ideologies demand from the first that we acknowledge our dissimilarities in order to create new shared images and heritages of persistence, imagination, and solidarity for a global future that is full of thoughts of peace and not war, of common good and not individual gain. This is the contextual and global understanding and challenge of renewed moral imagination of which the prophet Jeremiah speaks in a letter to all the exiles—the elders, the prophets, the priests, and all the people whom the official theological and civic leaders of their land had led into exile from Jerusalem to Babylon:

Yahweh, Sabaoth, the God of Israel, says this to all the exiles deported from Jerusalem to Babylon: Work for the good of the city to which I have exiled you; pray to Yahweh on its behalf, since on its welfare yours depends.... Yes, I know what plans I have in mind for you, Yahweh declares, plans for peace, not for disaster, to give you a future and a hope. When you call to me and come

and pray to me, I shall listen to you. When you search for me, you will find me; when you search wholeheartedly for me. (Jer.29:4,7,11-13)

We know that God's Self has a predilection for those in exile, for those called into exodus journeys, for those who do not regard themselves or set themselves up as the normative and determinative forces in claiming what globalization and solidarity and contextualization in faith and morals and responsible action "really" and definitively mean. If we find ourselves in middle America, or in middle-of-the-road theology, or in middle-age crisis, or other non-creative or non-confrontational postures with regard to the status quo, may we plead with God for a new insight about our responsible action for the experience of a contrite heart and for a generous and indeed double portion of renewed moral imagination.

I want to get to the edge of the future that beckons us, to the dawning of a brand new day for women and men in a global ecclesial context. I want to realize and to claim collectively the true universal nature of the church. But I cannot get from here to there by sliding softly around the hard, persistent issues of racism, sexism, classism, and all the other dominating ideologies that oppress persons all over the world.

It is necessary for me "to tell the truth and to shame the devil," as my old grandmother would say, if I want to be able to announce with you, in the words engraved on Dr. Martin Luther King's tombstone, "Free at last! Free at last! Thank God Almighty, I'm free at last!" This is the only authentic, privileged, and liberated place to which Jesus calls and invites us to come together as friends and disciples; this is the place to which social ethics and moral imagination compel us both from the perspective of the past as well as from the hope for a renewed and far more inclusive future of ethical power and global leadership for the church and the world. It is with this ethical power in mind that I want to reflect with you on the subtitle of this essay on developing and doing a globalization ethic through the auspices of graduate theological education. The subtitle of this essay is "The World In My Eye!"

"The World In My Eye!"

We know the power of God, and although geography, culture, and time are not the same, we also know the universal power of pain and persecution. Pain knows no barriers of time, ethnicity, or gender. Surely, women know pain. Some pain we share universally with all humanity. Like Job, we know how it is to have

our children taken, to suffer ill health, to be taunted that it's our fault. Like Sarah, we know what it is to have our men hide behind our skirts. Like Paul, we know what it is to be misunderstood and to suffer abuse. Yes, we know and share pain universally. Therefore, the experience of pain can be an occasion, if not a source, of theology and ethics. I wish no pain upon anyone, but its character can afford weighty authority to the voice of the misunderstood, the neglected and abused. The places of this world's pain are nothing less than the geographic centers of "response-able" globalized social ethics.

But consider for a moment the content and context of social ethics as a form of—a direct paradigm of—"the world in my eye."¹⁶ As a specific vantage point from which to view the broader concerns embedded in social ethics, African and African-American women know a degree of pain that is quadrupled in its intensity. By the time the general pain of human struggle reaches us, it has been passed down from the white man to the white woman to the black man to the black woman—solidified now, fourfold. Frequently, ours is the pain of scar tissue—wounded and "rewounded" in mass brutalization of social, political, economic, and religious strata. Without elevating this woundedness in any way, I do wish to reaffirm that one's way to the universal can only be informed and renewed through an examination of the particulars of one's history and experience, without flinching from what that means, but also with a readiness to use that context for personal and social change. The authority for social change comes from one's own wounds.

Not only has the black woman (and by extension, women of color in general) borne the white world's burdens, she has been a virtuoso burden bearer. Alice Walker observes that generally this woman was the "mule of the world."¹⁷ Her person, her unique spirituality and creativity were suppressed—she never had a "place." She was handed everybody else's burdens to the exclusion of her selfhood.

Yes, hers is a congenital pain, deeply rooted in its disfiguring scar of massive malign neglect, abuse, and brutalization. She's never seen life except filtered through her scars, bruises, and wounds. What I am describing here are the primary and deeply painful places where the renewal of moral imagination and solidarity through the expression of a globalization ethics must make itself more adequately and appropriately felt, radically incarnated like a balm in Gilead, in order for globalization to have a more nuanced meaning, in order to make the wounded whole.

The point is vividly made in Alice Walker's true story of a childhood accident in which one eye was wounded. Her brother shot her with a BB gun (the facsimile

of a white man's weapon, passed on to an unsuspecting black boy who injures a black girl). Throughout childhood, Alice was made to feel ashamed of that eye. It just sort of stared out at you from a gray, bead-sized dead spot in its center.

One night, as Alice prepared her three-year-old daughter, Rebecca, for bed, Rebecca noticed her mother's eye for the first time. She cupped Alice's face in her tiny hands. Embarrassed, Alice tried to pull away—afraid that even her own daughter would find the eye offensive. After all, children can be innocently cruel sometimes. But Rebecca insisted upon looking at that eye.

Rebecca's favorite television show, "The Big Blue Marble," featured at its beginning a whirling globe set out in space, surrounded by billowing, bluish-gray clouds. With this point of reference, and after what seemed like an eternity, Rebecca spoke, "Mommy, you've got a world in your eye. Mommy, where did you get that world in your eye?"¹⁸ And what was once shameful, painful, and dead, in the eyes and hands of love became a new life—a new world.

So many women, black and white alike, have tried like Alice to protect themselves from their child's discovery of their woundedness, to hide their scars behind intelligence, apparent strength, acquired influence, the shallow sisterhood of sororities, clubs. . . and yes, their men. They are afraid of being found out that they are like everybody else, fragile and vulnerable because there has been no protection for those vulnerabilities. Out of the broken houses of prophetic as well as marginalized communities of resistance to evil and for those who long for alternative redefinitions of responsible ethical *praxis* to attend our theologies of solidarity and resistance, God's Self creates what I call the potential *ekklesia* of our future. Here, in a realized eschatology, scars are transformed into new life and hope.

Rosa Parks reached that place in her experience the day she refused to stand up and accommodate the demands of an unjust law. Sojourner Truth reached that place in her experience as well when she stationed herself on the Underground Railroad. My great-grandmother reached that place in her experience when, in defiance of expediency, she refused to allow someone else to write her name. Langston Hughes's mother reached that place in her experience when from old and aching knees, she told him, "Don't you set down on the steps 'cause you finds it's kinda hard."¹⁹ It is not too much to ask that both theological education as well as the teaching and learning of social ethics find concrete ways of adopting and imitating the stance of these truly mystical and militant African American women who truly heard and responded to the word of God.

The model for the renewal of our moral imagination is Jesus the Immanuel—

God with us. The renewal of our moral imagination in solidarity with these women and other oppressed communities demands that we be present there with them in some specific, person-oriented ways, in some intentionally liberative ways in which we are able to follow their direction and their leadership. Likewise, we as the church and as theological seminaries representing power, wealth, or prestige can no longer just feel bad, or just offer electives which are marginal to the globalized ethics of a required curriculum demanded by a globally responsible ministry. My proposal seeks to dislodge the culturally comfortable ways of thinking about theology and ethics. I speak of converting and holding accountable the theological institution *to its own particularity*; then, once globalized, or converted, the global understanding comes. I think the proper order of the famous globalization mantra, “Think globally, act locally,” should actually be reversed. We begin with acting locally before we can think globally. This local action gives us insight into the global.

The Moral Imagination of Those Seeking Solidarity

What if we find that we cannot readily identify with the way those “Others” paint for us collages of hope and faith—their lives exemplifying the living reality of a two-edged sword that cuts both ways against oppressed and marginated people in church and society everywhere? And what if we need not stories and proverbs from the oppressed but rather from the lives of the “oppressors” in order to claim our own situation as a perspective from which we must learn solidarity? In a recent visit to Zimbabwe and in my sojourn through South Africa to diverse centers fostering ecumenical and social justice ministries, and in my visit to Southern African theological and denominational centers of power and influence which claim solidarity with the oppressed and the outcast, these questions became increasingly clear.²⁰

What would happen if our desire to be truly globalized and in solidarity with oppressed communities and individuals in the world began to be matched by *consistent* and *significant* responsible actions that made a difference? As I wondered and wandered in Southern Africa, endeavoring to find a renewal for my own moral imagination when I would return to North America, I struggled to upend my own perspective and experience in light of my gradually formulated description of globalization ethics. Despite my own social location and my position as a black womanist ethicist, I am also shaped and formed by the rubrics and rhetoric of a hierarchical, patriarchal, academic model of “top down” and “trickle down” educational expression. I too needed to be instructed as to how to live well by

listening also and anew to another prophet who matches and balances Alice Walker, one who speaks from the perspective of the white, the privileged, the protected churches representing local congregations, seminaries, and the authoritative and duly deputized individuals who have historically directed the scripts we have often followed.

Because of social ethical foundations such as these, it would seem that some of us might better be able to identify with the women and the churches and the theological faculties of privileged South Africa before the end of apartheid and before our own conversion in the here and now of North America where we are existentially rooted. This is an antithesis and an alternative perspective to Alice Walker's vision and experience of scars and of her ability to overcome and to stand effectively in the face of oppression. It may also serve as a basis for revising an ethic of solidarity and difference. And so I present a final parable which compresses and binds central concerns for teaching and learning social ethics (racism, sexism, classism, militarism, apartheid, violence, etc.) before delineating some preconditions to developing a course on social ethics and globalization.

We meet Mrs. Curran in the pages of J.M. Coetzee's *Age of Iron*. In Cape Town, this white, wise old woman—a retired classics professor—is dying as breast cancer carves into her bones. She writes an extended letter to her daughter who has shaken the dust of South Africa and its apartheid system from her feet and has gone to live in the United States. Mrs. Curran has always abhorred apartheid, but until these latter days of her life she has been shielded from the flesh and blood of its horror and its rage, of the malignancy killing her country as surely as cancer is eating away at her body.

First, a homeless black man shows up in the alley beside her garage. This unsavory man smells of urine, sweet wine, and moldy clothing. Unclean, Mr. Vercueil becomes her companion and confidante, the only person to whom she can confess her swelling sense of anger and grief at what she witnesses. Mr. Vercueil cradles Mrs. Curran into death at the book's end.²¹

Mrs. Curran has two words for us as we attempt to justify as well as to withdraw the United States from dangerous, damaging participation in the most recent Eastern Europe and Middle Eastern war skirmishes, and as we seek to find solidarity with women and the oppressed of this world at this time in history. The first word she speaks when she is cold and wet, after searching all night with her domestic servant for Bheki, the woman's son, and witnessing the burning of a black township. Together, they finally find Bheki: a dead body stretched out in a rain-soaked school hall. Stunned and shunned by the blacks she has been with,

she stumbles up to several young Afrikaaner soldiers. Later, she writes to her daughter:

What did I want? What did the old lady want? What she wanted was to bare something to them, whatever there was that might be bared at this time, in this place. What she wanted, before they got rid of her, was to bring out a scar, a hurt, to force it upon them, to make them see it with their own eyes: a scar, any scar, the scar of all this suffering, but in the end my scar, since our own scars are the only scars we can carry with us. I even brought a hand up to the buttons of my dress. But my fingers were blue, frozen.²²

From South Africa, Mrs. Curran's second word for us is written when a friend of her domestic servant's dead son—a defiant young man—shows up one night. She writes to her daughter as some of us might well write to our local congregations and churches:

So this house that was once my home and yours becomes a house of refuge, a house of transit. My dearest child, I am in a fog of error. The hour is late and I do not know how to save myself. As far as I can confess, to you I confess. What is my error, you ask? If I could put it in a bottle, like a spider, and send it to you to examine, I would do so. But it is like a fog, everywhere. I cannot touch it, trap it, put a name to it. Slowly, reluctantly, however, let me say the first word. I do not love this child. . . I love you but I do not love him. . . That is my first word, my first confession. I do not want to die in the state I am in, in a state of ugliness. I want to be saved. How shall I be saved? By doing what I do not want to do. That is the first step: that I know. I must love, first of all the unlovable. I must love, for instance, this child. Not bright little Bheki, but this one. He is here for a reason. He is part of my salvation. I must love him. But I do not love him. Nor do I want to love him enough to love him despite myself. It is because I do not with a full enough heart want to be otherwise that I am still wandering in a fog. I cannot find it in my heart to love, to want to love, to want to want to love. I am dying because in my heart I do not want to love. I am dying because I want to die.²³

What shall we do with the responsibility of providing a theological education that is globally critical enough in its ethical teaching and learning that it has profound impact on the real underlying evangelical message of agape, of passion,

death, and resurrection which makes a difference in the local and global context where we find ourselves inserted?

As a specific example of the liberational pedagogical work to be done in the area of Christian social ethics, this question and many others like it must be conscientiously raised. What shall we do with the ethical and socio-theological heritage of the Civil Rights movement and the memory of a living Rosa Parks and a martyred Martin Luther King Jr. who said and understood that “we can’t solve our problems...until there is a radical redistribution of economic and political power” in the United States? King said that the black freedom struggle was “exposing the evils that are deeply rooted in the whole structure of our society. It reveals systemic rather than superficial flaws and suggests that radical reconstruction of society itself is the real issue to be faced.” This is a central aspect which we must deal with in our globalization ethics as well in the larger ramifications of renewing theological education.

Preconditions and Assumptions for Doing Globalization Ethics

Enoch Oglesby says that the term “precondition” refers to that which is necessary in order for us to understand better the nature of globalization ethics.²⁴ I also mean to suggest by its use a way of thinking that engages the affective as well as the rational in a life of moral discourse on the significant issues of human community. In this sense, using the term “precondition” is a way of suggesting provisional guidelines for interpreting life-and-death issues or, more broadly speaking, social ethical concerns and issues in the global community. It invites us to be clear about the definition and discourse of ethics itself.

Before we can understand the dynamics of moral reasoning and faith, we must define the term “ethics.” Charles L. Kammer, in *Ethics and Liberation*, provides a helpful definition. Quoting from Arthur J. Dycke, he asserts, “In a very general way, ethics can be defined as systematic reflection upon human actions, institutions, and character.”²⁵ Kammer raises a central ethical question: What should we be as persons? He emphasizes the importance of “character” in dealing with the issues of oppression and liberation in our world. At every level of life—individual, communal, and global—ethics must perform the critical function of discerning “the sort of persons we ought to be” in light of what we are called to do as people of God. For Christians, therefore, ethics must prod our conscience over the question of “character,” or our essential being in community.²⁶

According to Oglesby, the first of the preconditions necessary for doing globalization ethics is the cultivation of Christian humility. Genuine humility is a sobering virtue the world over. Given the egocentrism prevalent among Christians in the West, it is easy to understand why the gospel of Jesus Christ speaks a harsh word against the sins of pride and self-exaltation: “For every one who exalts himself will be humbled, and he who humbles himself will be exalted” (Luke 14:11).

Perhaps both the logic and the irony of globalization ethics lie in its invitation and challenge to middle-class Christians of the First World, in particular, to learn how to sit with the poor, the least and last, in the low places of our world community. Indeed, Kammer suggests such a global vision, one that is capable of revealing a deeper truth of the mystery of our own existence.²⁷ It is this issue of pedagogy that Marc Mullinax, my respondent for this paper, is particularly interested, calling for pedagogical strategies *appropriate* to global ethics.

A second precondition for doing globalization ethics is recognizing the importance of the case study method²⁸ and of social analysis²⁹ in studying the issues of faith and liberation with respect to the lives of individuals in human community. Social analysis is a requirement of the gospel and therefore of theological education. It requires a willingness to be converted from naivete, ignorance and, perhaps, stupidity, in favor of the stewardship of the mind and intellect in seeking the understanding of reality that faith demands. In sum, social analysis is not against theology and social ethics. Rather, it informs them, and that is another way of saying that it informs our faith. To quote Albert Nolan: “Social analysis is the instrument or tool we use to clear away the lies, the blindness, the confusion and propaganda, so that faith can discern the movement of the Spirit and indeed the forces of evil in our world today.”³⁰

The use of social analysis tools and the employment of the case study method provide ways for the class to be in dialogue, to agonize over, and to respond to the problems and moral dilemmas of human life in the light of globalization realities. Dialogue is enormously relevant to marginalized people who live at the edges of existence.

A third precondition for doing globalization ethics—especially in regard to Christian witness—is a *confessional* mode of faith wherein the giver and receiver listen to and share in each other’s stories. When we find our own voice, as must be the case for underrepresented constituencies, and when we make room for the story of “the Other,” what we confess or say to each other can shape the way we perceive and experience the Word and the world.³¹ Imagine the different impact a global mission sending body would have if instructed its missionaries to

evangelize using confessional language—not with the accents of imperial authority—but as fellow seekers of and fellow sojourners along the road to truth and liberation. Instead of a person, or an institution, claiming “We’ve got the Answer,” the confessional stance asserts, “We have got an answer. Let us share our stories.”

A fourth and final precondition for doing globalization ethics lies in our struggle to make sense of the ambiguities and polarities of life; it is the invitation to name our own suffering. The moral act of naming our own suffering is a way of knowing and being in the world.³² Through the radical act of naming the “evil” or the “good,” the “wicked” or the “righteous,” globalization ethics can evoke greater faithfulness and integrity in people.

In naming, we lay bare our souls before the mercy and compassion of God. Finally, whatever the trial or tribulation, whatever the sin or injustice, whatever the failure or the betrayal, biblical faith teaches us simply to name our tragic circumstances. Why? Because globalization ethics, Enoch Oglesby insists, must necessarily remind us that God cares about all the pain, suffering, hopes, and triumphs we encounter in the moral struggle to be faithful and free.³³ The creation and the world are direct extensions of God (so suggests Sally McFague³⁴ and Paul by analogy in I Corinthians 12), such that injury or oppression to one member affects all members of the body. Naming is good stewardship of the entire body. Our preferential option for the least of these demands this naming of the evil which on the one hand oppresses one group and on the other renders blind those who are not oppressed.

Ethical Norms and Contexts for Globalization Ethics

In *The Gospel and the Poor*, Wolfgang Stegemann reflects on the normative importance of the gospel in relation to the poor.³⁵ The global implication of the gospel is apparent. In Stegemann’s words, “The gospel is the basis and expression of the hope, self-consciousness, and solidarity among the poor themselves.”³⁶ In the kind of world in which we live, where critical issues of faith and culture, and wholeness and brokenness force Christians to see afresh the map of the global village (and their small place on that immense map), the idea of standards becomes central. Standards inform our fundamental understanding of biblical faith and the freeing grace of God’s Self revealed in Jesus Christ as the one for “the oppressed and marginalized” and all peoples in the global community.

For the community of faith, the idea of standards is related to the social issue of contextuality.³⁷ Therefore, from an ethical perspective, there is a logical and

creative tension between normativity and contextuality in globalization ethics. Indeed, both critical moral thought and faith arise from and are shaped by the radically social context in which we understand God's Self, the church, and the world.

Christian ethicist Paul Lehmann has made a powerful case for the importance of contextuality in our vision of global ethics. In *Ethics in a Christian Context*, he argues against a purely philosophical approach of moral reasoning and in favor of the "human indicative" emanating from the *koinonia*.³⁸ For the community of faith engaged in the struggles and problems of the modern world, globalization ethics is gospel ethics.³⁹ Hence, our concrete acts of liberation—performed as discerning and faithful disciples—identify globalization ethics as gospel ethics. It is through the transforming power of the gospel that globalization ethics must ultimately stake its claim.

Having outlined these elemental and interrelated issues that must be understood before one can successfully develop and introduce a course on Social Ethics and Globalization, I turn to some overarching applications linking the discipline of social ethics to the broader institutional change required in theological education if we are to incorporate globalization into our midst as a core and governing ethos.

The question stares us down: What shall we do about the renewal of social ethics or moral imagination in conjunction with the globalization of theological education? Can we morally maintain our curricular standards and structures for meeting matriculation and graduation requirements while reflecting on U.S. religious support for oppression in Grenada, Nicaragua, Iraq, and Kuwait? Are we really able to convince ourselves that the churches and North American theological education did all that we could do to confront, counter, and offer alternative ideological and responsible actions and strategies to the structures and powers that ultimately decide that the U.S. and the West must make the world "safe" via the employment of weapons of war and destruction? There is more at stake than theological education. I speak of our physical survival and the state of our morality. But as theological educators, we must ask who we are serving, and to whom we must give an account of our actions, our words, and our silence.

Are we fully prepared to face and to deal with what contemporary prophets have called "the real issue...the radical reconstruction of society itself"? Or is this too much for the centers of social ethics within theological education to bear in order to renew our moral imagination and to live and teach in solidarity with all

those others who are unfairly and unjustly marginalized, disenfranchised, and victimized in our country and throughout the world because of our lack of leadership in social ethics to address the implications of globalization for gender, race, and class?

Our best theological education will commence when we examine with utmost seriousness our most radical hopes, and ponder what they mean for real lives lived by those around the world. If one takes seriously the likes of Edward Farley, Joseph Hough and John Cobb, Max Stackhouse, and the Mudflower Collective,⁴⁰ I believe that the state of our nation and our world now demands that we, who consider ourselves part of the church universal, commit ourselves to press forward toward that fundamental transformation of ourselves and of theological education in North America that is even more necessary in these days than ever before.

Applications

In the words of the prophet Micah, "What then, does the Sovereign One require of us?" (Micah 6:8) I do not presume to answer for the Almighty; nonetheless, I do offer in conclusion some broad applications for how we may carry out the ethic and lifework of a renewed moral imagination as it is envisioned and lived out by a truly incarnate embodiment of the term "solidarity" with all those for whom God has shown special predilection and a preferential option.

The implications of globalization for social ethics in particular and for theological education in general call for a "radical revolution in values" and a kind of moral imagination that is deeply personal as well as profoundly political. The radical revolution in values which a renewal of our moral imagination will require of us is nothing less than a lifetime of *metanoia*, of death and resurrection, of total conversion in our lifestyle and in our communities of security and of support.

I therefore offer these modest reflections and broadly worded recommendations as to how we might begin again to live according to a global ethic of care and kinship, of profound respect for pluralism and difference, while fostering dialogues, communities, and friendships.

1. If we believe that the renewal of moral imagination and the *praxis* of responsible action for the sake of the Gospel have their place in Christian social ethics, then it is necessary for institutions of theological education to embody them more concretely in faculty, administrative staffing, and student recruitment.

Theological education must model its imagination or risk reduction to a docetic discipline. We cannot fool ourselves for very much longer. Concrete expressions of our renewal of moral imagination require renewal of andragogical methods of teaching and learning, of creative competency-based curricular planning, and contextual and congregational models of experience-oriented education. The intentional inclusion and recruitment that helps balance gaps in representation based on gender, nationality, language, race, and class difference counts considerably toward casting social ethics and theological education into an entirely different image and experience of a global community of discourse and *praxis*. Where does an institution begin? By taking stock of its international community and analyzing how “friendly” the system of theological education is to this group. Then, look at student recruitment strategies. Are full-time students (i.e., those with the luxury to pay without hardship) lured to a day-time curriculum, or are part-time students encouraged to participate in evening classes? In what languages are the classes conducted? Why this language and not another? Finally, what hiring practices and assumptions govern the entry of new staff, new faculty, and even new board members?

2. We will earn the right to speak of Jesus, of reconciliation, and of community when we too embody a similar social ethics. We must practice what we preach, that is, become genuine friends and fellow disciples with those who experience injustice, by making their lot and their cause our own. That is the only way the message of a renewed moral imagination can credibly bridge the gaps between the academic public, the ecclesial public, and the social public.⁴¹ This should go without saying; however, it bears repeating because it is so ignored.

3. To strengthen our *praxis* of responsible action in theological education we must join forces with the victims who are struggling for justice here and abroad.⁴² To struggle for justice is the only way to eliminate violence and vengeance and to establish peace. There can be no peace without justice. And there can be no justice apart from the creative input of the history and culture of the victims of domestic and international violence. Take a look around the institution: Is its reputation built on academic scholarship alone? Does the local newspaper have any reason to follow students, staff, or faculty around to report on differences they make in the community? What lives are being changed in the very zip code of the institution as a result of globalized efforts to work its moral imagination into the community? Finally, how susceptible is the theological institution to catching the moral imagination and vision of people in close proximity to the institution?

As we struggle for peace and justice, it is necessary to remember that the gospel demands that we take sides with the weak, the disenfranchised, the disinherited. Reinhold Niebuhr reminds us how “neutrality in a social struggle between entrenched and advancing social classes really means alliance with the entrenched position. In the social struggle we are either on the side of privilege or need.”⁴³ Gustavo Gutiérrez also reminds us that:

A large part of the Church is in one way or another linked to those who wield economic and political power in today’s world. This applies to its position in the opulent and oppressive countries as well as in the poor countries, as in Latin America, where it is tied to the exploiting classes.⁴⁴

Thus we may need to listen more closely—even get physically closer—to alienated voices and viewpoints within the seminary as well as within the churches. We will need to be present in the local churches in order to contextualize our learning and to glean the gospel as it is lived in the places where we may be in the process of outpricing ourselves or removing ourselves, or indicating in subtle ways, “no access” to those who may seek or benefit from our purpose and “product.”

4. Through its long history, the Western churches and theological education have taken, more often than not, the side of those in power rather than the side of the poor. That is why those who struggle for justice are often anti-Christian or at least suspicious of the churches and of seminary-trained pastoral leaders who know all about things such as process theology and post-modern critical theory but who do not know Jesus and who cannot be close to those whom He loves most—the little, the weak, the lost, the oppressed.⁴⁵ This was reinforced for me in South Africa, where the church has been one of the largest contributors to the idea, the formation, and the execution of the apartheid state. Likewise, in Nazi Germany, it was the intelligent “good” Christians of the national German Church, due to their gospel scotoma, who mistook God’s Word for a mandate to liquidate Jews, gays and lesbians, and other people they considered evil and freakish. *Die bekennende Kirche*, a minority movement, provided one of the few prophetic voices against this holy madness. Finally, I mention Haitian Voudou as a religious/cultural movement in New World Catholicism. Taking the African traditions, the experiences of slavery in Haiti, and the dominant Catholic faith, Voudou is a curious case study in avoidance and denial by the ruling religion. The moral imagination of Voudou expresses the people’s concerns, their oppression, and their hopes, and it provides a critical healing element that the church has not recognized.

If we expect to create a renewed moral imagination and responsible *praxis* to match our theology and mission, then the burden is on us to prepare, support, and sustain new social ethicists and renewed ministerial leaders who are willing to struggle in solidarity with others for the sake of a transformed church and society. Our own field education sites and Clinical Pastoral Education units must be more risky and inclusive and creative than the traditional, safe, sterile, and predictable places which many students expect, compete for, and in which the renewal of moral imagination is virtually impossible.

5. Moral imagination requires a globally aware spirituality. We live in a time when major (and minor) world powers engage in a nuclear arms race and an arms trade comprising huge proportions of their GNPs. This traffic can only mean death for us all, starting with the innocent. We must responsibly act so that this madness is ended. It is not the violence of the poor that has created the risk of nuclear holocaust; it is the insanity of so-called civilized persons in authority. If Christians expect to end the cycle of violence, it is necessary for us to express our unqualified solidarity with those who are victims.

Peace studies and conflict resolution courses ought to enjoy a privileged status in our curricular reform and as core requirements for competency in ministry. Community organization skills are necessary tools of social analysis and social ethics within theological education for globalization. Yet these are the most often omitted or neglected courses, the ones that provide emerging ministers with a spiritual depth, a devotional, contemplative life to match their desire for social transformation, and which are also able to balance their theologically intellectual formation.⁴⁶

6. We must become careful that we do not let the powers of violence and the power brokers of the status quo create despair in our struggle for justice and peace. They will try to make us think that there is nothing we can do to make a difference in the realms and realities where we are—students about to graduate, faculty on the line for tenure or promotion, administrations in transition or reorganization.⁴⁷ What is at stake here is: Who do we trust? Do we believe more in the chorus of naysayers who profess no radical (*i.e.*, root) or ultimate belief in the God of life and peace, or do we trust God and God's gospel? The theological issue is Christological. The answers really do matter to the questions: Who do we say Jesus is? and Who does Jesus say that *we* are?⁴⁸

Until we understand the radical import of the gospel, we shall remain trapped in the history created by the forces of despair and war. But once understood, we may "gird up our loins" and testify to humanity that we *do* make a difference, and

that nothing is what we receive when nothing is risked. As James Baldwin wrote, "What they believe, as well as what they do and cause you to endure, does not testify to your inferiority but to their inhumanity and fear."⁴⁹ Our identity is made at the places where we trust. Do we dare trust our identity with God, or with inhumanity?

7. Finally, as we struggle against the principalities and powers, let us remember that we do not struggle alone. The God of Abraham and Sarah, of Moses and Miriam, of Deborah, Esther and Ruth, the God of Jesus and Mary, even the God of Rosa Parks, Rigoberta Menchú and Sojourner Truth struggles with us. It is God's global presence in and with all the oppressed that empowers them and those of us who choose solidarity with them.⁵⁰

God's presence in the struggle, however, is not a replacement for human initiative. Rather God's Self dwells with the oppressed so that we shall know that our struggle is not in vain. In the black community of faith, my people do not deny that trouble is present in their lives. We merely contend that trouble does not have the last word. And we believe that "God don't always come when you want Her, but She always comes on time!"

Perhaps the time is now ripe to begin to envision a new network, a new gathering of forces, a new community based on a profoundly humane, inclusively religious foundation for social ethics within theological education. This is a vital way to reclaim "the world in our eye," to heal and restore our own wounded and fragmented selves and to be with others in genuine gestures of renewal and reconciliation.

I believe that the movement that we shall take toward a new society and a renewed moral imagination for theological education must be such that it will bring us into solidarity with all who seek for the gift of their land, who seek for food for their children, who attempt to break the combination of despoiling, exploiting classes and institutions everywhere. Then, returning to the source, always, necessarily, our struggle must be such that it opens us to a new sense of ourselves with others who share also the created universe and its Creator Spirit.

I believe that there is a route out of the paralysis of identity politics, even here in the ugly heartbreaking crisis of the Middle East, the Middle European and Soviet States breakup, in middle America where racism, sexism, and classism continue to reign supreme in so many ways. There is available to us in globalization ethics and in the renewal of our moral imagination, a moral attachment to a concept beyond gender, race, and class. I am referring to the concept of Justice/Love,⁵¹ which I believe social ethics must lift up and specify in introductory and core

courses as well as in electives that often tend toward the narrowly defined places, outside of our geographical or social locations.

SYLLABUS FOR A CORE COURSE IN SOCIAL ETHICS FROM A GLOBALIZED PERSPECTIVE^{E52}

Description

This course seeks to develop a Christian social ethics to serve as the link between faith and the responsibilities of Christian social *praxis*. It clarifies various moral frameworks for examining issues, primarily through the processes and methodologies of engaging case studies and through the means of social analysis. Debates within contemporary Roman Catholic and Protestant moral theology in the North American hemisphere are contrasted with approaches taken in internationally based liberation ethics and theologies. Discussion includes methodological topics such as the relationship between ethics, scripture, theology, social teaching, and social theory.

Required Texts

Alice Frazer Evans, Robert A. Evans, and William Bean Kennedy, *Pedagogies for the Non-Poor* (Maryknoll: Orbis Books, 1987).

Joe Holland, Peter Henriot, S.J., *Social Analysis: Linking Faith and Justice* (Maryknoll: Orbis Books in collaboration with the Center for Concern, 1980).

Charles L. Kammer III, *Ethics and Liberation: An Introduction* (Maryknoll: Orbis Books, 1988).

Enoch H. Oglesby, *Born In the Fire: Case Studies in Christian Ethics and Globalization* (New York: Pilgrim Press, 1990).

(Other readings assigned for each class session will be on reserve in the library.)

Recommended Texts

Stanley Hauerwas, *A Community of Character: Toward a Constructive Christian Social Ethics* (Parts I & II only) (Notre Dame: University of Notre Dame Press, 1981).

William Ernest Hocking, *Human Nature and Its Remaking* (New Haven: Yale University Press, 1918).

Gene James, ed., *The Search for Faith and Justice in the Twentieth Century* (Paragon House, 1987)

James William McClendon, *Ethics: Systematic Theology* (Abingdon Press, 1986).

Walter Rauschenbusch, *Christianity and The Social Crisis* (Louisville: Westminster/John Knox Press, 1991; originally published 1907).

Course Requirements

Regular attendance in class, completion of reading assignments, and informed participation in seminar discussions.

Globalization and Social Ethics

One case study presented by a working group (3-4 persons) selected from either Enoch Oglesby, *Born in the Fire*, or Alice Evans, Robert Evans, William Kennedy, *Pedagogies for the Non-Poor*, related if possible to the topic for the class, or because of a specific interest expressed by the group that is illustrative of a social ethic which you desire to develop, and that will allow you to employ the methodologies outlined in the course readings and lectures.

See Oglesby for guidelines in case study analysis, pp.12-16, and Alice Frazer Evans for guidelines and criteria for models in case study form, pp.13-20.

A socio-ethical commentary of 12-15 pages to be typed and turned in; see end of syllabus for writing guidelines.

Grading

Attendance: 10%

Case Study Presentation: 30%

(Each member of the group will receive the same grade.)

Socio-ethical commentary: 60%

TOPICS, READINGS, AND ASSIGNMENTS

WEEK 1 **Introductions, Goals, Syllabus, and Requirements**

What is Social Ethics? Globalization Ethics?

Liberation Ethics?

Readings:

Enoch Oglesby, *Born in the Fire*, pp. 1-38.

Charles Kammer, *Ethics and Liberation*, pp. 1-91.

Recommended Readings:

E. Clinton Gardner, *Biblical Faith and Social Ethics*, Chapter 9: "Love and Justice".

Ronald F. Thiemann, *Constructing a Public Theology: The Church in a Pluralistic Culture*, Chapter 9: "Toward a Critical Theological Education".

Reinhold Niebuhr, *Nature and Destiny of Man*, Part II, *Human Destiny*, Chapter IX.

Ronald J. Sider "God and the Poor: Toward a Theology of Development," Chapter 4 in *The Ministry of Development in Evangelical Perspective*.

Donald Shriver, *The Gospel, the Church and Social Change*, Lecture 2: "Christ and the Poor".

Nicolas Berdyaev, *The Destiny of Man*, "The Social Question: Labour and Technical Progress," pp. 269-293.

WEEK 2 **Models for Social Ethics: How does a liberation theology perspective affect social ethics?**

Readings:

Beverly Wildung Harrison, *Making the Connections*, Chapters 1-2, pp. xi-41.

Bell Hooks, *Feminist Theory: From Margin to Center*, Chapter 1.

John Sabini and Maury Silver, *Moralities of Everyday Life*, Chapter 10.

Gustavo Gutierrez, "The Historical Power of the Poor," in *The Power of the Poor in History*, pp. 75-107.

Terrence R. Anderson, "The Strangers and People of the Land," in *The Annual of the Society of Christian Ethics*, 1990, ed. D.M. Yeager, et. al., pp. 149-75.

Recommended Readings:

Enrique Dussel, *Ethics and Community*, "Liberation Ethics," pp. 235-242.

Ron Sider, ed., *Toward a Theology of Social Change*, Chapter 3 "Toward a Theology of Social Change".

Friedrich Paulson, *A System of Ethics* (1899), pp. 599-615.

Presentation: Case Study Group

WEEK 3 **Ways of Relating Theology and Globalization Ethics: Some Catholic Options, Some Protestant Options**

Readings:

Bernard Häring, *The Law of Christ*, vol.1, pp. 3-53.

Daniel Maguire, *The Moral Choice*, Chapters 3-7, pp. 58-260.

Juan Luis Segundo, *The Liberation of Theology*, Chapters 1-3, pp. 7-95.

Tom Driver, *Christ in a Changing World*, Introduction, Chapters 1-2, pp. 1-56.

Carter Heyward, *Our Passion for Justice*, pp. 83-93, 116-22, 132-6, 153-74, 200-210, 222-9, 234-42.

Martin Luther King, Jr, "Letter from Birmingham Jail," "A Testament of Hope," and "The World House," in *A Testament of Hope*, ed. James M. Washington, pp. 289-302, 313-28, 617-33

Recommended Readings:

Roger Shinn, *Forced Options for the 21st Century*, Chapter 10: "Faith and Doctrine Reconsidered".

Paul Jersild, *Making Moral Decisions: A Christian Approach to Personal and Social Ethics*, Chapter 3: "From Convictions to Decisions".

Charles Curran, *Moral Theology: A Continuing Journey*, Chapter 8: "The Changing Anthropological Bases of Catholic Social Ethics".

_____, *Directions in Catholic Social Ethics*, Chapter 4: "Social Ethics".

Presentation: Case Study Group

WEEK 4 What Role Does Scripture Play in Globalization Ethics?

Readings:

Bruce Birch & Larry Rasmussen, *Bible and Ethics in Christian Life*, Introduction & Chapters 1-8, pp. 9-158.

Elizabeth Schussler Fiorenza, *Bread Not Stone*, Chapter 1, pp. 1-22.

Karen Lebacqz, *Justice in an Unjust World*, Chapter 3-6, pp. 51-120.

Itumeleng J. Mosala, *Biblical Hermeneutics and Black Theology in South Africa*, pp. 1-99.

Recommended Readings:

Thomas Ogletree, *The Use of the Bible in Christian Ethics*, pp. 182-205.

Christopher Wright, *The Use of the Bible in Social Ethics*, all.

Stephen Charles Mott, *Biblical Ethics and Social Change*, Chapter 6: "Evangelicalism".

Ernest Scott, *The Ethical Teachings of Jesus* (1924), Chapter vii: "Social and Personal Motives;" and Chapter xii: "Man's Duty to his Neighbor".

Reinhold Niebuhr Audiotope Collection #36, "Ethics of Jesus and Pauline Ethics."

Wolfgang Schrage, *The Ethics of the New Testament*, pp. 68-87.

Dietrich Bonhoeffer, *The Cost of Discipleship*.

Robert Daly, ed., *Christian Biblical Ethics*, pp. 66-155, "The Bible and Ethics".

Presentation: Case Study Group

WEEK 5 The Role of Philosophy in Globalization Ethics: Moral Theology and Norms

Readings:

Antonio Moser and Benardino Leers, *Moral Theology: Dead Ends and Alternatives*, pp. 30-69.

Dorothy Mary Emmet, *The Moral Prism*, 1979.

Ruth Smith, "Feminism and the Moral Subject" in *Women's Consciousness, Women's Conscience: A Reader in Feminist Ethics*, ed. Barbara Andolsen, et.al., pp. 235-250.

Toinette M. Eugene, "Moral Values and Black Womanists," in *The Journal of Religious Thought* 44, no. 2 (1988): pp. 23-34.

Tom L. Beauchamp and James F. Childress, *Principles of Biomedical Ethics*, Chapters 1-2.

Recommended Readings:

Sharon Welch, *A Feminist Ethic of Risk*, Part III: "A Theology for the Bearers of Dangerous Memory".

Dario Composta, *Moral Philosophy and Social Ethics*, Chapter 9: "Human and Political Destiny".

A.L. Herman, *The Ways of Philosophy: Searching for a Worthwhile Life*, Chapter 13: The Ways of Individualism and Community," pp. 277-302.

Harry van der Linden, *Kantian Ethics and Socialism*, Chapter 1: "Social versus Private Ethics: The Highest Good," pp. 1-41.

Garry Brodsky et. al., ed., *Contemporary Readings in Social and Political Ethics*, pp. 284-312, "On Justice Under Socialism," by Edward and Onora Nell.

WEEK 6 **Presentation: Case Study Group**
Being Aware of How Ideology Shapes Religion and Ethics: the Role of Social Sciences in Globalization Ethics

Readings:

Gerard Fourez, *Liberation Ethics*, Part 1.

Beverly Harrison, *Making the Connections*, pp. 235-263.

Joe Holland and Peter Henriot, *Social Analysis: Linking Faith and Justice*.

National Conference of Catholic Bishops, *Economic Justice for All: Pastoral Letter on the United States Economy*.

Recommended Readings:

Roger Hatch and Warren Copeland, eds., *Issues of Justice: Social Sources and Religious Meanings*, "American Racism," pp. 153-174.

Robert Wuthnow, *Meaning and Moral Order: Explorations in Cultural Analysis*, Chapters 5 and 6, pp. 145-214.

Roger Shinn, *Forced Options*, Chapter 12: "Science, Faith and Ideology," esp. pp. 230-234.

Gerard DeGré, *The Social Compulsion of Ideas*, Chapter 7: "Ideology and Class Consciousness in the Middle Class," pp. 143-154.

WEEK 7 **Presentation: Case Study Group**
What Role Does the Experience of the Oppressed Have in Globalization Ethics?

Readings:

Congregation for the Doctrine of the Faith, "The Pastoral Care of Homosexual Persons," *Origins* 16, no. 22 (November 13, 1986), pp. 337-382.

United States Catholic Conference, *Human Sexuality: A Catholic Perspective for Education and Life Long Learning*, section on "Persons with Homosexual Orientation," pp. 54-56.

Kevin Gordon, "Language and Distinctions," in *Homosexuality and Social Justice*, pp. 95-114.

Mary Hunt, "Transforming Moral Theology—A Feminist Ethical Challenge," in *Women: Invisible in Church and Theology*, pp. 84-90.

Presentation: Case Study Group

WEEK 8 **Theology and Globalization Ethics II: How Are Notions of Sin and Conversion Affected by a Liberation Perspective? Norms of Justice and Love; Vision in Globalization Ethics**

Readings:

Robert McAfee Brown, "Act One: Commitment to the Poor," in *Gustavo Gutierrez: An Introduction to Liberation Theology*, pp. 50-74.

Jon Sobrino, "Jesus' Relationship with the Poor and Outcast: Importance for Basic Moral Theology," in *Jesus in Latin America*, pp. 140-147.

Rosemary Radford Ruether, "The Consciousness of Evil: The Journeys of Conversion" in *Sexism and God Talk*, pp. 159-192.

James H. Cone, "Liberation and Reconciliation," in *God of the Oppressed*, pp. 226-246.

Recommended Readings:

Emil Brunner, *The Divine Imperative*, "The Christian Message and Natural Morality," Chapters vi-viii.

Reinhold Niebuhr, *The Responsible Self*, Chapter 5: "Responsibility in Sin and Salvation".

Charles Curran, *Themes in Fundamental Moral Theology* Chapter 6: "Sin".

Presentation: Case Study Group

WEEK 9 **Community and Globalization Ethics: Church, Ministry, and Social Ethics; How Are the Notions of Character and Conscience Affected by a Globalization Perspective?**

Readings:

Desmond Tutu, "Deeper into God: Spirituality for the Struggle," an interview in *Crucible of Fire: The Church Confronts Apartheid*, pp. 63-69.

Timothy E. O'Connell, "Conscience," in *Principles for a Catholic Morality*, pp. 103-118.

Dieter Hessel, "Learning with the Justice-Active Church," in Hessel, *Theological Education for Social Ministry*, pp. 106-125.

Karen Lebacqz, "Getting our Priorities Straight" in Hessel, *Theological Education for Social Ministry*, pp. 66-82.

Larry Rasmussen, "The Near Future of Socially Responsible Ministry," in Hessel, *Theological Education for Social Ministry*, pp. 14-32.

Toinette M. Eugene, "Sometimes I Feel Like a Motherless Child: The Call and Response for a Liberational Ethic of Care

by Black Feminists,” in *Who Cares: Theory, Research, and Educational Implications of The Ethic of Care*, ed. Mary Brabeck, pp. 45-62.

Recommended Readings:

Gibson Winter, *Community and Spiritual Transformation: Religion and Politics in a Communal Age*, Chapter 5: “Politics of Community Building”.

John Dewey, *Moral Principles in Education*.

Reinhold Niebuhr, *The Responsible Self*, Chapter 2: “Responsibility in Society”.

E.F. Schumacher, *Small is Beautiful*.

Adam Daniel Corson-Finnerty, *World Citizen: Action for Global Justice*, Chapter viii, pp. 105-113.

Robert L. Stivers, *The Sustainable Society: Ethics and Economic Growth*, Chapter 8: The Sustainable Society”.

Presentation: Case Study Group

WEEK 10 **Evaluation, Worship, and Celebration of Globalization Ethics**

Presentation: Case Study Group

Guidelines for Socio-Ethical Commentary

The final paper will focus systematically on the development of your voice in a constructive theology and ethics that shapes *praxis* and ministry in solidarity with socially concerned Christians (and by extension of principles and perspectives gained) and with oppressed or marginalized communities and individuals who are engaged in the enterprise of creating and maintaining a new social order. Your active engagement with the community(ies) in your paper is assumed.

I. **Conversion.** The first step in doing a socio-ethical commentary is to make explicit the values that we bring to the task. That is, we need to be in touch with the perspectives, biases, stances that influence the questioning we do and the judgments we make. We do this by asking ourselves about the fundamentals. What are our basic beliefs and primary values? What are the foundations for our different actions? What has the most effect on the positions we take on various issues?

We need also to formulate the dimensions of the scripture and of the church’s social teaching that influence our analysis and *praxis*. For example, the sacredness of the human person and the consequent respect for human dignity mean that a primary question we will always ask in any situation is, “What is happening to people?” “What is happening to the poor?” This is true because the “option for the poor” is fundamental to the Christian perspective and response to social reality.

II. **Description.** The next step is simply to describe the social situation we are trying to understand in order to point out the more important elements.

III. **Analysis.** Social analysis is the effort to obtain a more complete picture of a social situation by exploring its historical and structural relationships. To develop an adequate socio-ethical commentary, working through a series of questions about the history, structures, values, and direction of the situation can assist the clarity of one's conclusions for ethical *praxis*.

A. What is the main *history* of this situation? We look at a situation with the eyes of historical consciousness and begin to perceive the deep background influences of the past on the present. What major events have happened that have influenced this reality?

B. What are the major *structures* that influence this situation? Structures are the institutions, processes, and patterns that are determining factors in the outcome of social reality. What are major economic structures that determine how society organizes resources? What are major political structures that determine how society organizes power? What are major social structures that determine how society organizes relationships (e.g., family, media, language patterns, education)?

C. What are the key *values* operating? We speak here of values as the goals that motivate people, the guiding ideologies and moral norms, the aspirations and expectations that people have, the social emphases that are acceptable and accepted. These values are related to the cultural structures that determine how society organizes meaning, (e.g., religion, symbols, dreams, art, music, lifestyles, folklore, traditions, etc.).

D. What is the future *direction* of this scenario? What are the more significant trends revealed in the present situation? What are the sources of creativity and hope for the future and of ministry in the present situation?

IV. **Conclusions.** Our faith and belief structures, examined in the conversion section, bring completion to the pastoral *praxis* circle that prepares persons and communities for action through theological and ethical reflection. From a prayerful reflection over analysis, ask what reinforces gospel values and social teachings of the church? What undercuts and destroys these values? Where is Jesus Christ present here? What are the signs of the Reign of God in this situation? What is grace in this situation, as an opening up to God? What more do I need to know about Scripture and church polity or social teaching?

What is the role of the church here? Indeed, what is the operating definition/incarnation of the church here? What is the meaning of ministry, the action of the laity, the challenge to the community? What is the place of the sacraments? What “spirituality” is appropriate here? List by priority some of the major lessons that have been learned in this exercise of reflection.

Criteria for Grading: Demonstrated skill in the use of social analysis and ethical/theological reflection. Attention to history, social structures, values, future direction; particular consideration given to the development of relevant questions and ethical reflection on Scripture, church teachings, and *praxis* as conclusions. (For additional explanation see J. Holland and P. Henriot, *Social Analysis: Linking Faith and Justice* from which this outline has been abbreviated and adapted.)

Response from Marc S. Mullinax Globalization’s Definition Proceeds from its Modeling

My response here models nothing less than the very intention and *praxis* of the globalization ethics which Toinette Eugene addresses above. We are Other to each other: she is African American; I am a white male of Western European descent. The unity of minds we share concerning the utter, incontrovertible necessity of a globalized ethics infecting our theological institutions, however, is not bought at the price of any eradication of difference between us. Each of us claims to have learned something of value from the other without sacrificing the image God has placed within us of Herself.

To introduce my response I must first demarcate what I mean by globalization, and second what this white male brings to what must essentially be a conversion process. First, my operating definition: Globalization involves the vision, coordinates the strategies and the ideologies and especially brings to bear the pedagogies of becoming (to use Eugene’s words) “culturally dislodged,” so that one can hear, include, and most importantly become a student and colleague of the Other. In theological shorthand, globalization is conversion to the Other.⁵³

This definition naturally leads to the hopes I place upon a globalized curriculum. Globalization is most of all a process of conversion. Many are the “politically correct” voices that have called for the forced conversion of people of my gender and race to more inclusive and multi-cultural perspectives. Many voices are correct; others are not. They are correct insofar as they interrogate what seems to be a cultural denseness and an apparent inertia that tends to bridle

“cultural dislodgement.” We resist conversion to the alien and the Other, and rely heavily upon the culture we have created and the ideologies we serve up as “regulatory mechanisms”⁵⁴ which furnish and maintain our insulating cultural sanctuaries. This tendency is present in all groups, but in the dominant group, conversion is an especially difficult process.

This socio-psychological phenomenon has pragmatic consequences. Most importantly, these lie in the realm of knowledge and how knowledge is defined, known, and stored. I have been thoroughly indoctrinated, via my family and four institutions of higher learning in the United States, to see knowledge as stored in texts, and understanding as essentially intellectual in nature, as in the Gnostic-Greek notions of *gnosis*, which can view knowledge as disembodied information located in the theoretical.⁵⁵ However, my pilgrimage in globalization has brought me into broad and often intense contact with people (i.e., Others) who view knowledge and understanding primarily expressed by the Hebrew, to know by bodily experience. It is this chief bifurcation of body and mind (or theory and *praxis*) approach to knowledge/understanding that stimulates me to work for globalization in my theological institution. Knowledge that is body-based tends to be more directly associated with distinct groups of people; knowledge that is chiefly theoretical and can be spoken of abstractly and without a *praxis* mode of existence tends to exist without a community of accountability.

All of us require globalized views, for all can withstand conversion, but some of us are in different stages than others. Having spent her life as the Other in my culture’s perception, Toinette Eugene perhaps will not require the intensity or the kind of conversion that I will require to become sensitive and aware of other realities. I, on the other hand, require a great deal of work. Why is this?

My indoctrination into my culture being largely successful, any globalized knowledge I have and share about this world is therefore primarily intellectual in nature. The globalized knowledge about persons of color, women, and even gays and lesbians is understanding often gained primarily from, and sustained by, body experience. That is, the oppression which I must become aware of to become globalized is often, but not exclusively, body oppression, that which is experienced by the body first.⁵⁶ But a problem arises: my privileged position in my culture effectively insulates me from many of the bodily experiences/knowledges of oppression which, if they do not define, then greatly influence the lives of people I consider Other.

Not living as a black, a female, or a gay/lesbian means that any understanding I have about such realities will be primarily intellectual and theoretical, not bodily

understanding. If I am ever to be on the non-antagonistic side of gender and race issues, then I must learn *intellectually* that my social location as a white male can very well mean that I will not learn *incarnationally* what it means to be anything else. I am a white male in a society that valorizes white males in the most rewarding ways possible. To be allied with non-white/non-male causes, or even to be aware of them, is an *actus intellectus*. That it can never be incarnate, hard-wired knowledge for me means that whatever knowledge I have in these affairs is always intellectual, “soft,” hard-won, and susceptible to evaporation in crucial times. A meaningful program of globalization is more method than content, more pedagogical than intellectual—strategies to gain conversion to the knowledge of this world to which I am not naturally susceptible.

I do not offer this discourse as an excuse for whatever failures I amass in coming to terms with a globalized ethics. Rather, I offer my own life as an example in order to show why people like me, and institutions governed and controlled by persons like me, may require a much more deliberated paradigm of globalized ethics than might Toinette Eugene. Such an intentional program must include studied attention to pedagogy.

In my first reading of her paper I was struck by an apparent lack of attention paid to pedagogical concerns. For me, this quality made the paper less valuable for me. Upon discussion with Toinette Eugene, however, I realized that just to notice the pedagogical omissions raised concerns specific to my race, gender, and culture. Globalization as I have defined it is essentially ethical: conversion to the Other, and therefore the means of this conversion—the nuts and bolts of how to be converted—are paramount concerns. These basic concerns (*i.e.*, pedagogical matters) need not be explicit in Toinette Eugene’s words, but they must be in mine. The simple fact is that the gospel calls me to a “preferential option” for “the least of these.” In my culture, I am not “the least of these”; however, the curriculum, the institution, the pedagogical methods, and the ideological strategies consciously chosen must reflect this option if they are to be globally and ethically accountable. These must have an aim to “culturally dislodge” so that one may experience the worlds of those traditionally defined as Others in order to become explicitly accountable to them. I require my “pedagogies of accountability” to be explicit, whereas with Toinette Eugene, they are implicit.

My theological rationale here is Christologically based. Traditional Christological questions have been answered by those largely concerned with the issue of the divinity of Christ vs. the humanity of Jesus. The literature and the

history are long and detailed with minutiae, some of it valuable. Yet how relevant is this specific issue when concentration upon it might siphon off energy and attention from the true subject of Christological inquiry: “the least of these?”⁵⁷ Perhaps the most compelling Christological formulation for ethics is found in Matthew 25, where the parable traditionally known as “The Sheep and the Goats” that shows Jesus making an undeniable transference of Christological identity and control to the marginalized. It is a Christological image largely untapped in current education. Globalized institutions would do well to think in these Christological categories, for it makes a difference where we “image” Christ to be. Is Jesus chiefly discovered in the creeds and confessions of the church (that formulate questions for Jesus for which he clearly and explicitly said he had no answers to offer⁵⁸)? Or among the people confessing him? Or even amongst those who confess him not?

Let me be clear. Globalized ethics requires a Jesus comfortable with official ignorance by the major Christian institutions of our day. Christological relevance must include, if not proceed from, the interpretation of Jesus by those considered Other. If Jesus bears no relevance with “the least of these,” and if such relevance is not allowed partiality within theological education, then how can we in our institutions even begin to speak of Christology?

In our studies and curricula the role of traditional texts is to be neither higher than it should be, nor is it to be dismissed. In addition, non-traditional “texts” must come to a valorized place and a new emphasis. The pedagogical task of a globalized curriculum is to introduce a new “ethic of text,” in which the very foundations of traditional curriculum and pedagogy are ideologically interrogated, and move from an ontological knowledge base to a more experience-based model. Texts in globalized curricula can be books, but they can also include narrative, stories, music, and experience. Such must come from “the least of these.” Then we shall see that Jesus is none other than one of us, Immanuel, who affirms our humanity, inspires our hope, and guides us toward liberated existence.

I seek nothing less than the *praxis* of such a Christology in the classroom and theological curriculum. The requirement of an explicit pedagogy to communicate the import of this Christology is therefore central. The Christology that guides it appears so alien (yet so biblical) to us trained in European-descended institutions with traditional pedagogies. New pedagogical strategies must reflect our conversion to the Other, starting with no one less than Jesus as the Other, and with Jesus in the Other.⁵⁹ The faith principle remains the Anselmian “*Credo ut intelligam.*” Belief in this Jesus for, and in, Others will provide new understanding of the great

stakes of faith in Christ. Commitment to this Jesus will contribute to the cultural dislodging required by a globalized social ethics. Gregory Baum is correct when he writes: "If a community creates its identity and produces its national myth by relying exclusively on its own experience, it will never be able to make room for the other as other. It will eventually look upon the other as stranger, as opponent, as rival, as enemy."⁶⁰

Pedagogical Strategies

As a constructive contribution to this paper, I offer a list of examples of pedagogical strategies based upon my Christological analysis above.

Social Analysis

I reiterate Toinette Eugene's call for social analysis as a theological discipline. Rejecting the *ad hoc* efforts of joining the two in the past, we must now cut a permanent covenant between theology and social sciences. We must end the unofficial Monroe Doctrine here that has secluded each within their own realm, rarely troubling the other. Sociology, statistics, economics, psychology, and history must join in the theological task. If nothing else, these can demystify the so-called "value-neutral" and "empirical" analyses of reality in this world—the hallmark of liberal thought that declares race, gender, class, or cultural differences insignificant for the reading and ethical process. Social analysis itself is not neutral. A globalized social analysis carries concern for the politics of otherness and involves a commitment to the liberation struggle of all nonpersons. Even if in essence "we are all human and the same," none of us in our particularity is generic or general. Part of being "fearfully and wonderfully made" includes the undeniable fact that we are ideologically and culturally constructed. Social analysis provides this requisite insight, with explicit connections between the latent mental and the blatant material.

Hermeneutical Inventory

Following the call for social analysis above is the pedagogical strategy of urging the students and teacher to take their own hermeneutical temperature.⁶¹ Exercises have been devised to bring to focused consciousness the quiet but enduring claims upon our lives and issues deemed important but rarely expressed. Even if these are not shared with others in some way, a conscientious effort to inventory one's own hermeneutics leads to the identification of what is at stake for the individual in biblical, historical, theological, ethical, or practical classes.

However, the public discussion of hermeneutical issues in a course would prove to be an enlightening time for all who take it seriously.

Writing for a Community of Accountability

Ethics courses especially lend themselves to the performance of academic requirements from within communities of the Other. Papers and projects need not be generated from within libraries and from textbooks alone. Portions of papers actually written in, or resources gained from, the actual physical space of a homeless shelter, soup kitchen, AIDS clinic, women's shelter, or medical facility, for example, are emphasized by the student with colored highlighting markers (this can be modified for non-literary projects).

Including a Community of Accountability within the Classroom

One must become imaginative here. I have found extremely helpful an exercise which requires me to spend a quiet moment before class or before delivering a sermon conjuring a person or community into focused consciousness, and having that person or community "sit on my shoulder," as it were, listening critically to what I say. I find that such an imagined accountability is nonetheless real, for I change the tone and content of my speech and thoughts as I allow this entity perched on my shoulder to edit my performance.

Cultural Dislodging Exercises

Because globalization involves the active suspension and intentional removal of one's commitments from the accustomed to those who are alien and Other, a few minutes spent at the first of the class to seek such dislodging bear good fruit. Exercises could be as simple as a poem or reading authored by a person of color, listening to rap, hip-hop or other "ethnic" music, or as involved as physically relocating the class to an urban church, environmental dump, or a high-risk area. What does the faith smell like in one's locale? What happens to learners when adrenaline and sweat flow freely in the pursuit of theological education? In worship, becoming culturally dislodged takes on an element of risk. Dislodging can occur with entire portions of the service in a language other than English, or by rearranging the worship space. Controversy is sure to arise, however, with use of non-Western instruments and rituals, different forms of incense, or texts not commonly identified as the Word of God. The challenge is not to forget this Word, but to re-member in a living way that makes room for all God's people.

Reciprocity and Accountability

The flow of communication between a theological institution and its public must become an authentic two-way street. Part of the hermeneutical circle lies outside the institution, outside the classroom, outside traditional commitments. For instance, if faculty members or students teach Bible studies in churches, in shelters, or in other facilities, then ought not the communities in these “outside” institutions be invited to share their expertise with the theological institution? Or, if the school depends upon a local non-theological institution as a resource for its own globalized theological program, then can not that local institution call upon the theological school for use of space, serve (and be paid) as consultants, or provide social analysis? I mention this strategy because theological institutions often have the reputation of strip-mining their community resources without putting or paying anything back. True, the interests of theological education and local institutions may diverge, but there can be fertile cross-pollinating discourse and exchange between the two.

In my response to Toinette Eugene’s paper I have attempted to make explicit my belief that the limits of understanding are always located at the limits of experience. If theological institutions are not able to reinvigorate their programs, their worship, their curriculum, and their pedagogical strategies with new globalized experiences, commitments and understandings, they run the risk of irrelevance, of docetic allegiances, and ultimately death without major consequence.

What is at stake? Nothing less than deciding the location of the Word of God. We can claim all we wish that the traditional view of what constitutes that Word of God is the true view. This view says that Jesus Christ is that Word, but again, following Matthew 25, has there not occurred a dispersion of Christological meaning and power, resulting in an explosion of voices among the least of these which could also be heard as that Word? What if, however, the “subjugated discourses” (Foucault) and the “dangerous memories”⁶² of subjugated peoples are also the Word of God? What if women, or persons of color, or hungry persons, or homeless persons, or persons in prison also constitute the modern locations of the Word of God? Who is to say that people outside the traditional awareness of theological education have not heard, beheld, and handled the Word of God? The globalization ethics the two of us call for recognizes that the Word of God is not bound up with the traditional and usual asseverations of where that *logos* is located. A hermeneutic of suspicion must be unleashed and allowed to return to confront us with new sources of the Word of God: in marginalized persons, in the

crying of the poor and of children, in the courage of the “mules of the earth,” and in the contortions of this tortured earth.

The crucial question is not the possible irrationality of God’s revelation, but rather the *impossibility* that God should be revealed to the rich, should be manifested to those who ignore or dominate the poor, or be known by persons who, in the absence of a social ethical awareness on their part, are estranged from that particular, historical position that would have permitted them to hear the Word of God. Where is the Word of God today? In the protests of the poor we find the voice of God, writes Dom Hélder Câmara. Hugo Assmann concurs, rejecting as worthless “any *logos* which is not the *logos* of a *praxis*.”⁶³

Theological education need not be in a fog about the location of the Word of God. Its renewal will come when it involves the vision, coordinates the strategies, the ideologies and especially brings to bear the pedagogies of becoming “culturally dislodged,” so that one can hear, include and most importantly become a student and colleague of the Other, who most certainly is uniquely gifted with that Word.

ENDNOTES

1. I borrow this term from mujerista theologian Ada Maria Isasi-Diaz in “Solidarity: Love of Neighbor in the 1980’s” in *Lift Every Voice: Constructing Christian Theologies from the Underside*, eds. Susan Brooks Thistlethwaite and Mary Potter Engel (New York: Harper and Row, 1990), p. 33. There are two reasons for not using the standardized theological and biblical term “kingdom”: first, it presumes a masculine gender for God, and secondly, the concept of kingdom as well as “reign” in our world today is both hierarchical and elitist. The word “kin-dom” makes it clear that when the fullness of God becomes a day-to-day reality in the world at large, we will all be sisters and brothers, related, “kin” to each other.
2. This question and explanation is derived and distilled from the very trenchant and clarifying text by Enoch Oglesby, Professor of Theology and Social Ethics and Director of Black Church Studies at Eden Theological Seminary, St. Louis, Missouri. I am deeply indebted to Professor Oglesby for formulating the seminal essence around which this essay is constructed. See Enoch H. Oglesby, *Born in the Fire: Case Studies in Christian Ethics and Globalization* (New York: Pilgrim Press, 1990).
3. See Ngugi Wa Thiong’o, *Homecoming: Essays on African and Caribbean Literature, Culture, and Politics* (Nairobi, Kenya: Heinemann Educational Books, 1972), pp. 3-21.
4. Gayraud S. Wilmore, “Theological Education in a World of Religious and Other Diversities,” in *Theological Education XXIII* (Supplement 1987): pp. 142-156.
5. Enoch H. Oglesby, *Born in the Fire: Case Studies in Christian Ethics and Globalization* (New York: Pilgrim Press, 1990), p. 5.
6. John C. Bennett, *The Radical Imperative: From Theology to Social Ethics* (Philadelphia: Westminster Press, 1975), p. 35.
7. See the salient map-making methodology and graphing of S. Mark Heim, “Mapping Globalization for Theological Education,” *Theological Education XXVI* (Supplement 1990): pp. 7-34.

8. Ibid., p. 28.
9. Ibid., p. 45. Regarding “newer ideological positions,” Latin American liberation theologian Juan Luis Segundo has infused welcome meaning and new life into the word “ideology.” In his oeuvre since 1975 and the publication of *The Liberation of Theology*, Segundo has, almost singlehandedly, reported on the explicitly ideological connections between faith and *praxis* inasmuch as they are both social exercises. Writing that the way faith is practiced is inherently ideological, he argues for Christians to be intentional, even to the point of premeditation, in their ideological strategies to bring about justice and liberation. Therefore, to achieve an ideology or an ideological position and then practice it is a requirement of liberating faith and the theology accountable to that faith.
10. James Baldwin, *The Fire Next Time* (New York: Dial Press, 1963), p. 109.
11. Donald W. Shriver, Jr., “The Globalization of Theological Education: Setting the Task,” *Theological Education* XXIV (Spring 1988): pp. 8-11. Shriver issues a basic challenge to theological schools, churches, and morally concerned theologians to take a serious look at the import of Christian faith for the “entirety of humankind.” Thus Shriver argues that throughout the *oikumene*, the critical ethical task involves nothing less than breaking down the “dividing walls” of hostility—beginning first with our own institutions—as the proper expression of our faithfulness to God and the liberating gospel of Jesus Christ. What this unity should *not* mean is some vague appeal to a meaningless cohesive platitude, irrelevant for the world which hurts, is oppressed, and is treated shamefully, often by people claiming the Christian mantle.
12. Don S. Browning, “Globalization and the Task of Theological Education in North America,” *Theological Education* XXIII, no. 1 (Autumn 1986): 43-44.
13. David Tracy, *The Analogical Imagination* (New York: Crossroad, 1981), pp. 339-404.
14. Michel Foucault, *Power/Knowledge: Selected Interviews and Other Writings 1972-1977* (New York: Pantheon Books, 1980).
15. I am indebted to the work of Sharon Welch in a *Feminist Ethic of Risk* (Minneapolis: Fortress Press, 1990) for her provision of the model and some terminology by which to describe alternative concepts of responsible action and the work of the “specific intellectual.”
16. The title of this reflection is inspired by Alice Walker’s essay, “Beauty: When the Other Dancer is the Self,” in *In Search of Our Mothers’ Gardens: Womanist Prose* (New York: Harcourt, Brace, Jovanovich, 1983), pp. 384-393.
17. Ibid., p. 237.
18. Ibid., p. 393.
19. Langston Hughes, “Mother to Son,” in *American Negro Poetry* ed. Arna Bontemps (New York: Hill and Wang, 1963), p. 67.
20. In the month of August 1990, through the auspices of a pilot immersion program in global theological education, I had the privilege of observing and engaging pastors and theologians in Zimbabwe at the Zion Apostolic Church in Bikita, Zimbabwe, the priests and wood carvers of Dreifontein Mission Church, Zimbabwe, and theologians and seminarians from the University of Zimbabwe. We met with representatives from Stellenbosch University, the Anglican Board of Social Responsibility in South Africa, and we enjoyed extensive dialogue with the theological faculty from the University of South Africa as well as from the University of Capetown. We met with the General Secretary and the Vice President, and a staff person from the Women’s Ministries Desk of the South

Globalization and Social Ethics

African Council of Churches, and with leading members of a women's domestic workers' union. All this was contrasted and contested by a corporate luncheon sponsored by the chief executive officers of the Anglo American Corporation, a transnational corporation of which the fabled DeBeers Diamond Mine is merely one subsidiary in South Africa.

21. I credit Melanie A. May, Dean of the Program for Women and Gender Studies at Colgate Rochester Divinity School/Bexley Hall/Crozer Theological Seminary as the source for these broad-ranging observations and sentiments which I have adapted for this essay. Her fuller remarks on this topic are to be published in the *Harvard Divinity School Bulletin* as a part of a sermon which she delivered there as visiting professor of theology, spring 1991.

22. J.M. Coetzee, *Age of Iron* (New York: Random House, 1990), pp. 106-107.

23. *Ibid.*, p. 136.

24. Again I acknowledge adaptation of and reliance on the well-established and articulated views as stated by Enoch Oglesby, and cited in summary in his *Born in the Fire: Case Studies in Christian Ethics and Globalization*, pp. 7-9.

25. Charles L. Kammer, *Ethics and Liberation: An Introduction* (Maryknoll, NY: Orbis, 1988), p. 11. In this volume, Kammer explores the practical value of Christian ethics for addressing contemporary issues ranging from oppression and economic exploitation to health care and nuclear disarmament. This book is strongly recommended for students and pastors who struggle with the agony of moral decision making in the conflicting faith claims in our global village.

26. Stanley Hauerwas, *A Community of Character* (Notre Dame, IN: University of Notre Dame Press, 1981), pp. 9-18. This book provides the reader with a constructive understanding of Christian ethics rooted in the *narrative* claims of biblical faith in its relation to "character" in shaping of the moral life in the world. In terms of global awareness, the core of Hauerwas's thesis regarding the gospel of Jesus Christ and the ethical presence of the church in the world is the claim that we are a "story-formed" community. Here he argues that narrative is the central category for doing social ethics in a world where Christians and non-Christians alike are called to resist the evil of injustice and human oppression, as we trust in God's promise of redemption and wholeness. Hence, "character ethics" requires the church and all people of conscience to share their stories of faith and moral struggle.

27. Kammer, *Ethics and Liberation*, p. 188. I also note the ethical position of Peruvian liberation theologian Gustavo Gutiérrez, who maintains the "organic intellectual" stance of living with, and as a poor person in direct accountability to, those for whom he writes.

28. The entire second part of Oglesby's book, *Born in the Fire*, provides 12 case studies in faith and liberation, and covers social ethical issues, methodology, theological reflection, and further recommended readings drawing upon global resources which ought to be readily available in most libraries of well-equipped ATS accredited institutions. These case studies are utilized as classroom discussion in the syllabus attached to this essay. Another resource for and description of how case studies are irreplaceable in teaching and learning globalization ethics may be found in the essay of Alice Evans on "Models in Case Form" and in Alice Frazer Evans, Robert A. Evans, and William Bean Kennedy, *Pedagogies for the Non-Poor* (Maryknoll, NY: Orbis Books, 1987), pp. 13-20. Additional cogent and sharp examples of case studies are employed in reviewing globalization ethics issues and concerns.

29. Mastery of a very distilled method of social analysis is a requirement of the introductory course on social ethics which is appended to this essay. For further extensive references and explanation, see Joe Holland and Peter Henriot, S.J., *Social Analysis: Linking Faith and Justice* (Maryknoll, NY: Orbis Books in Collaboration with the Center for Concern, 1983).
30. Albert Nolan in A. Nolan and R.F. Broderick, *To Nourish Our Faith* (Hilton: Order of Preachers, 1987), p. 57. See also J.R. Cochrane, J.W. deGruchy, R. Petersen, *In Word and Deed: Towards a Practical Theology for Social Transformation* (Pietermaritzburg, South Africa: Cluster Publications, 1991), especially the section on doing "Social-Ecclesial Analysis: Understanding the Context."
31. Robert Michael Franklin has some constructive comments on the nature of this confessional dialogue in his methodological description of "Social Therapeutics" (pp. 54-57) as a means of effecting this third precondition—a precondition which I also define as the process of attention and address or confession as the "finding of one's own voice" (pp.7-8) in a preface to this essay. See R.M. Franklin, "The Case for Social Ethics: Lessons from the Civil Rights Movement," and Toinette M. Eugene, "Curriculum Development in Multicultural Theological Education: Editorial Introduction," in *Theological Education* XXVI, no. 1 (Autumn 1989).
32. See Dorothee Soelle, *The Window of Vulnerability: A Political Spirituality* (Minneapolis: Fortress Press, 1990) for a much fuller expression of this aspect of or precondition for doing globalization ethics.
33. Enoch Oglesby, *Born in the Fire: Case Studies in Christian Ethics and Globalization*, p. 9.
34. Sally McFague, *Models of God: Theology for an Ecological, Nuclear Age* (Philadelphia: Fortress Press, 1987). See especially her section envisioning the World as God's Body.
35. See Wolfgang Stegemann, *The Gospel and the Poor* (Philadelphia: Fortress Press, 1984).
36. *Ibid.*, p. 22.
37. For a fuller description of contextualization, see Robert J. Schreiter "Contextualization from a World Perspective," *Theological Education* (Supplement I, 1993).
38. Paul Lehmann, *Ethics in a Christian Context* (New York: Harper & Row, 1963), pp. 45-49. Lehmann explores the nature and structure of Christian ethics with the idea of *koinonia* as the central interpretive category for moral discourse as faithfulness to the claims of God in the world. Methodologically, his point of departure is with the question: What am I, as a believer in Jesus Christ and as a member of his church, to do? For Lehmann, the idea of *koinonia* provides the believer with a response to the question by suggesting that we do "the will of God" contextually. Hence, the idea of *koinonia* shapes both the perception and one's contextual response to the will of God in the global community in the interest of liberation and "to bring about human maturity" (p. 117).
39. For further implications of this claim and as an excellent resource and reader, see Beverly W. Harrison, Robert L. Stivers, Ronald H. Stone, eds., *The Public Vocation of Christian Ethics* (New York: The Pilgrim Press, 1986) with its forward on "The Next Stage of Christian Ethics as a Theological Discipline" by John C. Bennett.
40. Edward Farley, *Theologia: the Fragmentation and Unity of Theological Education* (Philadelphia: Fortress Press, 1986); Joseph Hough and John Cobb, *Christian Identity and Theological Education* (Chico, CA: Scholars Press, 1985); Max Stackhouse, *Apologia:*

Globalization and Social Ethics

Contextualization, Globalization, and Mission in Theological Education (Grand Rapids: Eerdmans, 1987); Mudflower Collective, *God's Fierce Whimsy: Christian Feminism and Theological Education* (New York: Pilgrim Press, 1985).

41. See David Tracy, *The Analogical Imagination*, pp. 339-404.

42. For further elaboration on social ethics which speak to this point see Robert McAfee Brown, ed., *Kairos: Three Prophetic Challenges to the Church: South Africa, Central America, Asia in Relation to the USA*, (Grand Rapids: Eerdmans Publishing Company, 1990); Dick Allen Rader, *Christian Ethics in an African Context: A Focus on Urban Zambia* (New York: Peter Lang, 1991); Peter J. Paris, *The Social Teaching of the Black Churches* (Philadelphia: Fortress Press, 1985); Jose Miguez Bonino, *Toward a Christian Political Ethics* (Philadelphia: Fortress Press, 1983); Rebecca S. Chopp, *The Praxis of Suffering: An Interpretation of Liberation and Political Theologies* (Maryknoll, NY: Orbis Books, 1986); Beverly Wildung Harrison, *Making the Connections: Essays in Feminist Social Ethics* (Boston: Beacon Press, 1985).

43. Reinhold Niebuhr, *Love and Justice: Selections of the Shorter Writings of Reinhold Niebuhr*, ed. D. B. Robertson (Philadelphia: Westminster Press, 1957), p. 40.

44. Gustavo Gutiérrez, *A Theology of Liberation* (Maryknoll: Orbis Books, 1973), p. 65.

45. See Mark Kline Taylor, *Remembering Esperanza: A Cultural Political Theology for North American Praxis* (Maryknoll, NY: Orbis Books, 1990); Beverly Wildung Harrison, Robert Stivers, Ronald Stone, eds., *The Public Vocation of Christian Ethics* (NY: Pilgrim Press, 1986); Enrique Dussel, *Ethics and Community* (Maryknoll, NY: Orbis Books, 1988).

46. See Matthew Fox, *Creation Spirituality: Liberating Gifts for the Peoples of the Earth* (San Francisco: Harper Collins, 1991); Howard Thurman, *With Head and Heart* (New York: Harcourt, Brace, and Jovanovich, 1979); Susan Cady, Marian Rowan, and Hal Taussig, *Sophia: The Future of Feminist Spirituality* (San Francisco: Harper and Row, 1986); Dorothee Soelle, *The Window of Vulnerability: A Political Spirituality* (Minneapolis: Fortress Press, 1990).

47. See Gibson Winter, *Liberating Creation: Foundations of Religious Social Ethics* (New York: Crossroad, 1981).

48. The Christological enterprise must be redefined as a theological discipline if the Jesus story is to remain redemptive and valuable for the entire world. Women, persons of color, even the creation itself has a stake in hearing who and what Jesus says they are, especially when the traditional answers have been supplied "in the name of Christ" by those who have been privileged to write, guard, and control the social contract.

49. James Baldwin, *The Fire Next Time*, p. 22.

50. See Allan Aubrey Boesak, *Farewell to Innocence: A Socio-Ethical Study on Black Theology and Power* (Maryknoll, NY: Orbis Books, 1977); Katie Geneva Cannon, *Black Womanist Ethics* (Atlanta: Scholars Press, 1988); Enrique Dussel, *Ethics and the Theology of Liberation* (Maryknoll, NY: Orbis Books, 1978); Major J. Jones, *Christian Ethics for Black Theology: The Politics of Liberation* (Nashville: Abingdon Press, 1974); Theodore Walker, Jr., *Empower the People: Social Ethics for the African-American Church* (Maryknoll, NY: 1991).

51. For a fuller explanation of this term see Carter Heyward, *Touching Our Strength: The Erotic as Power and the Love of God* (San Francisco: Harper 1989).

52. In constructing this course outline I have “borrowed” heavily from the wisdom and creativity of many willing colleagues, among them a course taught by Margaret Mayman-Park at the Maryknoll School of Theology in the fall of 1992.
53. Plowshares Institute in Simsbury, Connecticut, offers a model of globalization which implies this very kind of conversion on an institutional level. Emphasizing “institutional change,” Robert and Alice Frazer Evans speak to the very issue of *metanoia* that I emphasize.
54. Itumeleng J. Mosala, *Biblical Hermeneutics and Black Theology in South Africa*, p. 73.
55. Even the word “essentially” here reflects a Greek category of thought.
56. Ideally (still using the Greek categories!), body and mind, or body and spirit are not separate. The distinctions made are not always helpful. Once again the Hebrew speaks of the human as to express the total person, integrated without priority.
57. Carter Heyward asks the poignant question whether Christological delineations formulated apart from the needs and experience of the Other is just “theological narcissism.” Preoccupation with a Jesus or Christ who is projected in one’s own image is one step away from the first heresy, docetism. See Carter Heyward, “Jesus of Nazareth/Christ of Faith: Foundations of a Reactive Christology,” in *Lift Every Voice: Constructing Theologies from the Underside*, eds. Thistlethwaite and Engel, p. 197.
58. Juan Luis Segundo, *The Historical Jesus of the Synoptics*, trans. John Drury (Maryknoll: Orbis Books, 1985), p. 30.
59. I maintain here a firm commitment to the import of Albert Schweitzer’s *Quest of the Historical Jesus*, which postulated that every Christological formulation speaks more of the formulator than the One formulated. Jesus is essentially unknown and alien. My conviction is that Schweitzer is correct, but the only way to redress this problem is through ethically aware *praxis* committed to the Other.
60. Gregory Baum, “Community and Identity,” in *Expanding the View: Gustavo Gutiérrez and The Future of Liberation Theology*, ed. Marc H. Ellis and Otto Maduro, (Maryknoll: Orbis Books, 1988), pp. 108-109.
61. Norman K. Gottwald, for example, introduces his “Self-Inventory on Biblical Hermeneutics” in the first class of his courses. It asks the usual questions such as one’s church history and tradition and ethnicity and gender, but also the provoking questions concerning one’s working theology, social class, authoritative criteria, and life crises, and how these implicate the nature knowledge and processes of interpretation.
62. Renny Golden, Michael McConnell, et. al., *Dangerous Memories: Invasion and Resistance Since 1492* (Chicago Religious Task Force on Central America: 1991).
63. Dom Hélder Câmara, *The Desert Is Fertile* (Maryknoll: Orbis Books), p. 16; Hugo Assmann, *Theology for A Nomad Church* (Maryknoll: Orbis Books, 1976).

Globalization and Mission Education

Jonathan J. Bonk

*And whatever happens
began in the past
and presses hard on the future.*

—T.S. Eliot

What does globalization mean to an Evangelical Mennonite—the son of missionary parents, raised in Ethiopia, a land to which he would one day return as a missionary himself, and now a mission studies instructor plying his profession in an interdenominational faith community whose students represent some 30 distinct confessional traditions and stances—from Catholic and Anglican to Salvation Army and Pentecostal—from a dozen countries?

I write humbly and somewhat tentatively, aware that many of my colleagues in the Association of Professors of Mission and the American Society of Missiology—had *they* been invited to do so—could have shared perspectives on the subject deeper, broader, and more profound than my own. There are many developments I would like to see in the Mission Studies Department that I chair, but fixed to the procrustean bed of fiscal realities and the limitations of my own imagination, what follows is simply a brief description of what is actually attempted at Providence Theological Seminary.

This paper¹ begins with some brief personal musings on the whole question of globalization, followed by a description of the way in which globalization is fostered at three levels: instructional, institutional, and personal-professional.

To yet again define globalization within the context of theological education would be an exercise in presumption, given the richly varied range of possible understandings and nuances surveyed in the essay by S. Mark Heim, commissioned by the ATS Task Force on Globalization for its November 1989 meeting in Maryknoll, New York.² At the functional level of mission education at Providence Theological Seminary, globalization is the persistent and deliberate recollection that “...the entire population of the universe, with one trifling exception, is composed of others.”³

Personal Musings on Globalization

Globalization and mission education are not the same thing.

To speak of the *globalization of mission education* is, on the surface of things, not unlike speaking of the moistening of water or the freezing of ice. It could be argued that distinguishing between the two concepts by placing them in counterpoint suggests a difference between them that is at best artificial, and at worst misleading. These terms represent, it might be argued, a superb example of metonymy,⁴ because, on the surface of things, they seem simply to be two ways of saying the same thing.

Such a view is (alas!) superficial. Sadly, the proposal of the topic is evidence enough that *globalization* and *mission education* represent quite different, sometimes even antithetical, agendas. The fact is that missiology has sometimes meant little more than a one-way communication of messages; a mono-directional flow of missionaries; a transfusion of Western theology, methodology, and technology; a partnership in which one side determines, prioritizes, implements, and maintains control of the agenda. It is still commonplace for Western missionaries and even missiologists visiting our institution and regional churches to speak of the non-white (they don't use the term when referring to Europeans or North Americans doing missionary work within their own continents) citizens of foreign countries as "natives."

It is rare indeed to find missionaries or missiologists who do not in their language belie the idea that the West is in desperate need of Christian conversion by referring to only those parts of the globe that are *not* Western as *the mission field*. When it is discovered that my parents were missionaries, and that I spent most of my formative years in Ethiopia, one question almost invariably follows: "Were you born on the mission field?" When I respond in the affirmative, the assumption is that I was born somewhere outside of continental North America. In fact, I was born in Canada, a very needy mission field indeed!⁵

Energetic recruitment of *missionaries*, a word which in the current popular ecclesiastical lexicon has come to mean full-time, Western employees of missionary societies, is still commonplace in most evangelical circles, as is the query "when are you going back?"—put to conspicuously foreign students who, it is suspected, might find the good life to which Western Christians feel entitled too attractive to resist. The notion that churches in Nigeria or Japan or Kenya might send missionaries to North America bemuses most Western missionaries and church members. Firmly embedded in the Western ecclesiastical psyche is the

notion that mission is always conducted one way—from the West to the uttermost parts of the earth. A quick glance at Western missiological literature and curricula indicates that much of what we call “missiology” simply reinforces and perpetuates such notions. Clearly, globalization—while present in formal statements—cannot be assumed to be functionally implicit in Western mission education!

Globalization is not a panacea for staunching the flow of spiritual vitality marking the decline of the church in Western lands.

Alchemy, the pseudoscientific predecessor of chemistry, sought for a method of converting base metals into gold, an elixir to prolong life indefinitely, a panacea or universal remedy, and an alkahest or universal solvent. It was a search for a power or a process of transforming the ordinary into the extraordinary. Such preoccupations seem quixotic now, but can it be that in globalization may be seen the Western theological equivalent of the once such obsessively popular movements as necromancy, Father Hell and magnetism, traffic in relics, the hero worship of common thieves and other fads and delusions? Such a notion is doubtless far-fetched. Yet, insofar as aberrations have often sprung from valid ideas and causes, we do well to keep in mind that the driving impulses behind such mass manias are evident in humankind’s more contemporary agendas...perhaps even in the West’s attempt to globalize theology and the practical disciplines!⁶

“What will I be when I grow up?” a little girl asked her grandfather. “Simply more of what you are now,” the wise man replied. I must confess to a certain skepticism regarding the notion that in globalization has been discovered a means of transforming moribund Western theology and its concomitant institutions. We in the West need to be aware that much of what we do—no matter what we might call it—is simply more of what we have always done. Out of the chrysalis has emerged a tantalizingly attractive creature. The civilizing mission has metamorphosed into development; the three Cs are still there, albeit sufficiently modified in their externals so as to suggest that the white man’s burden is a thing of the past. But close scrutiny over a period of time...observation of the life cycle of the creature...reveals an unmistakable affinity between the lowly worm and the attractive butterfly.

Globalization is not a means whereby culturally and theologically distinctive churches can become one agreeably homogeneous entity.

As A.F. Walls has observed, the gospel must in the very nature of things be both the prisoner and the liberator of culture.⁷

As the prisoner of culture, it is particular, parochial, regional, local, limited, circumscribed, provincial, or, in modern parlance, *contextual*. As the liberator of culture, it is comprehensive, worldwide, universal, or *global*. The implicit tension between these two realities is obvious. Indeed, were it not so, there would be no need for missiology as a discipline. Christian theology must by its very nature be both global and provincial.⁸

If this be true, then we must begin with the assumption that even our most rigorous attempts to “globalize” mission education must inevitably bear the imprint—however faint—“made in North America.” This is not necessarily a cause for alarm. After all, in order for rubber to hit the road, it must necessarily be local. To change the metaphor slightly, a company specializing in the manufacture of Toyota Celica parts need not feel guilty if its parts do not fit all automobiles all over the world. But it should be seriously concerned if its parts do not fit Celicas wherever they are found.

The decline of the West as a spiritual force occurs just at that time when its economic power with its concomitant communications technologies makes the imposition of ourselves and our by-products (including ideas, things, systems) on others not only inevitable but potentially overpowering. Despite desultory disclaimers to the contrary, the exchange is not significantly symbiotic. Thus, despite our evident spiritual impoverishment, we continue to imagine that the rest of the world is in dire need of our teaching, our curricula, our culture-bound agendas. Theological students from Myanmar, Ethiopia, and Nicaragua are perplexed by our herculean efforts to wrest from our Scriptures support for dubious practices and beliefs which we are culturally predisposed to defend. We seldom take their quaintly old-fashioned perspectives on these issues seriously, expecting that in time their perspectives on controversial socio-ethical issues will become as enlightened as our own.

The fact is, the church in the non-Western world tends to be more aggressively evangelistic, and more theologically conservative than its counterpart in Canada and the U.S. Western theological agendas are often esoteric and occasionally irrelevant to many global contexts. We need to be sensitive to their agendas...and not simply impose (however subtly or inadvertently) our own agendas on them.

We must be careful of imposing our globalization agenda on churches outside the Western orbit.

Globalization could be a way of regaining or perpetuating control of the social and theological agendas of vital Christian movements elsewhere. The temptation to imagine that we know what is best is a powerful one among those of us who have personally vested interests in the infrastructures and communications networks of the Western theological world. As Galbraith observed, “nothing so gives the illusion of intelligence as personal association with large sums of money.”⁹ In other words, it is entirely possible that fine talk of globalization might mask provincial theological agendas and narrowly parochial cultural preoccupations. It is not hard to see ourselves in George MacDonald’s description of the spoiled Agnes:

As time went on, this disease of self-conceit went on too, gradually devouring the good that was in her...By degrees, from thinking herself so clever, she came to fancy that whatever seemed to her, must of course be the correct judgment, and whatever she wished, the right thing...¹⁰

We are only dimly aware that many of our efforts at “Third World development” are primarily self-serving, and that as a direct result of two generations of “aid” and “development” the vast majority of this world’s inhabitants are much less well off than they were before. Modernization and the economies of scale have moved people from subsistence to sub-subsistence in countries like Brazil, El Salvador, Guatemala, and the Philippines.¹¹

Thus, despite widespread enthusiasm for globalization of theological education—perhaps even *because* of it—as powerful Westerners making a living out of theological education, we need to remind ourselves that it is all too easy to confuse selfish means with noble ends.¹²

In the words of T.S. Eliot:

The last temptation is the greatest treason:
To do the right deed for the wrong reason.
The natural vigor in the venial sin
Is the way in which our lives begin...
Ambition comes when early force is spent
And when we find no longer all things possible.
Ambition comes behind and unobservable.
Sin grows with doing good...
Servant of God has chance of greater sin
And sorrow, than the man who serves a king.

For those who serve the greater cause
may make the cause serve them.¹³

We must humbly acknowledge that Christian belief in the West is increasingly difficult, even for those of us who identify ourselves not merely as Christians but as teachers of Christian leaders.

The end result of an enculturation system in which God has been moved either to the periphery or off of our cognitive maps altogether is subliminal agnosticism.¹⁴ The capacity to believe that God has actually and uniquely revealed himself through our Scriptures, that he has really entered human history in the person of his Son, and that faith in Him merits peace with God has, in many instances, atrophied, shrivelled, or disappeared. It is difficult and rare to find—even among those of us who generate our livelihoods from the theory and practice of Christian theology—a personal faith so vital that it generates new belief in others.¹⁵

This is not to suggest that there is a dearth of credulity in the Western world! As Malcolm Muggeridge wryly observed:

...we of the twentieth century are perfectly capable of believing other things intrinsically as improbable as Christ's incarnation. Towards any kind of scientific mumbo jumbo we display a credulity which must be the envy of African witch-doctors. While we shy away with contumely from the account of creation in the Book of Genesis, we are probably ready to assent to any rigmarole by a Professor Hoyle about how matter came to be, provided it is dished up in the requisite jargon and associated, however obliquely, with what we conceive to be 'facts'...I suppose that every age has its own particular fantasy. Ours is science."¹⁶
Modern students and their teachers, as Flannery O'Connor has noted, "...are part of a generation that has been made to feel that the aim of learning is to eliminate mystery...mystery is a great embarrassment to the modern mind."¹⁷

Subliminal agnosticism makes it difficult for us Western Christians to be confident enough of our faith, our Scriptures, or our forms to impose these on another people. Self-confidence in such matters has metamorphosed into presumption. "[Western] man's theory about himself," Walker Percy once observed, "doesn't work any more, not because one or another component is not true, but because its parts are incoherent and go off in different directions like Dr. Doolittle's pushmi-pullyu."¹⁸

...It is an inevitable consequence of an incoherent theory [about humankind] that its adherents in one sense profess it...what else can they profess?—Yet in another sense feel themselves curiously suspended, footing lost and having no purchase for taking action...As time goes on, one's professed view has less and less to do with what one feels, how one acts and understands oneself.¹⁹

I come now to the second part of this exercise. Given the personal perspective sketched above, how does the globalization of mission education manifest itself in the Mission Studies Department, of which I am chairperson, and in the particular faith and academic community of which I am a part?

Globalization and Mission Education at Providence College and Seminary

Mission Education at PTS: Assumptions and Biases

While there are a number of different ways in which globalization implicitly features in any seminary education, globalization is a significant, intentional, explicit or implicit element in each course offered in the Mission Studies Department.²⁰ Three of these—(1) World Religions, (2) The Theology and Task of the Christian World Mission, and (3) Missions and Money²¹—are somewhat representative of the whole.

It is inevitable that both personal and institutional assumptions and biases should have a direct influence on the content and thrust of these courses. While there are doubtless assumptions and biases which are so implicit a part of the cognitive terrain as to be noticeable only to an outsider, I have outlined below 16 of which I am consciously aware.

1. No syllabus can be comprehensive. Every effort is made to choose subjects and readings that are likely to make the student better informed and more curious than he or she was before the reading was done. No attempt is made to be comprehensive.

2. Any successful “strategy” is essentially a sort of sanctified ingenuity—a by-product of a person’s character. Mission studies courses at Providence Seminary are critical of computer-generated strategies, focusing instead on the men and the women whose “Christian” convictions compel them—for good or for ill—to speak impulsively, naturally, compellingly, persistently, sometimes tactlessly, of those things which they have seen and heard (Acts 4:20).

3. No human being can “love the world.” Indeed, professions of love on such a scale are usually little more than academic posturing. The people of God are told, rather, to think small—to love our neighbor, even (or especially!) the neighbor with whom we may be religiously, socially, economically, and temperamentally incompatible. The abstract theorizing so characteristic of the managerial approach to missiology is thus avoided, and practicality is ensured. Only God is capable of loving on a global scale. God knows that we humans find loving our neighbors quite challenge enough!

4. The Western missionary’s role in the mission of the church is a declining one—today relatively insignificant numerically and a diminishing force in terms of spiritual vitality. Nevertheless, it is necessary that we respect the more traditional societies, as we respect the aged. The mission society is not unlike the organism that we call human. It has its beginnings, its infancy, its youth, its fruitful adulthood, its inexorable decline, and its death. But even the aged can, should, and do find good reasons to live.

5. Globalization and multi-national partnering is bringing to the fore the implicit tension between pragmatic missiology (emphasizing the three-self church) and biblical ecclesiology (stressing the interdependent body of Christ).

6. The rapid increase in the numbers, effectiveness, and efficiency of non-Western missions/missionaries and indigenous missionaries will force missions and churches in the West to grapple with complex questions concerning the validity of traditional *modus operandi*.

7. The shift of the center of spiritual gravity to Africa, Latin America, Asia, and the increasing marginalization of the West as spiritual force will have a profound effect on the evangelical infrastructures called “missions.”

8. Increasing contact/dialogue between Christianity and the religions has placed Christian exclusivity—“No other name?”²²—squarely on the evangelical agenda. The growing subliminal agnosticism of the Western Christian Church will increasingly affect missionary confidence in Jesus as the only way.

9. Charismatic renewal, with its explicit acknowledgement of the Holy Spirit as the moving force in missionary activity, is forcing Catholic, conciliar, and independent missions to re-evaluate their pneumatology.

10. Spiritual warfare—encounter with invisible power—will increasingly mark missionary endeavor around the world.

11. The largest percentage of the world’s population (over 70 percent) is no longer accessible to “missionaries” (in the popular sense of the term). Labeled “Creative Access Countries,” there is a concerted effort to find ways to access these people with the gospel.

12. The vitality and growth of Muslim fundamentalism poses one of the most perplexing and formidable challenges facing missions in the 21st century.

13. The growth of Western-style materialism worldwide is resulting in widespread secularism, which has proven virtually impervious to traditional missionary methods.

14. The widening gulf between rich and poor—exacerbated by ecological disasters, famines, plagues—will raise fundamental questions regarding the nature and texture of Western mission agendas and practices.

15. Political unrest, instability, wars, terrorism, anarchy, and increasing strictures on religious freedom around the world will constitute a challenge to churches, mission agencies, and missionaries for whom the physical comfort and security of missionaries is the bottom line.

16. Continuing population growth, urbanization, and demographic shifts will constitute a challenge to missions. For example, missions will have to address the profound disillusionment of youth worldwide—enculturated à la Western consumerist values in contexts where they have no validity or remote possibility of realization.

Mission Education at PTS: Three Core Courses

1. Globalization in the “World Religions” Syllabus²³

For many evangelical academic missiologists, the World Religions course constitutes one of the most daunting challenges in the curriculum. When I first began to teach the course twenty years ago, I followed the approach used by my seminary instructors, outlining the histories and belief systems of the major religions. It was a difficult course to teach, given its attempted scope, and I had the feeling that by the end of the course, while students might well be able to recite back the Pillars of Islam or the Eight-Fold Noble Path of Buddhism, none had an adequate—much less an authentic or sympathetic (emic)—“feel” for each religion’s compellingly functional attractiveness to its adherents.

I began to point out to students that no religion could be adequately conveyed via a textbook. They were not hard to convince, since few of them could relate the textbook’s rather academic portrayal of Christianity to their own faith experience. Concluding that in all likelihood devotees of other faiths would have similar difficulty identifying their personal faith experience with the textbook’s abstract renderings of faith, I restructured the course, focusing less on learning *about* the religions (academic content) and more on learning *from* those who actually believed and tried to practice them.

The textbook²⁴ soon began to assume a secondary role in my student’s

understanding of the faiths. The course was restructured in such a way as to ensure that students were obliged to see with their own eyes, to hear with their own ears, and to reason with their own minds. The aim was to help students to understand world religions as far more than simply a complicated outline of incomprehensibly esoteric beliefs and customs. In the words of the Chinese proverb, “to hear is to forget, to see is to remember, to do is to understand.”

Students taking this course (registration typically runs between 40 and 60) now must attend the worship service of one non-Christian faith; they must also interview one devotee—preferably not an expert! Experts, obviously, have official answers and rationale for everything. But most devotees are not experts. How do *they* understand their faith? The idea is to discover how the devotee’s faith works at the functional, mundane, every-day level; at home, in the community, at work; in crises or tragedies, in life-transitions such as birth, marriage, and death, in coping with life in the secular West. It is at this level that issues of faith must be understood.

Furthermore, I make it a point to invite Jewish, Hindu, Buddhist, Muslim, and Sikh devotees to formally, compellingly, attractively present their personal understanding of their faith in class. On one occasion our Muslim guest was a gentleman who, after 22 years as a Baptist minister, had converted to Islam, and was a strong advocate of non-trinitarian monotheism. The President of the Hindu Society of Manitoba, Professor of Pure Mathematics at the University of Manitoba, comes out each year and provides a splendid comprehensive apologetic for Hinduism. Students thus learn that the negative and simplistic caricatures of these faiths that frequently find their way into Christian print are straw men. The reality is far more complex. An understanding of this helps us to walk humbly before the Lord.

Two years ago, I introduced my students to Robert Coles’s *The Spiritual Life of Children*²⁵, a wonderfully evocative and sympathetically attentive look at the faith reflections and experiences of children from Christian, Islamic, Jewish, and secular nurturing environments, affirming beyond doubt that God has indeed “...also set eternity in the hearts of men; yet they cannot fathom what God has done from beginning to end” (Ecclesiastes 3:11, NIV). Raising profoundly complex and somewhat threatening questions concerning the adequacy of evangelical theological models, Coles helps us to understand that perhaps our understanding of God’s grace and self-revelation is too proscribing, and that maybe our evangelical views of salvation are not as adequate as we might have thought.

2. Globalization in the “Theology, Task, and Science of Christian World Mission” Syllabus²⁶

In this course, no attempt is made to be comprehensive. A conscious effort is made to ensure that students having taken this course are permanently infected with interest in the global nature and task of the church, and increasingly aware that both the Christian and the non-Christian worlds are more complex and challenging than media-generated generalizations and stereotypes might suggest. In short, every effort is made to help students discover a way out of the tiny dark dungeon of Western ethnocentrism. Non-Western perspectives and agendas are compared and contrasted with their Western counterparts. Thus, for example, students wrestle with the uncomfortably critical writings of K.P. Yohannan, contrasting them with those of the more comfortable and self-congratulatory genre to which they are more accustomed. A dialectical process is thus established, enabling students to begin to think more carefully, more critically, more constructively about conventional Western missiological theories and practices.

The “Missionaries in Residence” program supplements the instructor’s input, as missionaries sent to the uttermost parts from churches in Indonesia, Korea, India, Nepal, Myanmar, Peru—and, yes, from North America too—shatter the students’ ethnocentric missiology, replacing it with a healthy biblical ecclesiology. The church is, after all, not the *bodies* of Christ, but the very *Body* of Christ!

Because mission education at Providence Seminary takes place in an evangelical environment, one of the deeply perplexing theological questions relates to the Nature of the Good News: Who is justified before God, and by what means?²⁷ Must one place explicit faith in Jesus Christ in order to merit God’s favor? If so, how much knowledge and of what quality is sufficient? What constitutes an adequate understanding of the saving gospel, so that a positive response may be made to it? What is minimal saving faith? If, for example, a semi-literate African receives a gospel tract, badly translated from English into Swahili (the African’s third language), printed in the U.S.A., using incomprehensible illustrations from the American way of life, and offered by a foreigner with minimal facility in Swahili, is that witness sufficient to damn him for all eternity if he rejects it out of understandable suspicion? Is final salvation possible for the unevangelized? This question may seem odd to many of my ATS peers—at least in its evangelical formulation—but it continues to be uppermost in the minds of evangelists and missionaries around the world. How does an evangelical professor of mission

studies deal with the question of Christian exclusivity in a pluralistic age?

After introducing students to a representative range of Christian opinions on this question, I suggest that perhaps our difficulty as Evangelicals with the notion that human beings can be justified before God derives from an inadequate soteriology—a soteriology that sees Christ’s death as nothing more than an event in human time. We look together at persons depicted in the Old Testament as men and women of faith, and discuss how it was that such persons, living and dying in pre-Christian times, could be described in our New Testament as justified (Hebrews 11). Is it possible, I ask, that there are people today who continue to live out their lives B.C.? If so, on what basis might they be justified in the sight of God? I point out that even our beloved roster of Old Testament people of faith could only have been justified by one means—alluded to in Revelation 13:8—the Lamb who was slain before the foundation of the world. The cross, I remind them, was not a last-minute exigency, but a part of God’s redemptive plan from the very beginning. Thus, while having no knowledge of Jesus Christ, Noah, Abraham, Moses, and others were justified before God by faith. This faith, it is understood, was not a merely cognitive exercise. It did not consist merely of mental assent to a series of propositions about God, sin, creation, etc. It was, rather, an obedient response to whatever revelation God might have given. In Noah’s case, faith meant building an ark; in Abraham’s case, it meant leaving home; in Moses’ case, it meant refusing to be known as the son of Pharaoh’s daughter, and choosing to be mistreated along with the people of God. In short, they *lived* by faith. In the words of St. Paul, “To those who by persistence in doing good seek glory, honor and immortality, he will give eternal life” (Romans 2:7).

While in each of these instances the person could not possibly have had any knowledge of Christ, they were nevertheless the people of God. Could they be justified without Christ’s atoning death on the cross? I do not believe so. Were they justified without any knowledge of Christ’s work on their behalf? Of course! The question is, are there such people today?

I try to encourage students to think through the implications of their response by discussing the propositions outlined below and by answering the questions that follow:

(a) God reveals Himself to humankind. No amount of searching on a person’s part can result in the discovery of God. God must take the initiative, and He does so, revealing Himself to all men and women everywhere.

(b) To some, God reveals much of Himself; to others, only a little. Some have only the *general revelation* of creation and of their own consciences. Others have the

Law, or portions of it. Still others have fragments of revelation handed down to them—often in corrupted or distorted or diluted form—from their ancestors. Each person in each of these categories is held responsible for the light that God has given to them. None is held accountable for the light he or she does not have.

(c) To some, God has revealed Himself through Jesus Christ. These know that no one comes to the Father except through Christ. Such persons are held responsible by God for this revelation of Himself.

(d) The difference between *some* revelation and *much* revelation is understanding. The one who has little understands little; the one who has much understands considerably more. The child and the scientist see the same stars, breathe the same atmosphere, are made well by the same drugs, etc., despite the fact that the child's understanding of astronomy, oxygen, chemistry, etc. is relatively negligible.

(e) A person is not justified merely because the quantity of correct information possessed has reached a certain level. After all, knowledge and virtue are not the same thing. Rather, the one who lives by faith in accordance with the measure of knowledge that God in His sovereignty has chosen to reveal to him or her will be counted as righteous.

(f) A person with much light can be unrighteous, while a person with little light can be declared righteous before God.

(g) In both instances, a person's justification is accomplished through the Lamb who was slain from the foundation of the world (Revelation 13:8). It is by this means alone that their sins are forgiven.

(h) The difference between the one who has trusted explicitly in Christ and is justified, and the one who has never heard the name of Christ but who has faithfully responded to God's revelation, is *assurance* and *understanding*. The former knows with absolute assurance why and how peace with God has been achieved; the latter can only fear and worship God, with little understanding. The faith of such persons (*i.e.*, all the people of God in the Old Testament era) is credited to them as righteousness (Hebrews 10,11). The Christian knows both *that* and *how* he or she has been justified; Enoch, Noah, Abraham, David, etc. cannot know. They can only live out their lives by faith in accordance with the light that God has given them. By grace they are saved, through faith, and that not of themselves. It is the gift of God!

(i) This does not detract from the missionary impulse of the Body of Christ any more now than it did when Christ came to earth. The Good News is that Jesus Christ came to save sinners—including Adam, Noah, Abraham, and all of the Old Testament people of God.

Because there are many evangelicals who, understandably, challenge this line of teaching, I conclude by posing a series of rhetorical questions concerning the fate of those God-fearers who died having never placed explicit trust in Jesus Christ:

(a) Were God-fearers who never heard the gospel, having died before Christ's advent, justified before God?

(b) Were God-fearers who died while Christ was on earth—but who, because they did not live in Palestine, never heard of Jesus Christ—justified without having put explicit trust in Christ?

(c) Were God-fearers as described above who died while Christ was still on the cross justified without having put explicit trust in Christ?

(d) Were God-fearers as described above who died while Christ was in the grave justified without having put explicit trust in Christ?

(e) Were God-fearers who died following Christ's resurrection and ascension, having never heard the name of Jesus and therefore having never put explicit trust in Christ damned?

(f) If the answer to any or all of these questions is *no*, at what point in human history did the status of God-fearers who, like Abraham, never had opportunity to place explicit trust in Christ, change?

(g) If the answer to any of these questions is *yes*, is it possible that there might be God-fearers today who, having never heard the name of Jesus, might nevertheless respond in obedient faith to the light they *have* been given? Might not this faith be credited to them as righteousness (Hebrews 11:39-40; James 2:20-24)?

This is a tough and threatening exercise for evangelicals to work through. Profound questions relating to our motivation for mission are raised. Many have been brought up to believe that the *sine qua non* of missionary motivation is the prospect of hell for those who are not "born again." In what sense then, I ask them, would Christ's advent have been good news to Abraham, who, in Jesus' own words, "rejoiced at the thought of seeing my day" (John 8:56). If Abraham did not fear the prospect of hell, and if he never put explicit faith in Jesus Christ, why would he care whether or not anyone ever told him the good news? Clearly, the problem is not with Abraham, but with our understanding of the gospel. For those today who, like Abraham, "by persistence in doing good seek glory, honor and immortality" (Romans 2:7), the good news is not how they can escape from hell fire but how peace with God *through our Lord Jesus Christ* has been accomplished!

3. *Globalization in the "Missions and Money" Syllabus*²⁸

Marshall McLuhan's famous metaphor sees the world as a global village. Actually, it has become a global city, a megalopolis with some rich neighborhoods and some that are terribly dangerous. Unfortunately, the big city has no police department, and the neighborhoods (the former U.S.S.R., the Muslim World, South Africa) are getting more dangerous.²⁹

This course grows out of an awareness that Western missionaries today constitute part of a rich elite whose numbers, relative to the burgeoning populations of poor around the world, constitute a steadily diminishing proportion of the world's total population. Furthermore, the economic gulf separating the rich from the poor is widening, despite sincere but essentially desultory efforts on the part of "developed" nations and "development" agencies to reverse the trend.³⁰

Students in this course are brought face to face with the fact that the missionary expression of the Western churches is deeply affected by the press and pull of a social ethos which, if examined closely, is shaped, inspired, and driven by consumerism—the deep conviction that life consists in the abundance of possessions.

While in a more innocent age, it was possible for Western missionaries to believe that their relatively comfortable way of life was the inevitable outcome of a national life organized "Christianly," and that, given enough time and sufficient conversions, the poorer peoples of the world could one day likewise enjoy the good life, we no longer believe this to be so.

The West has been demystified. We now know with terrifying certainty that for most of our fellow human beings, there is no possible road to our way of life in the foreseeable future. The stark and brutal truth is that the natural resources of our planet are sufficient to support "civilized" life for only a tiny fraction of its human population.³¹ Furthermore, entrenched global economic structures that have served to sustain Western consumerism are now seen to be unjust and a significant factor in the apparent inability of many societies to "develop."³² Accordingly, emissaries of the Western churches must be prepared as never before to test the truthfulness of their assertion that "Christ is the answer" in the context of personal material want.

Students taking this course are forced to wrestle with 10 strategic, social and ethical challenges deriving inevitably from Western missionary affluence.³³

1. *Western mission strategies, beginning with the support of missionary personnel, are money intensive.* Without ample supplies of money missionary efforts from the West would be severely truncated. Indeed, it is safe to conjecture, they would virtually cease.

2. *Western mission strategies have virtually overlooked the poor.* Western missionary endeavors have, for the most part, bypassed the burgeoning urban poor of the world's great cities. Viv Grigg, a New Zealand missionary well known for his work in Manila slums, was forced to conclude that "the greatest mission surge in history has entirely missed the greatest migration in history, the migration of Third World rural peasants to great megacities."³⁴

Neglect of the world's poorest people by the church's richest missionaries is not a case of simple oversight. The fact is, our affluence makes us uncomfortable in the context of insoluble poverty. The very strategies that ensure Western missionary longevity, efficiency, and comfort make residence among the urban poor impossible. Insulation and isolation from the normal crises of everyday living in the slums reduce missionary proclamation of the "better way" to meaningless. Western missionaries, intuitively sensing the hypocrisy of ministry without identification, but unwilling or unable to pay the price of identification with the poor, avoid the shantytowns, focusing instead upon upwardly mobile elements of city populations. The tragic result is neglect of people who, historically, have always been most responsive to the Good News. Despite their antipathy to moratorium, evangelical missionaries from the West are among its chief exemplars with respect to doing mission among the poor.

3. *A third strategic consequence of Western affluence may be observed in our inability or unwillingness to see the West as a desperately needy mission field.* Contrary to popular thinking in the West, the Scriptures teach that the field is the world; that is, every person ever born is on the mission field! In the words of Ghanaian theologian C.G. Baeta:

The idea of one part of the world evangelizing another will not bear scrutiny. Missions are not a movement from the haves to the have-nots, from the educated to the illiterate. They are a movement from the fellowship of faith all over the world to all who stand outside this fellowship, whoever and wherever they may be.³⁵

Possibly because of the relative affluence of the West, and because it continues to manifest much of the external paraphernalia that has come to be associated with Christianity, the Western church tends to see only the non-Western world as a "mission field." Overlooked is the fact that the Western church is a shrinking church, a church which—it is pointed out by Andrew Walls—fails two Latourette tests of Christian expansion: the statistical test and the kingdom test. Statistically,

the West is one of the least encouraging areas in the world, manifesting neither the burgeoning numerical growth of sub-Saharan African Christianity, nor the dynamic activity of Latin American Christians. But we are as incapable of recognizing our potentially fatal miasma as were apparently the Laodicean believers described in Revelation 3:14-20.

4. *By accepting as legitimate the entitlement to affluence which is theirs as Western Christians, missionaries and mission societies forfeit the right to preach a desperately needed prophetic word to a self-satisfied North American church—a church engorged and sated materially, but lean of soul; fulfilled but decadent; awash with talk of God, but spiritually empty. Few are in as good a position to see the spiritual deterioration and advancing decay of the Western Church as are her missionaries on furlough. But by sharing in her affluence, they forfeit the right to speak the judgment of God. Thus one of the potentially most compelling voices, calling the Laodicean church in the West to repentance, is muffled—having exchanged the duty to preach for the entitlement to comfort.*

5. *Socially, possession of wealth makes Western missionary insulation not only possible, but highly probable.* A primary advantage of wealth is its capacity to provide those who possess it with goods and services that serve to cushion them from the harsh realities of life.

The word “insulate” is thought to have derived from the Latin *insulatus*—meaning to make into an island. The verb insulate today generally means “to prevent or reduce the transmission of electricity, heat, or sound to or from (a body, device, or region) by surrounding with a nonconducting material.”³⁶ Both the etymology and the definition of this word are instructive in the context of the present discussion, since to a remarkable degree Western missionaries, because of their affluence, inhabit an island in a sea of poverty. Their affluence constitutes quite literally the “nonconducting material” which protects them from the “heat” and “sound” of the poverty in which the majority of the globe’s inhabitants live and move and have their being.

That insularity which the privileged accept as their entitlement manifests itself in virtually every facet of a Western missionary’s life. Comfortable, well-furnished residences; closets with several changes of clothing; cupboards stocked with a great variety of nutritious foods; medicine cabinets brimming with efficacious prophylactics and drugs of various kinds; medical plans to deal with a child’s crooked teeth or a parent’s failing kidney; insurance policies providing for the well-being of loved ones in the event of an untimely emergency; registered retirement savings plans which, by taking careful thought of the morrow, are calculated to assist the aged missionary in the final transition between this life and

the next; the costly mobility—by means of personal motor vehicles—to which every Westerner feels entitled; resources sufficient for expensive local and international flights to whisk a family away from danger or to take a family on a much needed furlough; educational opportunities unmatched anywhere in the world for children; fun-filled, expensive vacations for the family; an abundance of ingenious technological aids of various kinds, each device promising and sometimes delivering efficiency in accomplishing personal and professional ends: such derivatives of personal affluence constitute the “non-conducting material” of which missionary insulation from the “heat” and “sound” of poverty is fashioned.

6. *The insular affluence of Western missionaries makes independence possible, segregation necessary, and isolation from the poor unavoidable.* Independence is the state of being free from the control of another. Segregation is the practice of creating separate facilities within the same society for the use of minority groups. Isolation is a lack of contact, genuine communication, or interaction between persons or groups within a society.

Not surprisingly, Western missionary communities have from the beginning been marked by a *de facto* racial segregation, because membership is based upon an economic criteria that can generally only be met by Western Christians. This is not to say that all contact with impoverished non-whites is avoided. On the contrary, it is often the plight of such poor that has figured most prominently in Western missionary journeys to the ends of the earth. But such contacts have tended—particularly in places where there are large concentrations of missionaries among even larger numbers of poor—to accentuate the missionaries’ absolute independence of and segregation from the poor. This is isolation. There is something both ironic and tragic in the specter of a supremely relational gospel being proclaimed by an isolated community of segregated whites!

Because biblical faith is above all a relational faith, it is not only sad, but sinful, when personal possessions and privileges prevent, distort, or destroy the relationships of Christ’s followers with the poor. But this appears to be an almost inevitable consequence of personal affluence.

7. *The independence, segregation, and isolation that come with wealth translate into an unbridgeable social gulf between rich and poor.* This social gulf makes genuine fraternal friendship so awkward as to be virtually impossible, a phenomenon well documented by Robert Coles in his study of the children of affluent Americans. A wealthy mother’s six-word response to the troubled inquiry of her nine-year-old daughter somehow says everything the rich have ever been able to say concerning their relationships with the poor: “they are they and we are we.”³⁷ Nor have honest

observers of Western missionary social behavior been blind to their apparent inability to establish close friendships with the poor.

A friend is an intimate—someone with whom one generally has much in common. In their friendships, people naturally gravitate to those with whom they are not only temperamentally but socially and economically compatible. It is humanly almost impossible for a wealthy family to share a deeply fraternal relationship with a family whose material and economic resources are a pathetic fraction of their own.

Between families of widely disparate means and standards of living, friendship is extremely unlikely. With whom does a missionary naturally choose to spend leisure time? With whom is a vacation comfortably shared? Who is likely to listen comprehendingly, sympathetically, understandingly, to a couple as they pour out the peculiar frustrations, burdens, and perplexities of missionary parenting? With whom is a Western missionary likely to go shopping for family birthday or Christmas gifts? Who is able to commiserate with the missionary on the inadequacy of his or her support level? From whom will a missionary likely seek advice on personal financial matters—investment, banking, saving? In every case, it is doubtful whether the poor would have any part in these aspects of a missionary's life. The social rapport required must obviously be reserved for social and economic peers. The presence of the poor in such situations would be an embarrassment to any missionary of even moderate sensitivity.

8. *Personal affluence in the context of poverty raises legitimate doubts concerning a missionary's willingness to obey and ability to teach the whole council of God regarding mammon.* Enculturation in a society committed to and structured around the proposition that life consists in the abundance of possessions does have a significant bearing upon the theological integrity and credibility of Western missionaries. How can the economically secure and lavishly accoutered missionary teach the poor—with any degree of credibility—about simplicity, generosity, contentment, or the costly sacrifice entailed in all genuine discipleship? A missionary must teach these things, for they are in the very warp and woof of his Scriptures.

If greed be defined as the desire for more than enough in a social context in which some have less than enough, then we who journey from North American shores must accept the fact that most of the world so considers us.

Among the most awkward challenges faced by Western missionaries abroad is the necessity of explaining to the truly needy why we not only “need” to be

staggeringly wealthy by the standards of all but a few, but will doubtless “need” even more next year. In the eyes of the poor even the ordinary missionary must seem to incarnate many of those qualities that, by Paul’s standards, disqualified a person from office in a church: a lover of money (I Timothy 3:3), one who has not fled from, but rather embraced great gain (I Timothy 6:5-11). According to Paul, the children of darkness are characterized by self-indulgence of every kind, and by “a continual lust for more” (Ephesians 4:19). “But among you,” Paul continues, “there must not be even a hint ...of greed...For of this you can be sure:...no greedy person...has any inheritance in the kingdom of Christ and of God” (Ephesians 5:3-5). These are sobering words to those of us who—despite being surrounded by the truly needy—have come to expect as our due steady improvement in our already high standard of living, even if it must be at the expense of those who barely subsist.

9. *The money- and power-based strategies and statuses generated by the institutional and personal affluence of Western missionaries contradict principles that are at the very heart of Christian mission as prescribed in the New Testament.* The incarnation and the cross of our Saviour are models for apostolic life and ministry. For those of us who insist on clinging to our prerogatives as privileged Westerners, the missiological implications of the incarnation are clear. One of the conclusions emerging from the 1978 Willowbank Consultation on the Gospel and Culture was, not surprisingly, that the incarnation is a model for Christian witness. Applied to Christian missionary endeavor this meant, the authors of the report went on to explain, a three-fold renunciation: of status, of independence, and of immunity.³⁸

Those sending agencies popularly regarded as most progressive typically do their best to demonstrate that they have reversed this pattern: the missionary vocation becomes a distinguished career, longevity of tenure ensuring a pleasant retirement in Florida, and perhaps even the status of “statesman”; a rich variety of home-based support infrastructures reduce local dependence to a minimum; financial, logistical, and medical contingencies are anticipated and dealt with in such a way as to guarantee the missionary immunity from the dire straits of those among whom he works. We save ourselves, we assure ourselves, so that we can save others.

The Western church—by abandoning the incarnation as a model for its own life and mission—has demonstrated its fundamental spiritual impotence. For as theologian Trevor Verryrn reminds us, “Only the truly strong are able to lay aside their power in an act of self-emptying and assume a position of powerlessness.”³⁹ The strategy of the cross which has ever marked the true servant of God is nowhere

more accurately or inadvertently summed up than in the words of ridicule of the religiously powerful who, satisfied that they had saved themselves no end of trouble by at last disposing of Jesus, chuckled among themselves, "He saved others, but he can't save himself!"⁴⁰

Added to the self-saving affluence of Western missions, which leaves so little room for that weakness through which God delights to work, one final deeply theological problem needs to be touched upon.

10. *Both the motives and the message of affluent missionaries are suspect, and biblical teaching on wealth and poverty, the rich and the poor, must necessarily be truncated when conveyed via an affluent channel.* As far the message is concerned, the missionary cannot challenge converts to a way of life that he himself is unwilling to live. This is a centuries old problem which recurs wherever missionaries from the West have gone to do their work among materially poorer societies.

But there are also serious questions concerning missionary motivation that must be raised in this day of missionary plenty. Western missionaries around the world are increasingly laboring under the onerous necessity of having to justify their motives, since from the perspective of most of this world's citizenry, they do exceedingly well by doing good. Whatever one makes of relative GNP (Gross National Product), GDP (Gross Domestic Product) or PPP (Purchasing Power Parity) standards of comparison, the fact remains that most of the people in the world would gladly trade economic positions with virtually any Western missionary. Indeed, were it not so, it is not far-fetched to wonder whether there would be any substantial number of missionaries from the West.

*Rice Christians.*⁴¹ Throughout the 19th century, it was common missionary practice to hire "native agents" to preach the gospel. This made good sense, particularly in those countries where the language and the culture were difficult or inconvenient for the Western missionary to master. "Native agents" were born and raised in the culture, understood the indigenous languages, had built up immunities and resistance to tropical diseases that devastated foreign missionaries, would automatically make their preaching and teaching culturally appropriate, didn't have the stigma of "foreigner" during times of political unrest, and could live and travel far more simply than could or would the foreign missionary. In short, it was argued, indigenous workers were many times more effective in reaching their fellow-countrymen than foreign missionaries could ever hope to be.⁴²

John Livingstone Nevius (1829-1893) arrived in China in 1856 as a missionary of the American Presbyterian board. He soon became profoundly dissatisfied with

abuses that he saw as an inherent and inevitable result of a system in which native agents were paid to evangelize their fellow-countrymen. The problem, as Nevius observed, was that the credibility of the “paid agent” was seriously compromised, since it tended in his words, to:

...excite a mercenary spirit, and to increase the number of mercenary Christians...The opprobrious epithet, ‘Rice Christians,’ has gained almost universal currency in the East, as expressive of the foreigners’ estimate of the actual results of missionary work.⁴³

Accordingly, Nevius formulated an alternative plan which, while first put into effect by Presbyterians in Korea, soon came to be a hallmark of virtually all of Western cross-cultural missionary endeavor, referred to as “the three-self” principle: self-propagation, self-government, and self-support for every church.⁴⁴

As a generalization applied to all Christians in China, the designation “rice Christian” was no doubt false and dangerously misleading. Nevertheless, Nevius confessed:

...it is worse than useless to ignore the readiness of large classes of Chinamen to become ‘Rice Christians’...[and] The general opinion of the Chinaman as to the motive of one of his countrymen in propagating a foreign religion, is that it is a mercenary one. When he learns that the native preacher is in fact paid by foreigners, he is confirmed in his judgment. What the motive is which actuates the foreign missionary...he is left to imagine.⁴⁵

Rice Missionaries. Ironically, many of those elements that Nevius and his fellow missionaries found most reprehensible in the practice of hiring native agents to “peddle the word of God for a profit” (2 Corinthians 2:17) appear to have become firmly embedded within the structural *modus operandi* of Western missionary societies themselves. It is not unusual, for example, for non-denominational agencies to insist that potential candidates raise the prescribed amount of support before being permitted to venture forth. Furthermore, should support for a particular missionary wane, that missionary will not be permitted to remain on the field, but must return home to garner more support. Such Western mission agencies thus operate on a blatantly “rice-missionary” principle: no money—no missionary. Curiously, missionaries with such agencies are by no means reticent in proffering their criticism of indigenous churches and missionaries attempting to operate according to similar principles.

It is in the context of such considerations that an awkward question must be asked: Might not those agencies whose policies carefully preclude the possibility of engaging in missionary work on anything less than ample support be said to have enshrined as policy the “rice missionary” principle? And cannot North American missionaries who either refuse or are not permitted to obey their calling unless they are richly supported be called “rice missionaries”?⁴⁶

I am not condoning either “rice Christians” or “rice missionaries.” I suspect that he means he is not condemning them, since condone means to pardon, to treat as if trivial, harmless, or of no importance. But surely it must be clear that the same standard must be applied to all. Any missionary who would do away with the mercenary motive in new converts must surely first attend to his or her own motives. No *Christian* missionary of any race should “peddle the word of God for profit” (II Corinthians 2:17).⁴⁷ There are occasions when it is better for a missionary to accept no reimbursement for his work of preaching the Gospel. It is never appropriate for a *Christian* missionary to make his service conditional upon reimbursement. To remove this condition one step by pointing to the mission agency’s “full support policy” fools no one: not the poor, not the missionary, and certainly not God.

Western Christians rightly regard the poverty of fellow human beings as a gigantic problem about which we seem able to do very little; we have proven less willing to view our personal affluence as a spiritual—hence even greater—problem. Global poverty is an acute material problem, no doubt; but Western affluence is a profoundly spiritual one. Is it not at least as difficult for us members of the Western church to overcome our affluence as it is for our poverty-stricken brothers and sisters in the rest of the world to survive their poverty? Unless we come to see our Western world through the eyes of Jesus, we will continue to excuse the personal and collective covetousness and greed that have made us “great.” And while talking grandly of globalization, the Western church will continue on its downward path to spiritual marginalization.

Mission Education at PTS: Institutional Ethos, Programs, and Support Contributing to Globalization

Globalization occurs both intentionally and inadvertently, not only in the academic syllabi, but in the structures and ethos of the institution itself. At Providence Theological Seminary, this is evident in the following ways.

1. *The Kachin Research Fellowship* was established in 1988 to enable the Kachin (Myanmar) Baptist Church to provide specialized training for its emerging

leadership. Two such fellowships are being provided each year, with a 10-year commitment to the project.

This fellowship program is our way of coming alongside a suffering, war-torn, materially destitute, but spiritually dynamic church; it is a way of sharing with them that which we have and they lack—opportunity to prepare for ministry in a peaceful country, in the context of an evangelical, academic faith community. It is a way for us to serve them on their terms with our facilities, programs, and faculties which—however modest by Western standards—are lavish by the standards of Burma. It is a means of facilitating a fellowship network between Canadian and Burmese churches, so that we may join with them in their struggles through our prayers. It is a way of telling them that although they live out their Christian faith in the most difficult of environments, they are not forgotten by their brothers and sisters in Canada. It is a way for our churches to learn from a “Philadelphian” church in and through which the Spirit is evidently mightily at work what it means to buy “gold refined in the fire” and to wear those “white clothes” that are the only covering for the embarrassing spiritual nakedness of Laodicea (Revelation 3:7-21).

Every effort is made to find fellowship recipients the opportunity to observe and participate in a variety of Christian ministries throughout the summer months. For example, an agreement has been reached with the Shantymen to provide places in their summer camp programs, and to help Kachin students come to an understanding of the theory and practice of Christian camping. In the event that recipients of the fellowships find it necessary to spend time on campus during the summer, additional monies for rent and food will have to be found.

Additional funding has been given by one city church to provide theological books for the Kachin Baptist Church. This fund has enabled their seminary to acquire up-to-date reference materials that would—given the sorry state of the country’s economy—not otherwise be affordable.

Fellowship recipients have become adept at engaging in sophisticated computer-assisted research of texts utilizing such software as GramCord, the IBYCUS Scholarly Computer and its several databases (including Thesaurus Linguae Graecae), the Packard Humanities Institute Latin disk (including both Greek and Hebrew biblical texts), and the Duke Documentary Papyri in CD-ROM format. A computer and a variety of softwares is reserved for use by in-residence fellowship recipients, and a project is underway to provide the Church’s seminary in Myanmar with the means to obtain a computer and software to facilitate research and publication by faculty.

So far the program appears to have been a success from the standpoint of both the Kachin church and the Providence Seminary community. The most difficult challenge has been to maintain funding levels for the program. One of our larger corporate donors has intimated that it may not be able to sustain current levels of funding next year, and a number of smaller contributors fell by the wayside the first year. Still, interest in the program continues to be strong in a number of churches, as evidenced by their steady financial support of the fellowship.

It should perhaps be pointed out that Providence Seminary plays no role in the choice of students to be awarded the fellowship. The Kachin Baptist Church selects and commissions those among its members according to its own internal criteria. Furthermore, the program of studies into which a student is admitted is likewise chosen by the church. Students in the fellowship thus far have been highly motivated, exceptionally gifted, well-trained, and have returned to key positions in their denomination.

2. *Faculty Christmas Abroad*. While visiting our campus in 1988, Anand Chaudhari, Principal of the Evangelical Training Institute of Rajasthan, President of the Federation of Evangelical Churches in India, and one of India's many remarkable Christian leaders, challenged the faculty to consider visiting his school on a regular basis. The result was an informal, faculty-financed program referred to as "Faculty Christmas Abroad." Fifteen of our regular faculty agreed to contribute 100 dollars each year toward a travel kitty; a provisional 10-year roster of faculty members together with corresponding lecture/preaching topics was then projected; and we now look forward to having one faculty member at the Rajasthan ETI for three-to-four weeks—during the Christmas break and two weeks into the winter semester⁴⁸—for the next 10 years. Being faculty-owned and faculty-run, the program has generated a good deal of enthusiasm on campus and may well serve as a model for faculty response to similar invitations from schools in Indonesia. If possible, we would like to see the modest project evolve into a bi-directional partnership, with faculty from each school visiting the other in alternate years.

3. *Missions Resource Centre*.⁴⁹—including indexing project to make materials accessible to non-Western scholars and missiologists.

The Centre's collection began informally 20 years ago during my first year of teaching. As Professor of Mission Studies in an institution serving an interdenominational, evangelical constituency much more committed to sending missionaries than to an academic study of mission, I found myself on the mailing lists of scores of agencies, each with a peculiar mission-related mandate to fulfill, each with an

interest in the school's graduates as potential recruits. The material sent to me—in-house periodicals, news releases, personnel wants lists, and financial appeals—was filed in a single filing cabinet in my office.

Eventually, we determined that because agencies were voluntarily providing the Centre with their in-house materials, there was no reason why other agencies should not do the same. Accordingly, we wrote letters to every agency listed in *The Encyclopedia of Modern Christian Missions: The Agencies*⁵⁰, outlining the nature and purposes of the Centre and requesting to be placed on the agency mailing list to receive copies of all publications and such promotional materials as pamphlets and newsletters. The response was such as to ensure that my mailbox has since that time never lacked. Because Goddard's list was so badly out of date, we have regularly updated and expanded the register of agencies from whom we receive regular mailings by recourse to the directories issued on a regular basis by MARC, the most recent of which appeared in 1990.⁵¹

The materials held in the Centre are almost exclusively of the promotional "in-house" variety, intended to keep supporters abreast of mission activities on all fronts, and to stimulate interest in the various causes espoused by the agency.

We receive on a more or less regular basis 614 distinct titles. The Centre's files contain current information on 1112 agencies, most of which are based in North America. The Centre also has information—albeit sparse—on several hundred non-Western agencies, and is taking steps to develop this more completely.

Library collections frequently make no provision for the storage and subsequent retrieval of the sort of in-house information represented by the Centre's collection. The material is issued in such profusion, and is of such dubious scholarly value, that even if odd bits and pieces end up in the library's vertical files, most of it is discarded. Thus, 50 years from now, when social historians and missiologists try to come to some understanding of the emic view of missions in the late 20th century, they will have either to go directly to the thousand or so mission societies—if they still exist—or will have to rely on the highly filtered accounts of academics who may or may not have done their homework, and who in any case may have been asking quite different questions of their material.

The potential value of the material in the Centre's collection is inestimable. And the fact that it will be indexed ensures its accessibility to students who may be looking for *emic* information on, say, missionary agriculture in Argentina, or the construction of Bible Camps in Spain, or missionary involvement in child care

hostels in Kenya. In other words, the Centre is in the process of creating a gold mine for future scholars around the world. The fact that the index is computerized means that it is easily transportable, and that missiologists and historians in non-Western lands can be given easy and inexpensive access to the Centre's holdings.

In addition to the programs described above, globalization at Providence Theological Seminary is facilitated in several other ways. It is not uncommon for our students to spend one year—a kind of cross-cultural ministry internship—in a culturally unfamiliar setting. Recently one student spent one year in a Nigerian Seminary; another is currently in Manila, working with the residents of Smokey Mountain, the city's notorious garbage dump; another is in Angola, working in a rural hospital hard pressed by years of political upheaval and anarchy. Three have spent time in Sudan and Somalia, working with victims of famine; another went to northern Brazil where she lives among the poor, helping them to develop small-animal husbandry skills; the list could go on. Students have travelled to virtually every continent. When they return, changed forever in the way they see themselves as followers of Christ in a wounded world, their influence upon our community is inestimable.

Our school's Missionary In Residence program—which has seen missionaries from all over the world spending up to two weeks on campus, lecturing, speaking in chapel, and generally making themselves available to students—breaks down parochialism and facilitates globalization. While many of these missionaries are from North America or Europe, others have been citizens of Indonesia (Chris Marantika, in my opinion, one of the most creative and dynamic forces in missiology today), India (Anand Chaudhari, another remarkable visionary, radio broadcaster, founder and president of a theological school in Rajasthan, and director of a mission society), Nepal (Prem Pradhan, a man who, because of his missionary zeal spent 11 years in 14 of Nepal's prisons, the man whom many call the father of the Nepalese Church), Ethiopia (Ato Markena), Sierra Leone (Edward Kofi), China (Freddie and Dorothy Sun), Burma (Saboi Jum), Nigeria (Panya Baba) and many others too numerous to mention.

The presence on our campus and in our residences of international students from countries like Nigeria, Burma, Kenya, Brazil, Mexico, Uruguay, Paraguay, Korea, Hong Kong, Japan, Ethiopia, Rwanda, Uganda, Namibia, Zimbabwe, Zaire, India, Trinidad and elsewhere facilitates the globalization ethos at a number of informal levels. We make every effort to ensure that at least two host families—an older couple as well as a younger (siblings and parents)—are found

for every foreign student. These host families covenant to become the foreign student's family during his or her sojourn in our community. In addition, the TESL program in the College is alerted to the presence of these students on campus and offers free tutoring for those whose English skills are not adequately developed. Several years ago, the student body chose to sponsor an Ethiopian refugee—who has since become a key leader in the Ethiopian Church in Winnipeg—from the Sudan to Canada.

Perhaps one of the most significant contributions my institution makes to globalization in mission education is an intangible one—one that I seldom appreciate fully until I visit other ATS member schools—the freedom to develop and adjust course content and methodology quickly and without administrative ado. In many institutions the general rule seems to be that nothing can or should be done the first time. Locked into traditions and patterns that are protected by time-consuming and often complicated bureaucratic processes which must be surmounted at several levels, innovation and flexibility are discouraged. This is not the case with Providence College and Seminary.

There is one final, somewhat more personal sphere of activities that, I believe, enhances globalization at Providence College and Seminary. In January of this year, The Pew Charitable Trusts approved a major grant for a "Proposal to Plan A Resource Development Program for Mission Studies and World Christianity" presented late in 1992. Stephen Peterson, formerly of Yale Divinity School, now librarian of Trinity College in Hartford, is the Project Director and Principal Investigator, and I am the Project Associate.

Briefly, the 18-month project has four purposes: (1) to prepare a comprehensive assessment of the current research resource base for fields of mission studies and world Christianity, (2) to identify research resource programs that show exceptional promise for future development and to identify neglected or undercultivated resource needs, (3) to identify effective ways in which research resources may be shared with an international community of scholars, and particularly to identify and evaluate those bibliographic and communications technologies that are most suitable for use by the international clientele of scholars and institutions engaged in the study of mission and world Christianity, and (4) to propose strategies and options that will stimulate research resource development.

Approval of the project will necessitate considerable international travel (Africa, Asia, USA) over the next 18 months, networking with a variety of scholars, and publication of a series of reports as well as a mission-resource directory. I have agreed to commit a total of 36 days to the project, or two days each month.

We expect the planning project to issue in four direct, measurable objectives. The first objective will be an inventory and assessment of documentation and information resource needs within the international community of mission studies and world Christianity. This assessment will analyze these resource needs both on the strategic level and on a program by program level. The project will provide factual information and analysis not otherwise available—information of value to a number of grant-making agencies with interests in church development, theological scholarship, and world Christianity.

The second objective will be a comprehensive set of strategies, recommendations and options for a grant-making program in resource development in the fields of mission studies and world Christianity.

The third measurable objective of this project will be a virtual international directory of the current documentation and resource development programs in operation. While the preparation of such a directory is not an explicit objective of the project, these data will be compiled as part of its working plan. Since one of the significant obstacles to scholarship in mission studies and world Christianity is the lack of knowledge about international resources, the value of such a compilation would not be underestimated. This information will include the content and scope of the research resource programs, personnel associated with the various programs, and the technology base which each program is using. Such information will not only be of direct benefit to the project, but will have independent value to scholars and researchers.

Fourth, the project will demonstrate how computer and networking technologies may be used most effectively for scholarly communication in the fields of mission studies and world Christianity.

In the long term, this planning project should stimulate the development and interlinking of several resource and research programs of the non-traditional variety internationally.

Conclusion: Some Cautions

Providence College and Seminary is still far from where it would like to be. But perhaps globalization is, after all, more of a direction than a destination. We are repenting of parochialism—in other words turning in the direction of globalization—to some degree. Repentance is a hopeful term, for it means simply “turning.” It does not equate “turning” with “arrival.” I appeal to Paul Hiebert’s illuminating discussion on conversion, in which he points out the difference between boxed set and centered set categories.⁵² The mission studies department at Providence Theological Seminary might well be outside the box that has come to proscribe

globalization for sister institutions. But having repented, we are being converted, and are moving toward the center!

Select Bibliography on Globalization⁵³

Crockett, William V. and James G. Sigountos, eds., *Through No Fault of Their Own? The Fate of Those Who Have Never Heard* (Grand Rapids: Baker Book House, 1991).

The Gospel and Our Culture: A Network for Encouraging the Encounter in North America. (A quarterly publication produced by the "Gospel and Our Culture Network" and edited by George S. Hunsberger of Western Theological Seminary in Holland, Michigan.)

Hiebert, Paul G., "Conversion, Culture and Cognitive Categories," *Gospel in Context: A Dialogue on Contextualization* 1, no. 4 (October 1978), pp. 24-29.

Jung, L.S., "Why Globalization?" *Currents in Theology and Mission* 18, no. 5 (October 1991), pp. 325-330.

Lapp, John A., "Global Mission in the 1990s," *Mission Focus* 17, no. 4 (December 1989), pp. 73-77.

Richardson, Don, *Eternity in their Hearts*. Revised Edition (Ventura, CA: Regal Books, 1981).

Stackhouse, Max L., *Apologia: Contextualization, Globalization, and Mission in Theological Education* (Grand Rapids: Eerdmans, 1988).

Stackhouse, Max L., "Many Pearls, Few Threads," *The Christian Century* (February 5-12, 1992), pp. 149-153.

Thomas, Norman E., "From Missions to Globalization: Teaching Missiology in North American Seminaries," *International Bulletin of Missionary Research* 13, no. 3 (October 1989), pp. 103-107.

Thomas, Norman E., "Globalization and the Teaching of Mission," *Missiology: An International Review* XVIII, no. 1 (January 1990), pp. 13-23.

Walls, A.F., "The Gospel as the Prisoner and Liberator of Culture," *Missionalia* 10, no. 2 (November 1982), pp. 93-105.

APPENDIX A

APPENDIX A

WORLD RELIGIONS SYLLABUS

Description and Objectives. World Religions 2671 aims to provide students with a rudimentary knowledge of the history and practices of the major contemporary non-Christian religions and secular alternatives to religion, with a view to fostering an understanding of and appreciation for the adherents of these faiths.

Required Textbooks

Coles, Robert, *The Spiritual Life of Children* (Boston: Houghton Mifflin, 1990).

Eerdmans' Handbook to the World's Religions (Harmondsworth: Viking/Penguin, 1984).

Tinder, Glenn, "Can We Be Good Without God?" *The Atlantic* 264, no. 6 (December 1989): pp. 69-85.

Recommended Texts

Knitter, Paul F., *No Other Name? A Survey of Christian Attitudes Toward the World Religions* (Maryknoll: Orbis Books, 1985).

Newbigin, Lesslie, *The Gospel in a Pluralist Society* (Grand Rapids: Eerdmans and Geneva: WCC Publications, 1989).

Schumacher, E.F., *A Guide for the Perplexed*. (New York: Harper & Row, 1977).

Term Projects.⁵⁴ Each student is required to submit a two-part, typewritten report (10-12 pages in length) of a personal encounter with another faith. This project is worth 30 percent of the student's final grade.

- A. Part one will detail the student's attendance at a regular meeting of a non-Christian service (preferably one of the larger world religions). This section of the report should contain the student's personal, observation-based description and analysis of leadership patterns, liturgy, music, scripture, congregational mode of worship, architecture, decorum, friendliness and appeal to outsiders, relative involvement of youth and women, general atmosphere, etc. The student is encouraged to draw comparisons and contrasts with his or her home church.
- B. Part two of the report will consist of a personal or group interview with a religious devotee (preferably a layperson rather than a member of the clergy) of the religion whose services the group observed. This interview should be non-threatening, non-polemical in nature, with questions designed to elicit information on *functional-practical* (as opposed to *formal-theoretical*) aspects of the interviewee's faith. (How, for example, does a *Muslim's* faith function in times of personal or familial crises such as birth, death, marriage, divorce, abuse, etc? How is faith expressed communally? What does the faith have to say about relationships with enemies, or with unbelievers, or with the needy, etc.)

Reading Assignments. Students are advised to complete all assigned reading in

Globalization and Mission Education

time for the first class each week.

Examinations. There will be a mid-term and a final exam. Each examination will be comprised of short-answer and short-essay questions, and each is worth 30 percent of the final grade.

Alternative to the Final Examination. Students have the option of writing a critical review (10-12 pages, typewritten) of Robert Coles's book, *The Spiritual Life of Children*, instead of the final examination.

Grades

Mid-term Examination	30%
Major Project	40%
Final Examination	30%

CALENDAR

WEEK 1	Introduction to the Study of Religions Video: "World Religions 600 B.C. - A.D. 500"
WEEK 2	Secular Alternatives to Religion Secularism and the Crisis of Faith in the West Read: <i>Eerdman's Handbook</i> , pp. 10-48 Read: Lesslie Newbigin, pp. 1-65, 211-221
WEEK 3	Secularism (Cont'd.) Read: Robert Coles, pp. 1-21, 98-147, 276-302 Read: <i>Christian Witness to Secularized People</i> Tape: "The Impact of Modernity" (Os Guinness - Lausanne II - Manila) Video: "The Temples of Mammon" (CBC Enterprises, "Man Alive") Video: "Oh God" (George Burns)
WEEK 4	Living Religions of the East Hinduism Read: <i>Eerdman's Handbook</i> , pp. 170-221; Hinnells, Chapter 5 Video: "Hinduism" Guest: Professor Venkataraman
WEEK 5	Buddhism Read: <i>Eerdman's Handbook</i> , pp. 222-267; Hinnells, Chapter 8 Video: "Buddhism" Video: "The Followers" Guest: Rev. Y. Miyakawa
WEEK 6	Judaism Read: <i>Eerdman's Handbook</i> , pp. 272-306; Hinnells, Chapter 1 Film: "People of the Book" (NFB [0173-113]—29 minutes)
WEEK 7	Judaism (cont'd) Read: Robert Coles, pp. 249-276 Guest: Jewish Community Centre

- WEEK 8 **Mid-Term Examination**
- WEEK 9 **Islam**
Read: *Eerdman's Handbook*, pp. 307-334; Hinnells, Chapter 3
Video: "Islam: 600-1200 AD"
Video: "Islam in Focus"
- WEEK 10 **Islam (cont'd)**
Read: Robert Coles, pp. 225-248
Video: "The Signature of the Creator"
Video: "Understanding Islam"
- WEEK 11 **Islam (cont'd)**
Read: *Christian Witness to Muslims*
Video: "Islam: Unlocking the Door" (World Vision)
Video: "Muhammed—the Natural Successor to Christ" (Ahmed Deedat)
Video: "Is the Bible God's Word?" (Ahmed Deedat)
- WEEK 12 **Islam (cont'd)**
Guest: Representative from the Islamic Centre
- WEEK 13 **Sikhism**
Read: *Eerdman's Handbook*, pp. 197-206; Hinnells, Chapter 6
Video: "'To Defend the Faith': A Look at Canada's Sikhs"
Guest: Representative from Sikh Society of Manitoba
- WEEK 14 **Final Examination**

APPENDIX B

THEOLOGY, TASK AND SCIENCE OF THE CHRISTIAN WORLD MISSION SYLLABUS

Description. An examination of the Biblical foundations and purposes of the Christian mission is followed by a survey of current missiological theory, practice, trends, and issues.

Objectives. This graduate seminary is designed to foster a biblically-oriented, critically appreciative, practically oriented understanding of Christian mission today.

Required Textbooks

Bush, Luis and Lorry Lutz, *Partnering in Ministry: The Direction of World Evangelism* (Downers Grove: InterVarsity Press, 1990).

Hiebert, Paul G. and Francis F. Hiebert, *Case Studies in Missions* (Grand Rapids: Baker Book House, 1987).

Jansen, Frank Kaleb, ed., *Target Earth: The Necessity of Diversity in a Holistic Perspective on World Mission* (Kailua-Kona, Hawaii: University of the Nations and Pasadena, California: Global Mapping International, 1989).

Menchu, Rigoberta, *I, Rigoberta Menchu: A Guatemalan Woman*, ed. Elisabeth Burgos-Debray. Translated from the Spanish by A. Wright (London: Verso

Globalization and Mission Education

Editions, 1985).

Richardson, Don, *Eternity in Their Hearts*. Revised edition. (Venture, California: Regal Books, 1984).

Recommended Texts

Bosch, David J, *Transforming Mission: Paradigm Shifts in Theology of Mission*. American Society of Missiology Series, No. 16. (Maryknoll: Orbis Books, 1991).

Yohannan, K.P., *Why the World Waits: Exposing the Reality of Modern Missions*. (Lake Mary, Florida: Creation House, 1991).

Reading Assignments. Each weekly reading assignment is to be completed prior to class. Open-forum discussion of the readings is an integral part of each week's agenda. Accordingly, students are advised to keep a journal in which to jot down salient points, questions, criticism, and issues pertaining to the assigned reading. Students should aim to read with a thoroughness that will enable them to verbally summarize and critically interact with the material. This journal will be called for at the end of the term.

Written Assignments

1. Book Reviews. Two short book reviews are called for in this course. Each student is required to write a five-to-six page review on each of the following books:

a. Don Richardson, *Eternity in their Hearts*. Discuss some of the potential implications of Richardson's thesis upon traditional evangelical understanding of revelation, salvation, conversion, and missionary motivation. (In doing your analysis, it will be helpful to read Stott's chapters on "Salvation" and "Conversion," as well as the article by Bruce A. Demarest and Richard J. Harpel, "Don Richardson's 'Redemptive Analogies' and the Biblical Idea of Revelation," *Bibliotheca Sacra*, Vol. 146, No. 583 (July-September 1989), pp. 330-340.

b. Luis Bush and Lorry Lutz, *Partnering in Ministry*. After a brief analysis of the several partnership models presented, reflect on what you think might be some of the explicit or implicit obstacles (institutional, ecclesiastical, structural, strategic, economic, sociological, racial, etc.) in the way of actually implementing them.

2. Term Papers. Each student will be required to submit two eight-page papers. Topics are to be chosen from the lists below (one from each roster). Four class periods will be devoted to presentation and discussion of the papers. Students will be required to provide each member of the class with a copy of their paper.

Note: There is to be no duplication of topics. Students are therefore advised to clear their choices with the instructor immediately.

Topics for Research and Presentation

A. Theology, Theory, and Practice

1. The Holy Spirit and Christian Mission

2. Missionary Motivation in the New Testament Church

3. Weakness as a Paradigm for Christian Mission
 4. Missionary Recruitment in the New Testament
 5. A Theological Assessment of the Missioanry Vocation
 6. Election, Predestination, Missionary Motivation
 7. The Unevangelized: In Limbo, Damned, or Saved?
 8. A Missiological Theology of Prayer
 9. Globalization and Mission
- B. Issues
1. The Case for and against Missionary Moratorium
 2. Missionary Recruitment Practices: NT and Now
 3. Mission Station: Cultural Ghetto or Strategic Base?
 4. The Care of Missionary Children: Ours and Theirs
 5. Partnership and Economic Disparity: Biblical Ideals and Current Practice
 6. "The Bad Guys:" Missionaries in Secular Literature
 7. "Closed" Countries: A Hard Look at a Convenient Notion
 8. The Missionary: Tactician or Character? A Critical Look at the Content of Western Missionary Preparation

Examination. Throughout the semester, student mastery of assigned readings will be evaluated by the instructor. This evaluation will be made on the basis of a student's preparation for and participation in class discussion. Should either the caliber of a student's participation in class discussion or the quality of his or her written work be unsatisfactory, there will be a final examination. This examination will require that a student answer three of five essay questions. Each essay will be evaluated on the basis of content, organization, cogency, and evidence of familiarity with all of the materials touched upon during the semester.

Grades. Final grades will be calculated as follows:

Assigned reading discussion/journal	20%
Book Review #1	10%
Book Review #2	10%
Paper #1	30%
Paper #2	30%

CALENDAR

WEEK 1	Theology, Theory, and Practice of World Mission Biblical Foundations of Christian Mission
WEEK 2	The Fate of the Unevangelized Read for discussion: <i>Eternity in Their Hearts</i> Tape: "Is Final Salvation Possible for the Unevangelized?"
WEEK 3	Conversion Read for discussion: Hiebert, Part 6

- WEEK 4 **Lawrence and Kay McAllister, guest speakers**
- WEEK 5 **Church-Mission Relationships**
Read for discussion: Hiebert, Part 8
Videos: Partnership in Egypt, Mongolia, Bhutan
Presentation of Mission Theology Papers
- WEEK 6 **The Task of the Church: Historical and Contemporary Issues in Missiology**
The State of the World: A Missiological Perspective
Read for discussion: Hiebert, Part 1; Rigoberto Menchu
- WEEK 7 **Incarnation, Strategies and Sanctified Ingenuity**
Read for discussion: Hiebert, Part 2
Video: Namabakai (Mission to the Deaf in India)
- WEEK 8 **Incarnation... (cont'd)**
- WEEK 9 **"New" Options for Mission from the West**
Read for discussion: Hiebert, Part 3
Videos: Windows of Challenge, Windows of Opportunity;
Nepal on the Move
- WEEK 10 **Family Concerns Relating to Christian Missions from the West**
Read for discussion, Hiebert, Part 10
Video: "Time for Kids"
- WEEK 11 **Presentation and Discussion of Mission Issues Papers**
Read for discussion: Hiebert, Part 4
- WEEK 12 **The Role of Affluence in the Christian Mission from the West**
Read for discussion: Hiebert, Part 5
- WEEK 13 **Catch-up/Review**

BIBLIOGRAPHY

For current, selective bibliographic guidance, students should familiarize themselves with the classified and annotated series, "Select Annotated Bibliography of Missiology," inaugurated by book review editor Norman E. Thomas in the January 1986 issue of *Missiology: An International Review*, Vol. XIV, No. 1, pp. 91-92. Thus far, the series includes the following:

- "A. General Works," by Stephen Peterson and Norman Thomas (Vol. XIV, No. 1, January 1986, pp. 91-95).
- "B. Mission—History," by Dana Robert and Norman Thomas (Vol. XIV, No. 2, April 1976, pp. 235-237).
- "C. Missions—Theology," by David J. Bosch and Norman Thomas (Vol. XIV, No. 3, July 1986, pp. 373-376).
- "D. Missions—Ecumenical Aspects," by Andrew Walls and Norman Thomas (Vol. XIV, No. 4, October 1986, pp. 525-527).
- "E. Missions—Methods," by Mary Motte, F.M.M. and Norman Thomas (Vol. XV, No. 1, January 1987, pp. 149-151).
- "F. Christianity and Other Religions," by Paul Knitter and Norman Thomas (Vol.

- XV, No. 2, 1987, pp. 116-118).
- "G. Missions—Social Aspects," by Paul G. Hiebert, Norman Thomas, and Tyler Zabriskie (Vol. XV, No. 3, July 1987, pp. 398-401).
- "H. Missions and Economic Life," by Jon Bonk and Norman Thomas (Vol. XV, No.4, October 1987, pp. 556-559).
- "I. Missions and Political Life," by Alan Neely and Norman E. Thomas (Vol. XVI, No. 1, January 1988, pp. 115-118).
- "J. Communication and Missions," by Viggo B. Sogaard and Norman E. Thomas (Vol. XVI, No. 2, April 1988, pp. 236-237).
- "K. Education and Mission," by Lois McKinney and Norman E. Thomas (Vol. XVI, No. 2, July 1988, pp. 367-370).
- "L. Evangelism and Missions," by David Watson and Norman E. Thomas (Vol. XVI, No. 4, October 1988, pp. 494-496).
- "M. Missionaries," by Ruth A. Tucker and Norman E. Thomas (Vol. XVII, No. 1, January 1989, pp. 111-114).
- "N. Missions and Local Church Renewal," by Howard A. Snyder and Norman E. Thomas (Vol. XVII, No. 2, April 1989, pp. 244-246).
- "O. Spirituality, Worship, and Mission," by Norman E. Thomas (Vol. XVII, No. 3, July 1989, pp. 373-375).
- "P. Africa," by Gardien Verstraelen-Gilhuis and Norman E. Thomas (Vol. XVII, No. 4, October 1989, pp. 491-494).
- "Q. The Americas," by H. McKennie Goodpasture and Norman E. Thomas (Vol. XVIII, No. 1, January 1990, pp. 107-110).
- "R. Asia," by David Bundy, James M. Phillips, and Norman E. Thomas (Vol. XVIII, No. 2, 1990, pp. 237-240).
- "S. Europe," by Norman E. Thomas (Vol. XVIII, No.3, 1990, pp. 377-380).
- "T. Oceania," by Darrell L. Whiteman and Norman E. Thomas (Vol. XVIII, No. 4, 1990, pp. 500-503).
- "Contextualization/Inculturation/Indigenization," by Stephen Bevans, SVD, and Norman E. Thomas (Vol. XIX, No. 1, 1991, pp. 105-108).
- "Women in Missions," by Ruth A. Tucker and Norman E. Thomas (Vol. XIX, No. 2, 1991, pp. 245-248).
- "Third World Urban Mission," By Timothy Monsma and Terry Bloemsma (Vol. XIX, No. 3, 1991, pp. 365-368).
- "The Gospel and Our North American Culture," by George Brown, Jr., George R. Hunsberger, Christopher B. Kaiser, and Craig Van Gelder (Vol. XIX, No. 4, October 1991, pp. 495-498).
- "Missions in Situations of Conflict," by Carol S. Weir (Vol. XX, No. 1, January 1992, pp. 99-102).
- "Islamic Studies," by J. Dudley Woodberry (Vol. XX, No. 3, July 1992), pp. 419-422.
- In addition to the bibliographic series described above, since 1986 each issue of *Missiology* carried extensive reviews of mission-related books, a regular listing of current "Essential Books on Missiology" and "Important Books on Missiology," as well as an extensive, annotated listing of "Books Received on Missiology"

edited by Norman E. Thomas. Further bibliographic guidance may be found in each issue of the *International Review of Missions* in the "Bibliography on World Mission and Evangelism" compiled and classified by Andrew F. Walls. *Bibliografia Missionaria*, issued annually by the Vatican's *Pontificia Università Urbaniana*, is a valuable annual listing of missiological articles and books in all of the major European languages. *Missionalia*, a journal edited by David Bosch and published three times a year by the South African Missiological Society, contains subject-classified abstracts of current mission-related books and periodical articles. Also of note is *The Bulletin of the Scottish Institute of Missionary Studies*, an annual publication (now on microfiche) which serves as a kind of "book review digest" of current mission-related books.

The Centre for the Study of Christianity in the Non-Western World (University of Edinburgh) has prepared for publication a cumulative index of the *International Review of Mission* (1912-1987) and is completing a cumulative bibliography of the same journal.

The standard source of current information on Catholic Missions in the United States is the annual *Mission Handbook* published by the United States Catholic Mission Association (USCMA).

Journals likely to be of greatest value to the student engaged in mission studies include the following:

AD 2000 and Beyond
Church Growth Bulletin
Evangelical Mission Quarterly
Indian Missiological Review
International Bulletin of Missionary Research
International Journal of Frontier Missions
International Review of Missions
MARC Newsletter
Mission Focus
Mission Frontiers
Missionalia
South Pacific Journal of Mission Studies
Together
Transformation
Trinity World Forum
World Christian

Missiological reference tools abound, but several standard works merit mention here:

Christian Resources Handbook: A Directory of Christian Organizations in Canada (Mississauga, Ontario: MARC Canada, 1986).

Burgess, Stanley M. and Gary B. McGee, eds., *Concise Dictionary of the Christian World Mission* (Grand Rapids: Zondervan Publishing House, 1988).

Burgess, Stanley M. and Gary B. McGee, eds., *Dictionary of Pentecostal and Charismatic Movements* (Grand Rapids: Zondervan Publishing House, 1988).

Directory: North American Protestant Schools and Professors of Mission (Monrovia, California: Missions Advanced Research and Communication Centre, 1982).

- Pate, Larry D., *From Every People: A Handbook of Two-Thirds World Missions With Directory/Histories/Analysis* (Monrovia, California: MARC, 1989).
- The ISS Directory of Overseas Schools*. Latest edition. (Princeton, NJ: International Schools Services, 1990).
- The International Union of Gospel Missions. 1988-1989 Directory [of] Organizational and Individual Members*. (Kansas City, MO: IUGM, 1989).
- Roberts, W. Dayton and John A. Siewert, eds., *Mission Handbook: USA/Canada Protestant Ministries Overseas*. 14th edition. Co-published by MARC (Monrovia, CA) and Zondervan (Grand Rapids, Michigan) 1989.
- Wong, James, ed., *Missions from the Third World: A Survey of Non-Western Missions in Asia, Africa and Latin America* (Singapore: Church Growth Study Center, 1973).
- Johnstone, Patrick, *Operation World: A Day-to-day Guide to Praying for the World*. 4th edition (Bromley, Kent, England: Published Jointly by WEC International and Operation Mobilisation, 1986).
- Overseas Schools Profiles*. First Edition (Whittier, California: Association of Christian Schools International, 1987).
- Shuster, Robert D., James Stambough, and Ferne Weimer, comp., *Researching Modern Evangelicalism: A Guide to the Holdings of the Billy Graham Center, with Information on Other Collections* (Westport, Conn.: Greenwood Press, 1990).
- U.K. Christian Handbook*, 1989-1990 edition (Bromley, Kent: MARC Europe; London: Evangelical Alliance; Swindon, Wilts: Bible Society, 1988).
- Barrett, David B., ed., *World Christian Encyclopedia: A Comparative Survey of Churches and Religions in the Modern World A.D. 1900-2000* (Nairobi: Oxford University Press, 1982).
- Weld, Wayne C., *The World Directory of Theological Education by Extension* (South Pasadena: William Carey Library, 1973).
- World Directory of Missionary Training Centres*. Researched and compiled for the World Evangelical Fellowship, Missions Commission by Raymond Windsor, Coordinator of its International Missionary Training Fellowship. (Wheaton: WEF, 1992).

APPENDIX C

MISSIONS AND MONEY SYLLABUS

Description. This graduate seminar consists of an examination of the significant role played by affluence in the theory and practice of Christian missions from the West. Special attention is paid to biblical and missiological implications for the individual believer in the context of global socio-economic disparities.

Objectives. This seminar aims to achieve three objectives:

- 1) **To inform.** Personal lifestyles, attitudes, and priorities will be examined and evaluated in the context of present-day distribution of wealth and resources; the underlying reasons for poverty will be explored; an analysis of the "North's" preoccupation with consumption and accumulation of possessions will be undertaken.

Globalization and Mission Education

- 2) **To challenge.** Biblical teaching on lifestyle and on the stewardship of money and possessions will be surveyed and applied in light of the fact that North American Christians must number themselves among the rich of the world.
- 3) **To change.** In light of the above, each class member will be encouraged to thoughtfully, truthfully, and practically answer the question, "How should I then live?"

Required Textbooks

Bonk, Jonathan J., *Missions and Money: Affluence as a Western Missionary Problem* (Maryknoll: Orbis Books, 1991).

East Asia Millions, Fall 1991 (the entire issue is devoted to the challenge of urban ministry in Asian cities).

Lapierre, Dominique, *City of Joy* (Garden City: Doubleday, 1985).

O'Brien, Niall, *Revolution from the Heart* (New York: Oxford University Press, 1987).

Vallely, Paul, *Bad Samaritans: First World Ethics and Third World Debt* (Maryknoll: Orbis Books, 1990).

Recommended Texts

Lausanne Occasional Papers 22, *Christian Witness to the Urban Poor* (Wheaton: Lausanne Committee for World Evangelization, 1980).

Gateley, Edwina, *I Hear a Seed Growing: God of the Forest, God of the Streets* (Trabuco Canyon, CA: Source Books, 1990).

Grigg, Viv, *Companion to the Poor*, Revised Edition (Monrovia: MARC, 1990).

Grigg, Viv, *Cry of the Urban Poor* (Monrovia: MARC, 1992).

Sider, Ronald J., ed., *Living More Simply: Biblical Principles and Practical Models* (Downers Grove: IVP, 1980).

Sider, Ronald J., *Rich Christians in an Age of Hunger*, Updated Edition (Dallas: Word Publishing, 1990).

Methods. To facilitate achievement of course objectives, a variety of methods will be employed:

1. **Reading.** Each of the required textbooks is to be read entirely and carefully. Each student is to keep a *reading journal* in which are recorded personal reactions/responses to the reading assigned for a given week.
2. **Discussion.** Students are to be prepared to summarize, evaluate, and discuss in class weekly reading assignments. The *reading journal* will constitute the basis of this discussion each Wednesday afternoon. From time to time, students will be required to report on mini-research assignments.
3. **Personal study.** Each student will be required to undertake a detailed study of Biblical teaching on wealth and poverty, and to develop an original synthesis and application of this material suitable for Bible study group application.
4. **Films and Videos.** Films and audio-visual documentaries will be used extensively to supplement and reinforce readings and lectures.

5. **Lectures.** Lectures by the instructor and, occasionally, by guests, will constitute the structural backbone of the course.
6. **Final Examination.** The final examination will assume student familiarity with the entire range of materials touched upon during the semester. Students will be required to write an essay—in light of what they have learned during the semester—on some practical, missiological, theological and ethical implications of Niall O’Brien’s *Revolution from the Heart* for evangelical missionaries working in the context of injustice. This will be a take home, open book examination. The examination paper should be no longer than 8 pages, and should be typewritten. It will be worth 20 percent of the grade.

Major Term Project. On the basis of a careful analysis and original classification of the list of Biblical texts appended to this syllabus, write a detailed personal position paper on the theme: “The Rich, the Poor, and the People of God: Implications for North American Christians at Home and Abroad.”

This paper should be typewritten, approximately twenty pages long. It should manifest potential as a basis for small group Bible study or a Sunday School elective catering to a college-and-career or adult class. This paper will be worth 30 percent of the grade.

Mini-projects.

1. In three pages or less, define and discuss the following terms, paying special attention to cultural and social aspects: NEED, LUXURY, GLUTTONY, GREED, COVETOUSNESS, CONTENTMENT. This will be worth 10 percent.
2. In three pages or less, carefully tabulate, classify, and analyze the advertizing in either: (a) one popular (secular or ecclesial) magazine or (b) one three-hour block of television time. Look for answers to the following questions: To whom is the advertisement designed to appeal? What emotion, drive, ambition, or desire is being appealed to? What is being offered? What is being promised, implicitly or explicitly? Who is doing the selling? What role models are being portrayed, and how? This will be worth 10 percent.
3. Write an eight-page reaction paper to the book, *City of Joy*. Utilizing the characters and stories in the book, reflect critically on at least several of the following themes: POVERTY, MISSIONARY LIFESTYLE, the role of circumstances in human WORTH, HAPPINESS, HOPE, and DIGNITY. This is worth 20 percent.

Grades. Final grades will be calculated as follows:

Major Project	30%
Mini Projects	40%
Class Participation	10%
Examination Essay	20%
TOTAL	100%

CALENDAR

- WEEK 1 **I. Global Disparity: Poverty and Wealth**
A. Poverty: Description and Scale
Film: "Salaam Bombay" As you view this film, ask yourself the question: "Is Christ the 'answer'? If so, how?" Try to put yourself as a missionary into the picture and into your answer.
- WEEK 2 **Poverty (cont'd)**
Film: "Salaam Bombay" (cont'd)
Read for discussion: Paul Valley, pp. 1-70
Mini-project #1 is due.
- WEEK 3 **B. Poverty: Causes and Effects**
Read for discussion: Paul Valley, pp. 71-125
Mini-project #2 is due.
Films on Food Supplies
"The Politics of Food: A Global Investigation into the Causes of Hunger" (CBC - 5 volumes - 50 min. per volume except "The Food Machine," which is 20 minutes.)
Vol. 1 The Avoidable Famine
Vol. 2 The Food Machine
Vol. 3 The Hunger Business
Vol. 4 A Question of Aid
Vol. 5 Sharing the Land
(Alternative: "Three Billion" (1985 NFB & CIDA - 4 volumes, 26 min. per volume - 1 0185 149)
- WEEK 4 **Causes and Effects of Poverty (cont'd)**
- WEEK 5 **C. Wealth: Description, Scale, Causes, Effects**
Read, Paul Valley, pp. 126-198.
Mini-project #3 is due.
Film: "Down and Out in America" (with worksheet)
Film on Relations Between Rich/Poor Countries: "Business of Hunger" (MCC - 28 minutes)
Films on Consumerism:
"TV Sale" (1975 NFB - 11 minutes - 1 0175 067)
"The Bronswik Affair" (1978 NFB - 24 minutes - 1 0178 017)
- WEEK 6 **II. Development Theory and Practice**
Read for class discussion: Paul Valley, pp. 199-336
Films on Rural Development:
"With Hands and Hope" (1983 NFB - 58 minutes - 1 90183 036)
"Farmers Helping Farmers: (1987 NFB - 28 minutes - 1 0187 102)

Film on Economic Development:

“Edge of Survival” (MCC - 1981 - 60 minutes)

Film on Third World Debt:

“Prisoners of Debt” (1983 NFB - 58 minutes - 1 0183 010)

Film on Food Aid:

“A Safety Net” (1987 NFB - 29 minutes - 1 0187 091)

- WEEK 7 **III. Affluence and the Christian Missionary Enterprise from the West**
- A. The Fact and Extent of Missionary Affluence**
 - B. The Rationale for Missionary Affluence**
Read for class discussion: Bonk, pp. ix-44
- WEEK 8 **Affluence (cont'd)**
- C. Some Consequences of Missionary Affluence**
 1. Relational Consequences
 2. Communicatory and Strategic Consequences
 3. Theological and Ethical ConsequencesRead for class discussion: Bonk, pp. 45-107
- WEEK 9 **Affluence (cont'd)**
- D. The Challenge of Western Missionary Affluence**
Read for class discussion: Bonk, pp. 109-132
- WEEK 10 **IV. Wealth, Poverty, and the People of God**
- A. The Old Testament**
Read: OT texts appended to syllabus
Read for class discussion: Paul Vallely, pp. 199-228
- WEEK 11 **B. The New Testament**
Read: NT texts appended to syllabus
Read for class discussion: Paul Vallely, pp. 229-278
- WEEK 12 **V. Personal Implications of Western Affluence: How Should We Then Live?**
Read for class discussion: Ron Sider, *Rich Christians in an Age of Hunger*
Viv Grigg, *Companion to the Poor*
East Asia Millions, Fall 1991
Ron Sider, *Living More Simply*, pp. 145-172
- MAJOR PROJECT DUE**
- WEEK 13 **Personal Implications (cont'd)**
Read: Edwina Gateley
Film: Mother Teresa of Calcutta
Cassette: “I Hear God Laughing” (Edwina Gateley)

ENDNOTES

1. An initial draft of this paper was prepared for presentation at the March 19-22, 1993 ATS Consultation on Globalization and the Practical Theological Disciplines. "The contents of the paper," I was informed," should include your own perspective on globalization, the assumptions that you would use in designing such a course, [and] an outline or syllabus of the course with supporting bibliography." I was given to understand that while addressing "the broad spectrum of ATS membership," my paper could and should reflect my personal theological and ecclesiastical position. (Robert J. Schreiter, Chicago, to Jonathan Bonk, Otterburne, 11 May 1992). It does. I wish to thank my Consultation respondents—notably Fumitaka Matsuoka (Pacific School of Religion), David D'Amico (Southern Baptist Seminary), Eddie Elliston (Fuller School of World Mission), Elias Medeiros (Reformed Theological Seminary), Judith Bunyi (University of Dubuque Theological Seminary), Ruben Habito (Perkins School of Theology), Charles West (Princeton Theological Seminary), Thomas Thangaraj (Candler School of Theology), Howard Loewen (Mennonite Brethren Biblical Seminary), Paul Harms (Trinity Lutheran Seminary), Paul Fransen (Trinity Lutheran Seminary), Guen-hee Yu (Christian Theological Seminary), and Anne Reissner (Maryknoll School of Theology)—who in their careful interaction with my paper not only paid me the ultimate courtesy that any writer could wish, but whose insights contributed substantially to my understanding of globalization and mission education. I am especially grateful to Brian Peterson, Graduate Student in Missiology at Southwestern Baptist Theological Seminary, for his admirably efficient and accurate recording of the rather free-wheeling and diffuse dialogue generated in the four sessions given to the consideration of my paper.
2. S. Mark Heim, "Mapping Globalization for Theological Education," *Theological Education*, XXVI:Supplement I (Spring 1990): 7-34. This supplement is aptly subtitled *Fundamental Issues in Globalization*.
3. The quotation is attributable to a certain John A. Holmes. Who he is, I do not know, nor have I been able to track down the precise bibliographic source.
4. The term for one thing is applied to another with which it has become closely associated in experience. Thus "the crown" or "the scepter" can stand for a king.
5. This is the burden of *The Gospel and Our Culture: A Network for Encouraging the Encounter in North America*, a quarterly publication produced and edited by "Gospel and our Culture Network" (GOCN) coordinator George R. Hunsberger of Western Theological Seminary in Holland, Michigan. See also Lesslie Newbigin, *Foolishness to the Greeks: The Gospel and Western Culture* (Grand Rapids: Wm. B. Eerdmans, 1986).
6. See the chapter, "The Alchemists, or Searches for the Philosopher's Stone and the Water of Life" in the second edition of Charles Mackay's fascinating book, *Memoirs of Extraordinary Popular Delusions and the Madness of Crowds*. Second Edition. (London: Office of the National Illustrated Library, 1852), pp. 98-256.
7. A.F. Walls, "The Gospel as the Prisoner and Liberator of Culture," *Missionalia*, 10:2 (November 1982): 93-105.
8. Robert J. Schreiter makes this point in his article "Contextualization from a World Perspective," *Theological Education* XXX:Supplement I (Autumn 1993):63-86. "Our conceptions of globalization and contextualization are interdependent," he argues, continuing, "...a healthy, balanced and critical understanding of globalization requires a similarly healthy, balanced and critical understanding of contextualization." (p. 4)

9. John Kenneth Galbraith, "The 1929 Parallel," *The Atlantic*, Vol. 259:No. 1 (January 1987): 62.

10. George MacDonald, "The Wise Woman, or The Lost Princess: A Double Story" in *The Wise Woman and Other Fantasy Stories* (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1980), pp. 41-42, describing the spoiling of Agnes, daughter of a shepherd and shepherdess.

11. This phenomenon is movingly illustrated in *I., Rigoberta Menchú: An Indian Woman in Guatemala*, edited and introduced by Elisabeth Burgos-Debray, translated by Ann Wright (London-New York: Verso, 1984). See also Niall O'Brien, *Revolution from the Heart* (New York-Oxford: Oxford University Press, 1987) and Paul Valley, *Bad Samaritans: First World Ethics and Third World Debt* (Maryknoll: Orbis Books, 1990).

12. "Ministry tours" are an example of this. Thousands of North Americans indulge themselves by travelling all over the world to engage in short-term mission assignments. Recently, at least among evangelicals, there has been a tremendous rush to enter the CIS, to "minister." While ministry no doubt occurs, and while cross-cultural networking between believers is valuable, the traffic flow appears to be one-way. One wonders whether Westerners are really concerned about equipping and training leaders in these lands, or whether it is all simply a pious cloak for simple curiosity. In any event, a much better case can be made for bringing select leaders here, and giving them of our best, than in sending hoards of ill-equipped youth there, at great expense, to achieve doubtful results. In the meanwhile, programs of genuine long-term benefit to poorer churches go begging.

To send a missionary family from Canada can cost up to \$50,000 per year—and this does not include the cost of either pre-field or on-field training. We can train a church leader—someone who will probably spend the rest of his or her life in the home country, and who will make no further financial demands on our churches—for three or four years for less than the cost of supporting one missionary family for one year. Furthermore, while the expected tenure of a "life-term" Western missionary is now approximately seven years—barely beyond the minimal acculturation stage—the Kachin leader already occupies a key position of leadership, and will contribute significantly to the life of the church for 40 or 50 years. This, in my mind, is an excellent investment. Nevertheless, while money can be found in abundance to send Westerners to Asia, there is seldom a problem in raising the requisite funds.

13. T.S. Eliot, "Murder in the Cathedral," *T.S. Eliot: The Complete Poems and Plays 1909-1950* (New York: Harcourt Brace & World, Inc., 1971), p. 196.

14. Christian economist E.F. Schumacher recounts an incident that occurred during a visit to Leningrad in 1968: "...I consulted a map to find out where I was, but could not make it out. From where I stood, I could see several enormous churches, yet there was no trace of them on my map. When finally an interpreter came to help me, he said: "We don't show churches on our maps." Contradicting him, I pointed to one that was very clearly marked. "That is a museum," he said, "not what we call a *living church*. It is only *living churches* we don't show." (E.F. Schumacher, *A Guide for the Perplexed*. New York: Harper & Row, 1977, 1)

15. Max Stackhouse alludes to this in his thought-provoking article "Many Pearls, Few Threads," in *The Christian Century* (February 5-12, 1993), 149-153.

16. Malcolm Muggeridge, *Jesus Rediscovered* (London: Collins, 1969), p. 47. Muggeridge frequently returns to this theme in his writing, elsewhere, for example, pointing out that: "Religious faith is the acceptance of the mystery of our existence here on earth, science

Globalization and Mission Education

being the antithesis of this—the conviction that somehow, sometime the alleged ‘facts of life,’ how we came to be, what we are, and to what end, will all be elucidated. Hence the ludicrous theories propounded and expounded, and the wild controversies about them—as, the Big Bang against the notion of continuous creation, and, above all, Darwinian evolution, a very rickety hypothesis based on some old bones or a tooth discovered in Kenya or Nanking, and infiltrating all the different disciplines of learning, and making an ultimate nonsense of them all.” From his book, *Conversion: A Spiritual Journey* (London: Collins, 1988), pp. 75-76.

Catholic author Walker Percy makes the same point: “The scientist is the prince and sovereign of the age. His transcendence of the world is genuine. That is to say, he stands in a posture of objectivity over against the world, a world which he sees as a series of specimens or exemplars, and interactions, energy exchanges, secondary causes...the scientist [has become] the secular saint of the age: Einstein is still referred to as a benign deity...‘they’ know about every sector of the world, including one’s very self. ‘They’ not only know about the Cosmos, they know about me, my aches and pains, my brain functions, even my neuroses. A remarkable feature of the secondhand knowledge of scientific transcendence is the attribution of omniscience to ‘them.’ ‘They’ know. They are expected to know. Example: a recent Donahue Show in which paraplegics discussed their troubles. The message: rage at doctors. ‘They could cure us if they wanted to, took the time, did their research. The powers attributed to *them*, the scientist—powers which they, the scientists never claimed—are as magical as those of the old gods.” From his last book *Lost in the Cosmos: The Last Self-Help Book* (New York: Farrar, Strauss & Giroux, 1983), p. 115, 119.

17. Flannery O’Connor in *Mystery and Manners*, as quoted by Robert Coles in *Harvard Diary: Reflections on the Sacred and the Secular*, (New York: Crossroad Publishing Company, 1988), p. 13.

18. Walker Percy, *The Message in the Bottle: How Queer Man Is, How Queer Language Is, and What One has to do with the Other* (New York: Farrar, Strauss and Giroux, 1975), p. 19.

19. Ibid, p. 20.

20. A descriptive list of these courses will be provided on request.

21. See the appendices for samples of each of these syllabi.

22. See Paul F. Knitter, *No Other Name? Critical Survey of Christian Attitudes Toward the World Religions*. (Maryknoll: Orbis Books, 1985). In his response to my paper, Fumitaka Matsuoka (Academic Dean of Pacific School of Religion) perceptively observed that Christians should perhaps place less stress on exclusivity and uniqueness and more on credibility and integrity.

23. See Appendix A for a copy of the most recent syllabus used for this course. Due to space restrictions, the bibliography usually appended has been removed. It is available upon request.

24. At the time, I was using John B. Noss, *Man’s Religions*, which has gone through eight editions since it was first issued in 1949 by the MacMillan Publishing Company. Since that time, I have used a variety of similar texts, none of them entirely satisfactory, but each serving as a source of structured background information on the major religious systems.

25. Robert Coles, *The Spiritual Life of Children* (Boston: Houghton Mifflin Company, 1990).

26. See Appendix B for a copy of the latest syllabus used for this course.
27. This is one of the challenges of “pluralism”—so much a part of the current Western missiological agenda. See Gerald H. Anderson, “Christian Mission and Religious Pluralism: A Selected Bibliography of 175 Books in English, 1970-1990,” in *International Bulletin of Missionary Research*, Vol. 14, No. 4 (October 1990):172-180.
28. See Appendix C for the syllabus most recently used for the course. A copy of the rather extensive bibliography normally accompanying the syllabus is available upon request.
29. Lance Morrow, in an article written in Sarajevo, “The Ruin of a Cat, the Ghost of a Dog,” in *Time: The Weekly News Magazine* Vol. 140, No. 24 (December 14, 1992):76.
30. I have explored this theme in some detail in my book, *Missions and Money: Affluence as a Western Missionary Problem* (Maryknoll: Orbis Books, 1991).
31. See Alan Thein Durning’s recent book, *How Much is Enough? The Consumer Society and the Future of the Earth*, published in the World Watch Environmental Alert Series, edited by Linda Starke, (New York: WW. Norton & Company, 1992).
32. See Paul Vallely, *Bad Samaritans: First World Ethics and Third World Debt* (Maryknoll: Orbis Books, 1990).
33. I outlined six of these consequences in an article, “Missions and Mammon: Six Theses,” appearing in *International Bulletin of Missionary Research*, Vol. 13, No. 4 (October 1989):174-181.
34. For a description of Viv Grigg’s work in Manila, see his book, *Companion to the Poor* (Sutherland, NSW, Australia: Albatross Books, 1984). This work has been recently revised and reissued by MARC.
35. As quoted in D.T. Niles, *Upon the Earth: The Mission of God and the Missionary Enterprise of the Churches* (New York: McGraw-Hill Book Company, 1962), p. 194.
36. *Collins English Dictionary of the English Language* (1979).
37. Robert Coles, *Privileged Ones: The Well-Off and Rich in America*, Vol. 5 of *Children in Crisis* (Boston: Atlantic-Little, Brown Books, 1977), p. 77.
38. Lausanne Committee for World Evangelization, Occasional Paper No. 2, *The Willowbank Report*, Report of a Consultation on Gospel and Culture held at Willowbank, Somerset Bridge, Bermuda, from 6th to 13th January 1978. Sponsored by the Lausanne Theology and Education Group (Wheaton, Illinois: Lausanne Committee for World Evangelization, 1978), pp. 17-18.
39. Trevor D. Berryn, “Outside the Camp: A Study of Religious Authority and Conversion” (Unpublished D.Th. thesis, University of South Africa, as cited by David Bosch, “The Missionary: Exemplar or Victim?”
40. Mark 14:31. See Kosuke Koyama’s chapter, “Theology of the Cross” in his book, *Mount Fuji and Mount Sinai: A Critique of Idols* (Maryknoll: Orbis Books, 1984), for a thought-provoking development of this theme.
41. I elaborate on this theme in my chapter, “Missions and the Problem of Affluence,” in *Toward the Twenty-first Century: Essays in Honor of Gerald H. Anderson*, James M. Phillips and Robert T. Coote, eds. (Grand Rapids: Eerdmans, 1993), pp. 295-309.

Globalization and Mission Education

42. A number of agencies continue to function according to this very practical line of reasoning, and they serve as channels for the funding of indigenous missionaries. Notable among these are *Christian Aid*, *Partners International*, and *Gospel for Asia*.
43. John L. Nevius, *Planting and Development of Missionary Churches*, in *Classics of Christian Missions*, edited by Francis M. DuBose (Nashville: Broadman Press, 1979), pp. 256-267.
44. See the article, "Nevius Plan," *Concise Dictionary of the Christian World Mission*, pp. 437-438. See also the book by Nevius, *Planting and Development of Missionary Churches* (Nutley, NJ: The Presbyterian and Reformed Publishing Company, n.d.) especially his chapter, "The Old System Criticized," pp. 7-18.
45. *Ibid*, pp. 266-267.
46. It should be noted that a number of excellent mission societies do not impose such support requirements upon their missionaries. Among these are included OMF, WEC, and OM, for example.
47. All scripture quotations are from the New International Version.
48. Dr. Chaudhari advised us to come in the winter, because many Westerners coming for similarly short periods of time during the hotter months are heat-prostrated and unable to fulfill expectations.
49. A copy of a 40-page paper (prepared originally for the 26-28 March 1992 consultation in Commemoration of the Centenary of the Day Missions Library, Yale Divinity School) describing the collection of the Ida Grace McRuer Mission Resource Center may be obtained upon request.
50. Burton L. Goddard, ed., *The Encyclopedia of Modern Christian Missions: The Agencies* (Camden: Thomas Nelson & Sons, 1967).
51. *Mission Handbook: USA/CANADA Protestant Ministries Overseas*, 14th Edition, eds. W. Dayton Roberts and John A. Siewert. Co-published by MARC (Monrovia) and Zondervan (Grand Rapids), 1989.
52. From Paul Hiebert's instructive essay, "Conversion, Culture and Cognitive Categories: How much must Papayya 'know' about the Gospel to be converted?" in *Gospel in Context: A Dialogue on Contextualization*, 1:4 (October 1978):24-29.
53. I have not included textbooks cited in the appended syllabi.
54. Some advice on the logistical organization of this project:
 - (a) Class will divide into five interest groups: Buddhism, Hinduism, Judaism, Islam, Sikhism.
 - (b) Interest groups will subdivide into car-load sized sub-groups.
 - (c) Each sub-group will designate one of its members to (1) make contact with the centre to be visited and (2) to coordinate transportation for the group.
 - (d) All visits and interviews are to be completed by a specific date.

Designing an Introductory Course in Liturgy from a Global Perspective

Mark R. Francis, C.S.V.

Introduction

As I begin this paper on designing a graduate course in liturgy from a global perspective, I would like to identify two factors that influence my approach to the topic. From the outset, I acknowledge that this presentation is conditioned by my Roman Catholic background, although I am fairly certain that a great number of my assertions about worship would be shared by many of my Orthodox and Protestant colleagues—especially those Protestants who worship following a formal liturgical tradition. Liturgy, as I understand it, is never an abstraction. It is human activity that takes place in time and place—and in relationship to a concrete tradition of worship.¹ For this reason, I find it most important to teach liturgy from the “givens” of my own tradition all the while identifying and critiquing those “givens.” This is not to imply that I write in a kind of Catholic ghetto for I am also convinced that an ecumenical and inter-religious perspective is a necessary part of liturgical education and offers important correctives to the experience of a single tradition of worship. However, because of the “catholic” approach to the topic, the design of this course might not be readily applicable for those Christians from a free church tradition of worship. This is so because I presuppose the necessity of dialogue between the past worship tradition of the church and the movement of the spirit in the lives of contemporary women and men who live in a decidedly “global” world. The old saying that “one cannot know where one is going without knowing where one has been” informs much of my approach. While the study of liturgical history might not be as valued in some denominations as others, “liturgical churches” like the Roman Catholic Church look upon their historic experience of worship as a theological datum that must be taken seriously.²

Secondly, my comments will also be based on the place liturgy has held up to now in the Roman Catholic theological curriculum. In a sense, what follows is a kind of *apologia* for a discipline that is essentially multidisciplinary and that falls in between commonly accepted divisions such as systematic and practical theology. My understanding of the place that liturgy should hold in graduate theological education is conditioned by a conviction that its practical aspects—

Designing an Introductory Course in Liturgy from a Global Perspective

how to preside at communal prayer; the appropriate use of art, music, dance, and other symbolic media; the arrangement and appointment of worship space; the organization of the liturgical year—must always be informed by a theological reflection that draws on insights from not only the wide range of theological disciplines, but also the “human sciences” such as sociology, cultural anthropology, and psychology.

Both the noun “liturgy” and its adjective “global” in the title of this paper are far from univocal. Therefore, in presenting a design for an introductory course in liturgy from a global perspective it is also necessary to first identify how these terms are being used. This discussion will take up the first two sections of my presentation: I will first examine the development of liturgy as a theological discipline; secondly, I will deal specifically with my understanding of globalization and the contours of an introductory course in liturgy that takes globalization as a serious component of both content and pedagogy. Finally, I will offer a syllabus and bibliography in order to illustrate how such a course might be taught.

Liturgy as a Discipline in Theological Study

Not so very long ago the term liturgy was rarely used by any of the Western churches to refer to the action of Christians at prayer. In Roman Catholic circles, communal prayer was described largely in more specific terms: the Mass (the Eucharist) or the canonical hours (matins, lauds, vespers, compline). Other less official but highly popular forms of communal worship existed, such as novenas to Mary and the saints, the stations of the cross, and 40 hours devotions. With the dawning of the liturgical movement in the last century, however, the re-appropriation of liturgy as a synonym for Christian ritual heralded a scholarly and practical interest on the part of many churches in returning to more pastorally effective forms of communal prayer legitimated by tradition. This return was made possible by the historical research and archeological investigations that enabled scholars to attempt to reconstruct how believers worshipped in the early centuries of the Christian era.³ It was also supported by many pastors who began to view the forms of worship inherited from either the Reform or Counter-Reform as increasingly problematic vehicles for celebrating the fullness of the Christian faith and who sought a solution to their liturgical malaise in the history of Christian worship itself.

Much like Molière’s Monsieur Jourdain who discovered to his delight that he had been speaking prose all his life, in the 20th century, many Christians learned

that what they had been doing together in church for years was “liturgy.” Both Protestants and Catholics also came to realize that their worship, based on the etymology of liturgy—*leitourgia*—should indeed be the “work of the people” and not simply a public ceremony monopolized by a clerical specialist. The change in vocabulary was especially significant in a Roman Catholicism that had been dominated for centuries by clerics who “did the liturgy” in Latin and the lay people who “said their own prayers” all at the same celebration.

This new perspective was a dramatic departure from traditional ways of thinking about worship which had long divided the practical “how to” questions from their theological underpinnings. Since the ninth century when questions concerning the nature of Christ’s presence in the Eucharist became a crucial issue among medieval theologians, Catholic sacramental theology was largely content to think about the sacraments apart from their ritual context, as if sacraments were simply a matter of doctrinal concern. Due to a growing misunderstanding and distrust of traditional language that spoke of a sacrament as a sacred symbol, “scientific” questions were put to the worship of the Church that would never have occurred to theologians during the patristic era. The scholastic debates regarding the number of the sacraments, how God imparts grace through them, the necessary conditions for their efficacy, and the exact nature of the transformation of the eucharistic elements dominated discussions about Roman Catholic sacramental worship until the 20th century, while little or no serious attention was paid to the ritual / liturgical setting for these actions.

The ancient understanding of liturgy as an action of God’s people—an event that mediated the divine presence—was obscured by the almost exclusive focus on the discrete moment when the sacrament was “confectured” and / or conferred. The medieval obsession with determining the minimum conditions for the successful celebration of a sacrament, while lending some precision to the theological discussion, also tended to isolate the sacraments not only from their liturgical context, but also their connection to the community. The other ways liturgy speaks—through the plastic arts, architecture, movement, music, time (not to mention the participation of the assembly itself in the celebration of the sacraments)—while not completely ignored, were relegated to a secondary position and considered incidental to the grace communicated to the faithful by means of these power-filled holy objects or gestures.

In part, the Reformation can be seen as a legitimate rejection of this overly “clericalized” and “objectified” late medieval understanding of sacramental

Designing an Introductory Course in Liturgy from a Global Perspective

worship as well as the mechanistic way grace was thought to be imparted through the sacraments. While not necessarily anti-sacramental, the Protestant insistence on the preeminent authority of God's word and its proclamation and exposition in worship resulted in a general curtailment of both the number of sacraments and the frequency with which they were celebrated in many churches of the Reform. But it was the rationalism of the Enlightenment that dealt the *coup de grâce* to regular sacramental worship in many Protestant churches, whose normal Sunday services during the 18th century became little more than edifying lectures on the moral life set within a decidedly penitential frame.⁴

The Reformation and Catholic Counter-Reformation also affected the way worship was taught in the newly formed Roman Catholic seminaries. The Mass found in the new Missal—pruned of the medieval abuses by Pius V in 1570 by mandate of the Council of Trent—became a fixed, rigid, and invariable celebration given over exclusively to the control of clergy. Because of the sacred nature of the text, it was forbidden to translate the Latin prayers of the Mass into the vernacular—a prohibition that continued until 1897 when the vernacular translation of the Mass was finally taken off the Index of Forbidden Books.

The ceremonial directives of the Missal were inviolable and enforced by canon law under pain of sin. Failure to perform the words and gestures prescribed by the Missal or the *rituali* that were issued after the Council of Trent not only resulted in the priest's sinning, but at times even threatened the very validity of the sacrament celebrated. For this reason, mastering the laws governing the rite of Mass and celebration of the other sacraments became *the* focus of "liturgy courses" in seminaries prior to the Council. In contrast, the more theoretical aspects to worship were discussed in sacramental theology or canon law courses that spent little or no time relating the theology with the ceremonial prescriptions contained in the Missal. The preoccupation of church authorities in rigidly enforcing the rubrical stipulations of the Tridentine Rite was to safeguard the Mass from abusive practices and from what they believed to be the errors of the Protestant reformers. In fact, following the rubrics was so important that as part of their yearly retreat, it was common for priests to celebrate Mass under the watchful eye of a canon lawyer to assure that they were performing the prescribed ritual correctly and had not fallen into any bad (*i.e.*, sinful) habits. This rather legalistic conception of worship—as a set of rubrical directives—prevailed in Roman Catholicism until Vatican II.⁵

It is in light of this background that one can appreciate the revolutionary character of the liturgical movement in both Protestantism and Catholicism

beginning in the 19th century—a movement that culminated for Catholicism in the 1960s with the Second Vatican Council and for those of other traditions in Baptism, Eucharist, and Ministry (The Lima Document) issued by the World Council of Churches in 1982. In particular, the Constitution on the Sacred Liturgy (CSL) of the Second Vatican Council (1963) fulfilled the dreams of generations of women and men who had worked tirelessly to make the liturgy the prayer of all the people of God. This document not only gave legitimacy to the aims of the movement for Roman Catholics, but it also stimulated liturgical renewal in many “mainline” Protestant churches as well, that subsequently undertook reforms of their own service books. This document decisively broke with the rubrical attitudes that had prevailed since Trent by stating that for the liturgy to possess its full effectiveness “something more is required than the mere observance of laws governing valid and lawful celebration” of the sacraments (CSL 11). Its further assertion that in the liturgy all the faithful have a right and duty to take part in the liturgical celebration in a “full, conscious, and active manner” (CSL 14), that the liturgy is “the summit toward which the activity of the Church is directed” and “the fount from which all the Church’s power flows” (CSL 10) is to claim for communal worship a great deal indeed. For these reasons, the study of liturgy *qua* liturgy by priests, seminarians, and all involved with liturgical ministries was promoted by the Liturgy Constitution (CSL 14-19). No longer was worship viewed by the official church as simply a matter of legal prescriptions for the valid celebration of a sacrament.

Vatican II’s rediscovery of liturgy as both the action of the assembly and as the context where the word of God is proclaimed and sacraments enacted radically challenged the separation between courses in sacramental theology and other courses of a more “practical” nature devoted to training presiders in following the rubrics common in the old seminary curriculum. Clearly, the liturgical reform set in motion by the Council called for a more holistic approach to the worship of the church—one that incorporates the theology of sacraments into an overarching theology of the liturgy that informs the action of the Christian assembly when gathered to pray in Christ’s name. For this reason new configurations of theological disciplines have developed in some Roman Catholic theological schools. At Catholic Theological Union in Chicago, for example, sacramental theology is taught within liturgy courses. These courses are offered by the “Department of Word and Worship”—a department that encompasses the heretofore separated disciplines of liturgical/sacramental theology, practical courses in presiding at worship and preaching, as well as canon law, and religious education. Those who

Designing an Introductory Course in Liturgy from a Global Perspective

teach liturgy courses also teach the *practica* offerings. Thus, situating the teaching of liturgical/sacramental theology in the same department and by the same people who also teach the “how to” courses links these two components of the curriculum in a way that was never the case prior to the conciliar renewal.

The reform of Vatican II also invited a reappraisal of not only what the liturgy communicates, but how that communication takes place. The liturgical movement had long underscored the symbolic nature of liturgical activity because Roman Catholic celebrative practice had been overshadowed for centuries by a certain medieval reductionism that tended to minimize the signs employed in the celebration of the sacraments (drops of water at baptism, dabs of oil, minuscule amounts of bread and wine). In contrast to this minimalism, the Council re-emphasized the old scholastic *aphorism sacramenta significando efficiunt gratiam* (that sacraments bring about grace by signifying). The Constitution on the Sacred Liturgy further nuanced this principle by insisting that “in the liturgy, by means of signs perceptible to the senses, human sanctification is signified and brought about in ways proper to each one of these signs” (CSL 7). This statement about symbol being the very language of liturgy has profound consequences for liturgical pedagogy. No longer is it possible to limit liturgical study to what the church and its theologians “say” about a given sacrament or rite, but an essential part of liturgical study is to determine “how these signs perceptible to the senses” are being experienced by those gathered for worship in Christ’s name.

The investigation into how and what the liturgy is communicating is an extremely important enterprise in Roman Catholic circles because of the very ancient tenet that the prayer of those gathered in the name of Christ both expresses and forms the belief of the church. This insight is summed up in the patristic *dictum lex orandi / lex credendi* (the law of prayer / the law of belief) or in its more complete form coined by Prosper of Aquitaine in the fifth century *legem credendi lex statuat supplicandi*—the law of prayer establishes the law of belief.⁶ In many ways, both the Orthodox and Catholic emphasis on “giving right glory” (*orthodoxia*) and the relatively strict approach both ecclesial bodies take in regulating liturgical content and form is due, at least in part, to the deeply held belief that liturgy is *theologia prima*—“first theology”—that being engaged in the communal prayer of the church is an existential requirement that must be fulfilled before one can say anything meaningful about God. It is in the context of prayer that the church, gathered in praise and thanks to God for the mighty acts God has accomplished for humanity—especially in the suffering death and resurrection of Jesus Christ—

becomes the very epiphany of Christ's presence in the world, and is able to identify the movement of the Spirit in its life today. It is in this action that the church understands most completely its relationship to God and to the world. It is in this action of communal praise and thanksgiving that believers go beyond mere noetic appreciation of the truths about God, but are put in relationship with God in Christ. While ordered reflection about the faith is most important, it has traditionally been regarded as secondary to an active life of faith expressed in worship and hence described as *theologia secunda* or "second theology" in the more ancient traditions of the church.

Because of the importance attached to the liturgical/symbolic expression of faith in the Catholic tradition, however, it is all the more imperative that the prayer of the church be critically challenged by modern believers' experience of faith. This is necessary so that the expression of faith in the liturgy continue to speak eloquently to the present generation of the presence of God. This was the overarching goal of *aggiornamento* of the Council and continues to be an issue as the world changes. For example, one of the most significant developments in our understanding of our relationship to God, the world, and one another is the emergence of feminism in the 1970s and 1980s. In ways not anticipated by Vatican II, Christian feminists have challenged the liturgy on many fronts: the predominant use of male metaphors such as "Father" as the way for naming God; exclusion of women from leadership roles in the church and at prayer; the way the lectionary readings seem to edit-out women's religious experience from a canon of scripture that is already heavily androcentric.⁷ These matters are not simply issues of style or church polity, but have profound implications for the way in which the Christian community envisions God and expresses its identity when gathered for worship.

Some Implications for Teaching Liturgy as "Theologia Prima"

The preceding pages have offered a very brief overview of some of the reasons for the historic separation between the theology of the sacraments and liturgical practice in Roman Catholic seminary education prior to Vatican II. I have also attempted to outline Vatican II's attempt at bridging this division by incorporating into the reform of worship many of the insights advanced by the liturgical movement. To summarize, the principles advanced by the liturgical reform and reflected in the Constitution on the Sacred Liturgy revolved first around the conviction that it was the assembly that was the major agent in the liturgical action, and that the role of any liturgical minister—including the priest-president—was

Designing an Introductory Course in Liturgy from a Global Perspective

to facilitate the assembly's full, conscious, and active participation in the liturgical event. Secondly, the liturgy is an event that communicates God's presence and celebrates the identity of the people gathered in Christ's name in light of that presence—a presence that becomes real and accessible through the community's remembering God's mighty acts in history—a remembering that illumines their relationship with God, one another, and the world. Thirdly, liturgy is essentially symbolic activity that helps to bring about an experience of individual and communal transformation—any attempt to reduce worship to words impoverishes the experience and limits both the way we perceive God's self-revelation and our own ability to respond to it. Finally, in proclaiming the paschal mystery of Jesus Christ, the liturgy is the church's most effective and normative way of acknowledging and celebrating who it is and of communicating its most deeply held beliefs.

The implications of these principles for the study of liturgy—especially the study of liturgy from a global perspective—are very significant. First, because the worship of the church is essentially a symbolic action, it cannot be studied as if it were simply a matter of written text. Such an approach would be reductionistic. As a score is to a musical composition, so the ritual books are to the liturgy. Interestingly, no one would confuse the notes on a page with music. Nor would one attempt to teach a course in music or art appreciation without having the class hear the music or see examples of the art under discussion. Unfortunately, because of our Western predilection for words over actions, many of us (especially those of us from North Atlantic cultures) have a tendency to regard liturgy much like another course in systematic theology—as something that is contained in books—either the ritual books themselves or commentaries on these books. But books do not do liturgy; people do liturgy. Clearly, it would be a terrible impoverishment to present a course in worship without an experiential component that would allow the student to enter into liturgical experiences—especially those experiences that might be unfamiliar, or even alien. This is not, of course, to discount the importance of reading and study. It is simply to emphasize that there is absolutely no substitute for first-hand experience of the symbols of the liturgical tradition—and how those symbols might be interpreted in different contexts.

Secondly, one of the overarching goals of an introductory liturgy course is to enable students to attend to symbols in more holistic ways. This is accomplished by encouraging them to overcome the rationalism that has long been regarded in Western pedagogy as the only serious way one can study any given topic. I have also heard this goal referred to as developing “symbolic competence.” While this

goal has an aesthetic component, symbolic competence is not merely training in aesthetics. For example, encouraging students to develop a sense of seeing with an eye attuned to the way liturgical space communicates is an essential aspect to liturgical education. Discussion on how the arrangement of space both expresses and reinforces power relationships often helps to give students an ability to articulate feelings about worship that they have been unable to explain. A critical examination of a traditional worship space—arranged in pews facing a raised sanctuary elaborately appointed with a large stone altar, balanced with a throne-like presider’s chair—enables students to see the worship space itself as another very powerful (albeit non-verbal) form of theological communication. It also helps to open an appreciative awareness of the ways liturgy expresses cultural values and social relationships and encourages alternative imaginings of a space that would perhaps better embody the ideals of worship expressed in the renewed liturgy.

A Globalized Perspective for Liturgical Studies

Like liturgy, globalization is a very complex term for which there is no one, simple definition—largely because globalization affects us all in many different ways. It is a truism to state that our world is shrinking. Due to the development of mass communication and global economics, there are very few people on this planet who are not affected by people and cultures very different from their own. There are practically no peoples or cultures that can “go it alone.” Despite some of the more jingoistic calls to “buy American,” the average consumer in the United States would find it very difficult indeed to survive in the high-tech society we have created without goods from Japan, Korea, and Singapore. People in Latin America are often better informed about U.S. trade policies than many U.S. citizens because decisions in Washington directly affect the standard of life in places like Colombia, Brazil, and Argentina in ways that the average North American can scarcely imagine. Deliberations by OPEC nations in Geneva, Vienna, or Riyadh send shock waves across the Atlantic and Pacific and into the board rooms and stock exchanges of Tokyo and New York.

Because of this interdependence, there are very few cultures around the world that can claim to be in a state of “splendid” isolation, uninfluenced by the international state of affairs. Residents of Tonga in the South Pacific not only learn their native dances, but can also lip-synch to the latest Bruce Springsteen album. Families in the United States are learning to address letters and packages to loved ones serving in the military in places like Mogadishu and Kuwait City. The

Designing an Introductory Course in Liturgy from a Global Perspective

evening news carries images of violence and senseless tragedy into our living rooms from Bosnia and South Africa. A growing number of our new neighbors in both city and suburbs no longer have relatives in Italy or Germany. Many of these newcomers are more familiar with Bombay than Bremen, with Tugucigalpa than Turin, with Seoul than Stockholm. This is a new state of affairs—one that affects the vision we have of ourselves and of how we think about God and our place in the world. Short of withdrawing into a cultural cocoon, these dramatic changes force us to ponder again our relationship with God and God's relationship with us and the world. These changes in our world must affect our worship since they affect our lives. If our liturgy fails to reflect the action of God's spirit on our lives today, through the new perspectives and relationships present at this moment in human history, we run the risk of substituting a comfortable but irrelevant nostalgia for an effective proclamation of the good news of Jesus Christ.

A global perspective in liturgical studies acknowledges that our understanding of God, the symbols we use to express the divine, and our ways of worship are, by their very nature, contingent on our own cultural background and biases. This perspective underscores the respect that we must have for the diverse manifestations of God's grace in and through all of human history—and not to regard Western, North Atlantic culture as the normative repository for the expression of faith. A global perspective also acknowledges that liturgy is not a discrete action that can be easily separated from human life. Karl Rahner's pregnant phrase "liturgy of the world" attempts to define the contours of this relationship. Before our own ritualizations of God's graciousness toward us, we must see the connection between what we do at worship and what God has done and continues to do in the world at large. Rahner affirms that "the world and its history are the terrible and sublime liturgy . . . which God celebrates and causes to be celebrated in and through human history in its freedom."⁸ For Rahner, the liturgy of the church is symbolic of this prior liturgy of the world. And it is to the extent that our worship is integrally connected to the world in which we live—to the experience of life and death, joy and suffering of believers—that it is authentic and capable of being truly sacramental, for it is the world and those who dwell in it that are the privileged media of God's revelation to us. This is the basis of the Catholic sacramental imagination. This is not to say that the world, marred by sin and by our human failure to live according to God's plan, sometimes conceals as much as it reveals God's presence. Our own liturgy often reflects this absence of God all too well as we wait for the *Parousia* when God will be all in all in a manifest and definitive way.⁹

But as Ignatian tradition insists in the Spiritual Exercises, once illuminated by the mystery of Christ's suffering, death, and resurrection, a believer's intense scrutiny of the world will reveal God "in all things."

Rahner's "liturgy of the world," of course, needs a bit more precision to be directly useful for our purposes. In one of his first articles on globalization, Don Browning¹⁰ presented a helpful look at various theological priorities present in various approaches to globalization. Browning presented four main components to globalization that I will paraphrase as: evangelization or sharing the Christian faith, ecumenical cooperation, interfaith dialogue, and the church's involvement in promoting peace and justice in the world based on the values of God's reign. Several years later S. Mark Heim¹¹ further elaborated on Browning's initial insights in a way that illustrates the complexity of the task at hand. Heim underscored that the first two components (evangelization and ecumenical cooperation) are often linked to stress the unity of the church while the second two (interfaith dialogue and working for peace and justice) are linked to emphasize globalization as a movement toward the unity of all of humanity. Heim also outlined a variety of approaches to globalization by correlating Browning's four components with five models of social analysis: symbolic, philosophical, functional, economic, and psychic.¹²

I mention these different lenses through which to view globalization to underscore the fact that there is simply no one way of looking at liturgy or any other theological discipline from a global perspective. At first glance, it would seem that liturgy, with its emphasis on the symbols and in its proclamation of the *lex credendi*, would be most concerned with symbolic analysis—delving into the ways in which symbols express the faith and looking for archetypal symbols capable of communicating the good news of Jesus Christ across cultures (water, fire, nourishment, etc.). Yet, the other models of analysis also must be employed for an adequate treatment of liturgy. For example, it is impossible to help students understand historic concepts in traditional Roman Catholic sacramental theology like substance and accidents without recourse to the scholastic use of Aristotelianism that informed them (philosophical). Nor is it possible to disregard the way baptism functions in many cultures as a means of establishing a net of social relationships capable of going beyond the immediate family (functional). Liberation theologians like Enrique Dussel and Tisa Balasuriya have provided us with a valuable critique of the way economic relationships are expressed liturgically, especially in the Eucharist.¹³ Finally, Heim's "psychic" category of analysis in which he includes mysticism and spirituality directly inform the shape of the liturgy and its ability

Designing an Introductory Course in Liturgy from a Global Perspective

to promote a particular understanding of God that was developed by a people over the course of their history. The writings of authors as diverse as the late Orthodox liturgical scholar Alexander Schmemmann and the African-American theologian James Cone illustrate that a peoples' awareness of God and of how God has been manifested in their history is encoded and communicated in their liturgical languages developed in response to an experience of faith over generations.¹⁴

Course Rationale

Having discussed the contours of liturgy as a discipline in the Roman Catholic curriculum, and having described some characteristics of globalization in an admittedly general way, we now turn to the actual design of the introductory course in liturgy. (A syllabus of the course with a bibliography are appended to this paper.) There are three goals of this course as I see them. First, to enable students to reflect critically on both familiar and new experiences of worship, seeing how local cultures have always influenced and interpreted the received worship tradition of the church—from the time of the first Christian generation to the present day. Second, to provide students an opportunity to familiarize themselves with some of the scholarly and pastoral resources available for enhancing their understanding of worship and their ministry to the worshiping assembly, an assembly that might very well be made up of people having very different cultural backgrounds. Third, to provide first-hand experience of preparing, executing, and evaluating liturgy in a guided setting. Before describing the specific components of the course which attempt to accomplish these goals, I think it useful to identify some preliminary considerations that influence the design of the course.

Some Preliminary Considerations

In planning an introductory course in liturgy at CTU, I work under the following presumptions. First, that this is not the only course in liturgy that the students will take in the course of their academic careers. The M.Div. degree leading to ordination, for example, requires that the students take four other liturgy courses. Two of these are "theoretical" courses: "Theology of the Eucharist," and "Becoming a Catholic Christian (the RCIA)." The remaining two are practica courses: "Worship Practicum I" covers presiding at Eucharist, funerals, and marriages and "Worship Practicum II" deals with celebrating the sacraments of penance and the anointing of the sick. Both practica courses make extensive use of video taping and "hands-on" practice in presiding at the rites with feedback by

faculty, formation personnel, and peers. These courses also use lectures and discussions on readings that deal with the theology and pastoral application of these sacramental celebrations. In addition to courses specifically concerned with liturgy, students are also required to take two courses in preaching—an introductory course and an upper level course on a specific area such as preaching a particular cycle in the lectionary or preaching sacraments and funerals.

Thus, this initial course in liturgy need not try to do everything, which is quite an impossibility considering that CTU is on a quarter system and the term runs only 10 weeks. Rather, one of the most important goals of the course is to encourage a love for the liturgy through exposure to the various ways liturgy speaks. Like an extensive smorgasbord, this course provides a sampling of the many dishes that make up of “full course” of liturgical study. Having offered tempting samples of the ways liturgy nourishes the church, it is hoped that students will return later and partake more fully of particular offerings. An important aspect to this “liturgical smorgasbord” is the manner in which the food is presented and the sequence in which the various dishes appear on the serving table. Rather than being considered a separate plate called “globalized liturgy”—a global perspective helps order the presentation of topics and permeates the entire presentation of the course material.

Because many mission-sending congregations have designated CTU as the place of study for their international students, CTU is blessed with a student body that represents a rich mixture of cultures. Two of these religious communities have a policy that stipulates that their people be educated in a culture other than their own in order to help them become truly cross-cultural. The last time I taught this course, 18 different nationalities were represented out of an enrollment of 28 students. Many are from Latin America, but there is a sizable percentage of students from Asia and Africa as well. There are also U.S. members of other missionary congregations who spend a year or two out of the country doing what is called “OTP” (Overseas Training Program). They usually return marked by this experience and concerned with how their learning is relevant to the Christian life in the country and culture they just left.

Clearly, globalization means more than teaching an international class, but the presence of so many students who have had cross-cultural experience makes for exciting learning possibilities and is a definite advantage in trying to teach liturgy from a global perspective. I rarely use a straight lecture technique and prefer to engage the class in a dialogue that will allow those present to share their experiences of worship and reflections on the liturgy in another culture.

Designing an Introductory Course in Liturgy from a Global Perspective

Experience as an Essential Component

From the outset of the course it is emphasized that because many of us are raised in a culture that is highly literate and rational, we need to stretch ourselves to appreciate the “right brain” way of knowing that is so important for liturgy. For this reason, the second session is devoted to a “symbols exercise” in the chapel. This exercise consists of a presentations of many of the principal symbols of the liturgy accompanied by a brief, poetic narrative. Students are invited to interact with symbols such as oil, ashes, vesture, incense, lectionary, ambo, altar, bread, and wine in ways many students have never experienced before. After the exercise, which takes approximately 30 minutes, the rest of the class is devoted to debriefing the experience and discussing immediate reactions to the symbols presented. This experience provides valuable common points of reference for future discussions and demonstrates the multivocality of symbol. Especially important is the contribution of those of other cultures who sometimes react in very different ways to these symbols than many from North America.

Another crucial—and popular—element to the course is in encouraging students to attend worship outside of the particular tradition in which they were raised. When I discuss liturgical history from a cultural perspective, for example, I invite the students to attend a Divine Liturgy in any one of a number of Catholic Eastern Rite churches in the city. In the section on inculturation of the liturgy, I also urge those have never done so to attend Mass at an African-American Catholic Church or at an Hispanic parish. These experiences put “flesh and bones” on class discussions that otherwise would appear somewhat esoteric to someone who had never experienced the liturgy outside of a white, middle-class, suburban parish. It also points to the fact that within Roman Catholicism liturgy is celebrated in many legitimate and equally orthodox ways.

In addition to informal extra-curricular possibilities, I make it clear that the requirements for Introduction to Liturgy are not satisfied by attending class alone. Before registering for the course, each student is notified of an experiential component to the course that will take place on two Fridays (which are days set aside for workshops at CTU) or on one Friday and Saturday. These workshops / prayer experiences are open to the entire school and have varied over the last several years. They have all been designed, however, to highlight an aspect of liturgy not often accessible to the average student. For several years, a working liturgical consultant has offered a slide presentation on historic and modern places of

worship, focusing on the place for worship as the locus of liturgical action. We have also invited a liturgical dance teacher to present a workshop on “The Body at Worship.” Practicing movement and gesture helps students who often “leave their bodies at the door of the church” experience the possibilities for a worship style that takes human corporeality seriously by attending to posture, gesture, movement, and dance. Other years have featured an African-American church musician who presents and plays both African-American hymnody and his particular interpretation of standard Catholic liturgical repertoire, sharing the particular genius of the U.S. Black musical idiom.

In more recent years we have asked our students to participate in a workshop entitled the “Sabbath” experience. Rabbi Hayim Perelmuter, on the faculty at CTU, arranges an entire Friday evening and Saturday for a first-hand exploration of the liturgy of the synagogue. The experience begins with a tradition shabbat dinner held at the synagogue at which the Rabbi and his wife preside. After the kindling of the sabbath lights and blessing, a brief talk is given explaining the significance of Sabbath for Jews. The group then joins the congregation at the Erev Shabbat service and stays to socialize afterwards. The next day begins with Sabbath Morning Prayer, a presentation on nusach, or Jewish liturgical music by the cantor of the synagogue, a discussion of Jewish-Christian relations led by an ethicist on the staff, and a tour of the synagogue’s museum. The day finishes with the traditional farewell to Sabbath Havdalah service.

This experience has been generally well received and extremely beneficial for many of our students who have minimal contact with Jews, especially students from the developing world where Jewish communities are often few and far between. Not only are connections made between the sabbath dinner and the sabbath evening service that raise parallels with Christian liturgical forms, but this experience has also been the occasion for other kinds of breakthroughs. Several years ago, one of the students, an Egyptian Copt, was very uneasy about going to a synagogue and voiced his fear and desire to forego the experience. I gently insisted that this was part of the class and that he would be surprised by the prayer if he gave it a chance. He was very warmly received by the Rabbi and the rest of the congregants, and after the Friday night service he thanked me most sincerely for encouraging him to experience this prayer with Jews, since he never knew that “they prayed for peace so much.”

The third experiential component to the course is the student’s participation in a group charged with preparing, executing, and leading the class in an

Designing an Introductory Course in Liturgy from a Global Perspective

evaluation of a short prayer “experience.” Not only does this “practical” component allow the students an opportunity to put into practice the principles discussed in class, it also helps them to deal with the sometimes delicate ministry of group liturgical planning. I am less concerned with the “product” of the prayer and much more interested in why they chose to do what they did. Most beneficial of all is helping students develop criteria for evaluation. In many ways, these criteria sum up the entire purpose of the course.

Examination on the Documents

The examination on the official Roman Catholic liturgical documents is meant to ground these criteria in more than personal whim or limited experience. These documents contain the Roman Catholic Church’s vision of the renewed liturgy and embody the new perspectives on ecclesiology and Christology reflected in the other documents of Vatican II. Not only is the foundational document of the liturgical reform part of the exam (The Constitution of the Sacred Liturgy), but the other international documents, such as the General Instruction on the Roman Missal, the Directory for Masses with Children, and The General Norms for the Liturgical Year and Calendar are also covered in the questions. Landmark national documents of the U.S. episcopacy such as Art and Environment in Catholic Worship and Music in Catholic Worship are also discussed throughout the course in conjunction with the lecture material. The ninth week of the course, students are given a “case study” style take-home examination, an exam that can be done alone or in groups and which attempts to help the students interpret these documents in a pastoral way.

The Text Books and Annotated Bibliography

As the syllabus indicates, the only required text for the course is a collection of the Liturgy Documents. I have found the recommended texts to be especially helpful and valuable pastoral resources that would compliment any liturgical minister’s library. Edward Foley’s *From Age to Age* is a wonderfully accessible work that attempts to tell the story of liturgy from the point of view of the worshipping assembly. Lavishly illustrated, it is one of the few historical works written on a popular level that also deal with the arts. Austin Fleming’s *Preparing for Liturgy* is a well-written and practical guide for preparing Roman Catholic worship. It also treats questions of spirituality and ministry, essential topics for

those beginning pastoral liturgical studies. Finally, the last text mentioned is a reference work. Dennis Smolarski's *Liturgical Literacy: From Anamnesis to Worship* is a one-volume guide to liturgical lexicon that might appear rather daunting to someone not grounded in the humanities. I have also found this a handy book to recommend to international students to improve their technical liturgical vocabulary.

The only written work I require is an annotated bibliography. This project is essentially a journal focused on the reading done for the class. There is not a great deal of writing involved however. The purpose of this project is exposure to the pastoral/liturgical literature. One short paragraph for each reading is all that is required. It is meant not only to be a record of what the students have read, but also an indication of their reactions to the reading: Was it helpful? Would they return to this again for a presentation in a parish? Do they agree with the point of view espoused by the author? Has the reading sparked a new insight or more interest in the topic? In addition to the required articles for each class session listed in the syllabus, each student is to choose six articles from the bibliography provided in an area or areas of interest. While this bibliography appears rather long, it is a resource that will be used in the upper-level liturgy courses as well.

The Order of Class Presentations

The class presentations over the 10 weeks are divided into three main units. The first unit begins with raising basic epistemological issues dealing with "knowing." These issues are addressed through discussion of symbol, faith, and culture. How culture influences symbol and its interpretation is an important part of these initial classes and serves as the basis for discussions of the Christian liturgical origins in Jewish worship as well. Only after this discussion is it possible to study the history of the liturgy, taking into account the cultural groundedness of worship forms as the church moves through eras and cultures. Special attention is given to a cultural background of the Roman Rite of the high patristic period (the fourth through sixth centuries) since it was this liturgical style that served as the model for the 20th century reform of the liturgy. The unit ends with a discussion of the process of inculturation, a discussion that is now firmly rooted in exposure to the historic experience of the church.

The second unit treats the "languages of liturgy." This is an overall term used to describe the modes by which liturgy communicates: through space (art, archi-

Designing an Introductory Course in Liturgy from a Global Perspective

texture, and environment); through time (Sunday and the liturgical year); through music (chants, hymns, use of instruments); and through the language of prayer (euchological styles and religious rhetoric). The unit ends with a discussion of the liturgy's use of the "language of God's reign," how the liturgy is, to use one of the late Mark Searle's evocative phrases, a rehearsal for the coming reign of God, that time when God will invite all to partake equally in that eschatological banquet of justice and peace.

The third and final unit begins with issues related to the ministry of liturgical preparation. This topic is especially helpful at this point because by this time the class has been divided into various planning groups charged with preparing a prayer experience for the class that will take place toward the end of the course. While some group process ideas and other "mechanical" aspects of preparation are introduced, I also spend some time discussing liturgical spirituality as the basis for any liturgical ministry. We then move to a focused look at the eucharistic liturgy and the Liturgy of the Hours, emphasizing here the relationship of the various ritual units that make up these rather complex liturgies. In reviewing these rites that are familiar to all the students, special emphasis is given to the wide range of options encouraged by the liturgical documents—especially in regard to questions of culture—and with celebrations with special groups. We then move to the issue of presiding, both ordained and non-ordained. The course ends with the student group prayer experiences and their evaluations.

Conclusion

It is obvious that all matters dealing with liturgy and globalization cannot be covered in an introductory course of 10 weeks. I fully realize that, other than the Jewish component, practically no attention is paid in the syllabus to relating Catholic liturgy to other religious traditions. This is not because the questions raised by ecumenism and inter-religious dialogue are unimportant to worship. Many of these issues, however, will be taken up in the other required liturgy courses mentioned in the part of the paper that attempts to situate this introductory course within the larger CTU curriculum.

A global perspective in liturgical studies is not only possible, it is essential. Whether this course is taught in a monocultural or a multicultural context, the radically different relationship that has developed between the members of the human family on this shrinking planet of ours influences the way we worship. Ministers of the gospel today, if they are to be effective in proclaiming the good news

of Jesus Christ, need to become truly multicultural persons, able to move between different groups with respect and thankfulness rather than with fear and defensiveness. One of the crucial components in helping realize this goal is both an understanding of and love for the liturgy of the church as a reflection of the liturgy of the world.

APPENDIX 1: SYLLABUS

Introduction to Liturgy

A 10-Week Course

30 contact hours

Mark Francis, CSV

Description

A course designed to help entering students explore and reflect more fully on key dimensions, forms, and principles of pastoral liturgy in the light of Vatican II. The exploration and reflection will be carried out through practicum exercises, lectures, reading, discussions, study projects, and celebrations.

Requirements: There are five requirements of equal value for this course:

1. **Class and Workshop Participation.** “Full, conscious, and active participation” in all classes and in the Sabbath experience workshop scheduled for the Friday evening and Saturday of the fifth week of the course.

2. **Texts**

Required:

The Liturgy Documents: A Parish Resource, 3rd revised ed. Liturgy Training Publications, 1991.

Articles and parts of books as indicated in the syllabus.

Recommended:

Foley, Edward, *From Age to Age: How Christians Celebrated the Eucharist*, Liturgy Training Publications, 1991.

Austin Fleming, *Preparing for Liturgy*. The Pastoral Press, 1985.

Dennis Smolarski, *Liturgical Literacy: From Anamnesis to Worship*, Paulist, 1990.

3. **Annotated Bibliography.** To keep track of your reading and to provide a future resource for your own ministry, jot down a brief annotation of the articles or chapters of books appearing in the syllabus for the reading for the day. (Please note: you are not to annotate the liturgical documents). In addition to the readings for each day, please see the attached bibliography; it is meant to be an ongoing resource for you. Choose six articles or chapters from books listed in the attached bibliography from an area that interests you. (25 annotations in all: 18 from the syllabus and six of your choice.) Each annotation should consist of one paragraph of one or two sentences describing the content of the reading and your evaluation of it. This annotated bibliography is due the last week of the quarter.

Designing an Introductory Course in Liturgy from a Global Perspective

- 4. Examination on the Documents.** An open-book, take-home examination on the Liturgy Documents will be distributed after class on Monday, May 18. It can be done alone or you may work in groups in answering the questions. The exam is to be returned by noon (12:00) on Tuesday, May 19 to CTU office 522.
- 5. Group Liturgy Planning Project.** You will be assigned to a small planning group (8-9 persons) which will lead the class in prayer toward the end of the quarter. The entire class will participate in a seminar style evaluation of the celebration led by members of the group. The members of the planning group will also evaluate one another's contribution to the entire process.

SCHEDULE OF CLASSES

Unit I	<i>Symbol, Ritual, and Culture</i>
WEEK 1	Overview, Introductions, Method Introduction to Ritual <i>Read:</i> Gallen, J. "The Necessity of Ritual," <i>The Way</i> 13 (1973): 270-282 Symbol as the Language of Ritual <i>Read:</i> Guzie, Tad. "Befriending our Symbols," <i>The Book of Sacramental Basics</i> , 117-135. Corpora, Joseph. "I Learned the Power of Ritual," <i>Liturgy</i> 90 22:7 (October, 1991): 4-5.
WEEK 2	Symbol Exercise - Chapel <i>Read:</i> Lawler, M. "Sacrament: A Theological View," <i>Symbol and Sacrament</i> , 29-40. Liturgy as a Symbol of Faith and Theology <i>Read:</i> Searle, Mark. "What is Liturgy?" <i>Liturgy Made Simple</i> , 11-32. <i>Constitution on the Sacred Liturgy (CSL)</i> , Overview by Hughes and #'s 1-58.
WEEK 3	Jewish Roots of Christian Worship <i>Read:</i> Cavelletti, Sophia. "The Jewish Roots of Christian Liturgy," <i>The Jewish Roots of Christian Liturgy</i> , ed. E. Fischer, 7-40. Liturgical Families <i>Read:</i> *I.H. Dalmais, "The Oriental Liturgical Families," ed. A.G. Martimort, <i>The Church at Prayer I</i> . * P. Gy, "The History of the Liturgy in the West until the Council of Trent," ed. A.G. Martimort, <i>The Church at Prayer I</i> .

WEEK 4 The Short History of Western Catholic Liturgy

Read:

*Baldovin, John. "Christian Worship to the Eve of the Reformation," *The Making of Jewish and Christian Worship*, 156-183.

*B. Botte, "Starting Point," *From Silence to Participation*, 1-8.

Cultural Adaptation of the Liturgy

Read:

*Francis, Mark "Adaptation, Liturgical" in *The New Dictionary of Sacramental Worship*, ed. Peter Fink, 14-25.

*Hoffman, Lawrence. "Presence of God Among Us," *The Art of Public Prayer: Not for Clergy Only*, 153-178.

Unit II The Languages of Liturgy

WEEK 5 The Language of Space

Read:

*James F. White "Space as Communication," *Documents of Christian Worship*, 41-74.

Environment and Art in Catholic Worship (EACW), overview by Ciferri and all.

The Language of Time

Read:

*Adam, Adolph, *The Liturgical Year*, 1-56.

General Norms for the Liturgical Year and Calendar (GNLY), overview by Irwin and all.

WEEK 6 The Language of Music

Read:

Music and Catholic Worship (MCW), overview by Foley and all.

Liturgical Music Today (LMT), 1-21, 46-72.

The Language of Prayer

Read:

*Henderson, J. Frank. "ICEL and Inclusive Language," Finn & Schellmen (eds) *Shaping English Liturgy*, 257-278.

WEEK 7 The Language of God's Reign

Read:

Hughes, Kathleen. "Liturgy and Justice: An Intrinsic Relationship," ed. K. Hughes, M. Francis. *Living No Longer for Ourselves Liturgy and Justice in the Nineties*, 36-51.

Designing an Introductory Course in Liturgy from a Global Perspective

Unit III *Preparing for Liturgy and Particular Celebrations* *Principles of Preparing*

Read:

Fleming, Austin, *Preparing for Liturgy*. (All, but esp. pp. 81-113.)

WEEK 8 **Structure of the Eucharistic Liturgy I**

Read:

General Instruction on the Roman Missal (GIRM), overview by Francis and #'s 1-47.

Lectionary for Mass (LM), overview by Sloyan and all.

Structure of the Eucharistic Liturgy II

Read:

GIRM 48-73.

Directory for Masses with Children (DMWC), overview by Dooley and all.

WEEK 9 **Liturgy of the Hours**

Read:

Storey, William. "The Liturgy of the Hours: Cathedral versus Monastery," ed. John Gallen. *Christians at Prayer*, 61-82.

Leadership of Prayer and the Many Ministries

Read:

Huck, G. "Who does the Liturgy?" *Liturgy with Style and Grace*, 75-131.

WEEK 10 **Group I: Prayer and Evaluation**

Take-home examination on the Liturgy Documents.

Group II: Prayer and Evaluation

Annotated bibliography due.

APPENDIX II

Introduction to Liturgy

Graded Bibliography

I = Introductory M = Medium Difficulty A = Advanced

Introduction to Ritual

Bouyer, L. *Rite and Man*. UND Press, 1963. [M]

Corpora, Joseph. "I Learned the Power of Ritual," *Liturgy* 90 22:7 (October, 1991): 4-5. [I]

Cox, H. *Feast of Fools*. Harvard, 1969, chapter 5. [I]

Driver, Tom. *The Magic of Ritual*. Harper, 1991, 79-130 [I]

Erikson, E. *Toys and Reasons: Stages in the Ritualization of Experience*. Norton, 1977, any chapter. [A]

- Douglas, M. *Natural Symbols*. Pantheon, 1982, any chapter. [A]
- Cowan, M. "Sacramental Moments," *Alternative Futures for Worship I*. The Liturgical Press, 1987, 35-62. [A]
- Hine, V. "Self Generating Ritual: Trend or Fad?" *Worship* 55 (1981): 404-418. [I]
- Gallen, J. "The Necessity of Ritual," *The Way* 13 (1973): 270-282. [M]
- Grimes, Ronald. *Beginnings in Ritual Studies*. U. Press of America, 1982. [M]
- Irwin, K. *Liturgy, Prayer, and Spirituality*. Paulist, 1984, 42-62. [M]
- Keifer, R. *Blessed and Broken*. Glazier, 1982, 94-115. [I]
- Mitchell, L. *The Meaning of Ritual*. Paulist, 1977, chapters 1 and 5. [I]
- Mueller Nelson, Gertrud. *To Dance with God: Family Ritual and Community Celebration*. Paulist, 1986, 3-45. [I]
- Pannikar, R. "Man as a Ritual Being," *Chicago Studies* 16 (1977): 5-28. [A]
- Philibert, P. "Readiness for Ritual: Psychological Aspects of Maturity in Christian Celebration," *Alternative Futures for Worship I*. The Liturgical Press, 1987, 63-122. [M]
- Power, D. *Unsearchable Riches*. Pueblo, 1984, 83-107. [A]
- Shaughnessy (ed.). *The Roots of Ritual*. Eerdmans, 1973, any chapter, esp. 1, 3, and 7. [A]
- Turner, V. *The Forest of Symbols*. Cornell University Press, 1967, 48-58. [A]
- Worgul, G. *From Magic to Metaphor*. Paulist, 1980, chapters 4, 5, and 6. [M]
- Symbol as the Language of Ritual**
- Béguerie, Phillipe and Duchesneau. *How to Understand the Sacraments*. Crossroads, 1991, chapter 6. [I]
- Guzie, Tad. "Befriending our Symbols," *The Book of Sacramental Basics*. Paulist, 1981, 117-135. [I]
- Kilmartin, E.J. *Christian Liturgy*. Sheed and Ward, 1988, chapter 2. [A]
- Langer, S. *Philosophy in a New Key*. New American Library, 1948, 53-78. [A]
- Lawler, M. "Christian Rituals: An Essay in Sacramental Symbolism." *Horizons* 7 (1980): 7-35. [M]
- Lawler, M. *Symbol and Sacrament*. Paulist, 1987, chapter 1. [M]
- Martimort, A.G. *The Church at Prayer I*. The Liturgical Press, 1986, 146-179. [M]
- Power, D. *Unsearchable Riches*. Pueblo, 1984, any chapter. [A]
- Ricoeur, P. *The Symbolism of Evil*. Harper and Row, 1967, 3-24. [A]
- Schemmann, A. *For the Life of the World*. SVS Press, 1973, appendix 2. [M]
- Smolarski, D. *How Not to Say Mass*. Paulist, 1986, 3-17. [I]
- Vagaggini, C. *Theological Dimensions of the Liturgy*. The Liturgical Press, 1967, 32-42, 43-69. [A]

Designing an Introductory Course in Liturgy from a Global Perspective

White, J. *Introduction to Christian Worship*. Abingdon, 1980, 38-44. [I]

Liturgy as Symbol of Faith and Theology

Huck, G. *Liturgy with Style and Grace*. LTP, 1984 2-9. [I]

Jones, C. ed. *The Study of the Liturgy*. Oxford University Press, 1978, 1-30. [M]

Irwin, Kevin. *Liturgical Theology: A Primer*. The Liturgical Press, 1990. [M]

Kavanagh, A. *On Liturgical Theology*. Pueblo, 1984, chapters 6, 7, or 8. [A]

Kilmartin, E.J. *Christian Liturgy*. Sheed and Ward, 1988, chapter 5. [A]

Kilmartin, E. "Theology of the Sacraments." *Alternative Futures for Worship I*. The Liturgical Press, 1987, 123-176. [A]

Lawler, M. *Symbol and Sacrament*. Paulist, 1987, chapter 2. [M]

Martimort, A.G. (ed.). *The Church at Prayer I*. The Liturgical Press, 1986, 180-234. [M]

Power, D. "Unripe Grapes: the Critical Function of Liturgical Theology." *Worship* 52 (1978): 386-399. [A]

Schmemmann, A. *For the Life of the World*. SVS Press, 1975, chapter 1. [M]

Schmemmann, A. *Introduction to Liturgical Theology*. SVS Press, 1973, 9-27. [A]

Schmidt, H. *Liturgical Experience of Faith*. Concilium 82, 1973, any chapter. [M]

Searle, M. *Liturgy Made Simple*. The Liturgical Press, 1981, 1-31. [I]

Taft, R. "Liturgy as Theology." *Worship* (1982): 113-117. [M]

Vagaggini, C. *Theological Dimensions of the Liturgy*. The Liturgical Press, 1967, 509-541. [M]

Jewish Roots of Christian Worship

Beckwith, R. "The Jewish Background to Christian Worship" in *The Study of Liturgy*, ed. Jones Wainwright, and Yarnold, Oxford University Press, 1978, 39-51. [I]

Cavaletti, Sophia, "The Jewish Roots of Christian Liturgy," in *The Jewish Roots of Christian Liturgy*, ed. Eugene Fisher. Paulist, 1990, 7-40. [I]

Burns, Sharon. "The Beginnings of Christian Liturgy in Judaism," in *The Jewish Roots of Christian Liturgy*, ed. Eugene Fisher. Paulist, 1990, 41-46.

DiSante, Carmine. *Jewish Prayer: The Origins of the Christian Liturgy*. Paulist, 1991. [M]

Francis, Mark. "The First Followers of Christ and Multicultural Worship," in *Liturgy in a Multicultural Community*. The Liturgical Press, 1991, 20-38. [I]

Hoffman, Lawrence. "Jewish Worship," in *The New Dictionary of Sacramental Worship*. ed. P. Fink, The Liturgical Press, 1990, 623-633.

Idelsohn, A.Z. *Jewish Liturgy and its Development*. Schocken, 1967. [A]

Perelmuter, Hayim. *Siblings: Rabbinic Judaism and Early Christianity at Their Beginnings*. Paulist, 1989, 116-130 [M].

Sievers, Joseph. "Where Two or Three . . .": The Rabbinic Concept of Shekinah and Matthew 18:20," in *The Jewish Roots of Christian Liturgy*, ed. Eugene Fisher. Paulist, 1990, 47-64. [M]

Liturgical Families in East and West

Fink, Peter. "Traditions, Liturgical, in the East," in *The New Dictionary of Sacramental Worship*. ed. P. Fink. The Liturgical Press, 1990, 1255-1272. [M]

Brooks-Leonard, John. "Traditions, Liturgical, In The West, Pre:Reformation" in *The New Dictionary of Sacramental Worship*, ed. P. Fink, The Liturgical Press, 1990, 282-1292 [M]

Gy, P. "The History of the Liturgy in the West until the Council of Trent," in *The Church at Prayer I*, ed. A.G. Martimort. The Liturgical Press, 1986. [M]

Klauser, Theodor. *A Short History of the Western Liturgy*. Oxford University Press, 1969. [M]

Dalmais, I.H. *Introduction to the Liturgy*. Helicon, 1961, 174-195. [I]

Dalmais, I.H. "The Oriental Liturgical Families," *The Church at Prayer I*, ed. A.G. Martimort, The Liturgical Press, 1986. [I]

Roccasalvo, Joan. *The Eastern Catholic Churches: An Introduction to their Worship and Spirituality*. The Liturgical Press, 1991. [I]

Schulz, Hans-Joachim. *The Byzantine Liturgy*. Pueblo, 1986, any Chapter. [A]

Taft, Robert. *The Byzantine Rite: A Short History*. The Liturgical Press, 1992. [I]

Wegman, Herman. *Christian Worship in East and West: A Study Guide to Liturgical History*. Pueblo, 1985.[I]

White, James. *Documents of Christian Worship: Descriptive and Interpretive Sources*. Westminster/John Knox, 1992.[M]

Wybrew, Hugh. *The Orthodox Liturgy: The Development of the Eucharistic Liturgy in the Byzantine Rite*. SVS Press, 1990. [M]

History of the Western Catholic Liturgy

Baldovin, John. "Christian Worship to the Reformation," *The Making of Jewish and Christian Worship*. UND Press, 1991, 156-183.

Bishop, Edmund. "The Genius of the Roman Rite," *Liturgica Historica*. Clarendon, 1918, 1-19. [A]

Chupungco, A. *Cultural Adaptation of the Liturgy*. Paulist, 1982, 3-41. [I]

Foley, Edward. *From Age to Age: How Christians Celebrated the Eucharist*. LTP, 1991. [I]

Francis, Mark. *Liturgy in a Multicultural Community*. The Liturgical Press, 1991, 39-48. [I].

Hastings, A. "Western Christianity Confronts Other Cultures," *Studia Liturgica* 20 (1990): 19-27.[M]

Hatchett. *Sanctifying Life, Time, and Space*. Harper and Row, 1976. [M]

Designing an Introductory Course in Liturgy from a Global Perspective

Jones, C., ed. *The Study of the Liturgy*. Oxford University Press, 1978, any historical section. [M]

Jungmann, J. *The Early Liturgy*. UND Press, 1959, any chapter. [I]

Jungmann, J. *The Mass of the Roman Rite*. Benzinger, 1950, any chapter. [M]

Klauser, T. *A Short History of the Western Liturgy*. Oxford University Press, 1969, any chapter. [M]

Martimort, A.G., ed. *The Church at Prayer I*. The Liturgical Press, 1986, 32-54. [M]

Mitchell, N. *Cult and Controversy*. Pueblo, 1982, chapters 1, 2, 3, or 4. [M]

Pérez, Arturo. *Popular Catholicism: A Hispanic Perspective*. The Liturgical Press, 1988. [I]

Puthanangady, Paul. "Cultural Elements in Liturgical Prayers," *Shaping English Liturgy*, ed. Finn and Schellmen. Pastoral Press, 1990, 327-342. [M]

Wegman, H. *Christian Worship in East and West*. Pueblo, 1985. [M]

White, James. *Documents of Christian Worship: Descriptive and Interpretive Sources*, Westminster/John Knox, 1992. [M]

Cultural Adaptation of the Liturgy

Aune, Michael. "Worship in the Age of Subjectivism Revisited," *Worship* 65 (1991): 224-238. [A]

Chupungco, A. *Cultural Adaptation and the Liturgy*. Paulist, 1982, 63-74. [M]

Chupungco, A. *Liturgical Inculturation: Sacraments, Religiosity and Catechesis*. Pueblo, 1992. [M]

Chupungco, Anscar. *Liturgies of the Future: The Process and Methods of Inculturation*. Paulist, 1989. [M]

Collins, M. "Liturgical Methodology and Cultural Evolution of Worship in the U.S.," *Worship* 49 (1975): 85-102. (Also in her *Worship: Renewal to Practice*. Washington D.C.: Pastoral Press, 1987, 73-90.)

Cunningham, Lawrence. "Worship, Spirituality and Inculturation, American Style" *Assembly* 17 (April, 1991): 516-521.

Diekmann, G. "Is There a Distinct American Contribution to Liturgical Renewal?" *Worship* 45 (1971): 578-587.

Dulles, Avery. "Catholicism and American Culture: The Uneasy Dialogue," *America* 162, no.3 (Jan. 27, 1990): 54-59.

Francis, Mark. "Adaptation, Liturgical," in *The New Dictionary of Sacramental Worship*, ed. P. Fink, The Liturgical Press, 1990, 14-25. [I]

Francis, Mark, "Liturgical Inculturation in the United States and the Call to Justice," *Living No Longer for Ourselves: Liturgy and Justice in the Nineties*, ed. by K. Hughes, M. Francis, Liturgical Press, 1991, 84-101. [M]

Francis, Mark. "Holding Hands at the Our Father: U.S. Liturgical Inculturation?" *Liturgy* 90 (January 1993): 2 ff. [I]

- Gusmer, C. "A Bill of Rites: Liturgical Adaptation in America." *Worship* 51 (1977): 283-289. [I]
- Hoffman, Lawrence. "Presence of God Among Us," *The Art of Public Prayer*. The Pastoral Press 1988, 153-178. [M]
- Hoffman, Lawrence. "Liturgical Reform as Second Reformation," *Sung Liturgy: Toward 2000 AD*. ed. Virgil Funk. Washington DC: The Pastoral Press, 1991, 1-26. [A]
- Mannion, M. Francis. "Liturgy and the Present Crisis of Culture," *Worship* 62 (1988): 98-123. [M]
- Mannion, M. Francis. "Liturgy and Culture: Part I. A Variety of Approaches," *Liturgy* 80, no. 3 (April 1989): 4-6; "Part II," *Liturgy* 80, no 3 (July 1989): 2-5. [I]
- NCCB/USCC. *Plenty Good Room: The Spirit and Truth of African American Catholic Worship*. USCC, 1990. [I]
- Senn, Frank. *Christian Worship in its Cultural Setting*. Fortress, 1983. [M]
- Smits, K. "Liturgical Reform in Cultural Perspective." *Worship* 50 (1976): 98-110. [I]
- Warren, Michael. "The Worshiping Assembly: Possible Zone of Cultural Contestation," *Worship* 63 (1989): 2-16. [M]
- The Language of Space: Art, Architecture, and Environment**
- Bouyer, L. *Rite and Man*. UND Press, 1963, 151-188. [M]
- Bouyer, L. *Liturgy and Architecture*. UND Press, 1967. [I]
- Boyer, Mark. *The Liturgical Environment: What the Documents Say*. The Liturgical Press, 1990, any chapter. [I]
- Davies, J.G. "The Introduction of the Numinous into the Liturgy: an Historical Note." *Studia Liturgica* 8 (1971-1972): 216-223. [A]
- Dubuyst, Frédéric. *Modern Architecture and Christian Celebration*. Pueblo, 1979.
- Eliade, M. *The Sacred and the Profane*. Harcourt, 1959, chapter 1. [M]
- Gelineau, J. *The Liturgy Today and Tomorrow*. Paulist, 1978, 24-33. [I]
- Huck, G. *Liturgy with Style and Grace*. LTP, 1984, 28-33. [I]
- Jones, C. (ed.) *The Study of the Liturgy*. Oxford, 1978, 473-487. [I]
- Liturgy* 3, no. 4 (1983): entire issue. [I]
- Liturgy* 5, no. 4 (1985): entire issue. [I]
- Mauck, Marchita. *Shaping A House for the Church*. LTP, 1991. [I]
- Miles, Margaret. *Image as Insight*, Beacon, 1985, any chapter. [A]
- Ostdiek, G. *Catechesis for Liturgy*. Pastoral Press, 1986, 65-92. [I]
- Seasoltz, R. Kevin. *The House of God*. Herder and Herder, 1963. [M]

Designing an Introductory Course in Liturgy from a Global Perspective

- Stauffer, S. Anita. "Inculturation and Church Architecture," *Studia Liturgica* 20 (1990): 70-80. [M]
- Sovik, Edward. *Architecture and Worship*. Augsburg, 1973. [M]
- Vosko, Richard. *Through the Eye of a Rose Window*. Resource Publications, 1981. [I]
- Walton, Janet. *Art and Worship: A Vital Connection*. Glazier, 1988. [I]
- White, James. *Documents of Christian Worship: Descriptive and Interpretive Sources*, Westminster/John Knox, 1992, 41-74. [M]
- White, J. *Introduction to Christian Worship*. Abingdon, 1980, 76-109. [I]

The Language of Time: The Liturgical Year

- Adam, A. *The Liturgical Year*. Pueblo, 1981, any Chapter. [M]
- Denis-Boulet. *The Christian Calendar*. Hawthorn, 1960, any Chapter. [M]
- Huck, G. *Liturgy with Style and Grace*. LTP, 1984, 93-107. [I]
- Jones, C. (ed.) *The Study of the Liturgy*. Oxford, 1978, 403-431. [M]
- Martimort, A.G. *The Church at Prayer IV: The Liturgy and Time*, The Liturgical Press, 1986, any article. [M]
- Nocent, A. *The Liturgical Year*. 4 vols. The Liturgical Press, 1977, any section. [I]
- Porter, H. *The Day of Light*. Pastoral Press, 1960, 1987. [I]
- Power, David. *The Times of the Celebration*. Concilium 142, 1981, any article.
- Regan. "The Fifty Days and the Fiftieth Day." *Worship* 55 (1981): 194ff. [M]
- Regan. "The Three Days and the Forty Days." *Worship* 54 (1980): 2ff. [M]
- Searle, M. ed. *Sunday Morning: A Time for Worship*. The Liturgical Press, 1982, any article. [M]
- Stevenson, Kenneth. *Jerusalem Revisited: The Liturgical Meaning of Holy Week*. Pastoral Press, 1988. [I]
- Taft, R. "The Liturgical Year." *Worship* 55 (1981): 2-23. [A]
- Talley, T. *The Origins of the Liturgical Year*. Pueblo, 1986, any section. [A]
- White, J. *Introduction to Christian Worship*. Abingdon, 1980, 44-75. [I]
- Wilde, James, ed. *At That Time: Cycles and Seasons in the Life of a Christian*. LTP, 1988. [I]

The Language of Music

- Foley, E. *Music in Ritual: A Pre-Theological Investigation*. The Liturgical Press, 1983. [M]
- Funk, V. *Music in Catholic Worship*, any chapter. [I]
- Gelineau, J. *Learning to Celebrate: The Mass and its Music*. Pastoral Press, 1985, any section. [I]
- Huck, G. *Liturgy with Style and Grace*. LTP, 1984, 22-27. [I]

Huijbers, B. *The Performing Audience*. N. American Liturgy Resources, 1980, any chapter. [M]

Johnson Lawrence. *The Ministers of Music*, NPM, 1983. [I]

Keifer, R. "The Noise of our Solemn Assemblies." *Worship* 45 (1971): 13-21. [I]

Ledogar, R. "Faith Feeling, Music, and the Spirit." *Worship* 43 (1969): 13-39.

"Music and Song: Notre Dame Study of Catholic Parish Life." *Pastoral Music* (1986): entire issue.

Ostdiek, G. *Catechesis for Liturgy*. Pastoral Press, 1986, 167-179.

Quasten, J. *Music and Worship in Pagan and Christian Antiquity*. Pastoral Press, 1983, any chapter. [A]

Searle, M. "Ritual and Music: A Theory of Liturgy and its Implications for Music." *Assembly* 12 (1986): 314-317.

White, J. *Introduction to Christian Worship*. Abingdon, 1980, 98-104. [I]

The Language of Prayer

Canadian Bishops' Pastoral Team, "Inclusive Language: Overcoming Discrimination." *Origins* 19, no. 16 (1989): 257ff.

Collins, M. "Naming God in Public Prayer." *Worship* 59 (1985): 291-304. [A]

Henderson, J. Frank. "The Names and Images of God." *Liturgy* 4, no. 4 (1983): 53ff. [I]

Henderson, J. Frank. "ICEL and Inclusive Language," in *Shaping English Liturgy*, ed. Finn & Schellmen. Pastoral Press, 1991, 257-278.

Huels, John. "Liturgy, Inclusive Language and Canon Law," in *Living No Longer for Ourselves Liturgy and Justice in the Nineties*, ed. K. Hughes, M. Francis. Liturgical Press, 1991, 138-152. [M]

Hughes, K. "Original Texts," in *Shaping English Liturgy*, ed. Finn & Schellmen. The Pastoral Press, 1991, 219-256.

Hughes, K. "Women and Eucharistic Liturgy." *New Catholic World* 224 (1981): 161ff. [I]

Johnson, E.. "The Incomprehensibility of God and the Image of God Male and Female." *Theological Studies* 45 (1984): 441ff. [M]

Proctor-Smith, Marjorie. *In Her Own Rite: Constructing Feminist Liturgical Tradition*. Abingdon, 1990, 59-115. [M]

Ramshaw-Schmidt, G. *Christ in Sacred Speech: The Meaning of Liturgical Language*. Fortress, 1986, any chapter. [M]

Ramshaw-Schmidt, G. "De Divinis Nomibus: The Gender of God," *Worship* 56 (1982): 117-131. [I]

Reid, Barbara. "Liturgy, Scripture and Challenge of Feminism," in *Living No Longer for Ourselves*, ed. K. Hughes, M. Francis. The Liturgical Press, 1991, 124-137.

Designing an Introductory Course in Liturgy from a Global Perspective

- Routely, E. "The Gender of God: A Contribution to the Conversation." *Worship* 56 (1982): 231-239. [I]
- Routely, E. "Sexist Language: A View from a Distance." *Worship* 53 (1979): 2-11. [I]
- Saliers, D. "On the 'Crisis' of Liturgical Language." *Worship* 44 (1970): 199-205. [M]
- Searle, M. "The Uses of Liturgical Language." *Liturgy* 4, no. 4 (1984): 15ff. [I]
- Wainwright, G. "The Language in Which We Speak to God," *Worship* 57 (1983): 309-321. [M]
- Wren, Brian. *What Language Shall I Borrow: God Talk in Worship: A Male Response to Feminist Theology*. Crossroads, 1990, 59-110. [A]
- The Language of God's Reign: Liturgy and Justice**
- Baldovin, John. "The Liturgical Year: A Calendar for Just Community." in *Liturgy and Spirituality in Context*, ed. E. Bernstein. The Liturgical Press, 1990, 98-113. [M]
- Bergant, Dianne, "Liturgy and Scripture: Creating a New World," in *Liturgy and Social Justice*, ed. Edward Grosz. The Liturgical Press, 1989, 12-24. [I]
- Bowman, Thea. "Justice, Power, Praise," in *Liturgy and Social Justice*, ed. Edward Grosz. The Liturgical Press, 1989, 26-39. [I]
- Duffy, Regis. "Symbols of Abundance, Symbols of Need," in *Liturgy and Social Justice*, ed. Mark Searle. The Liturgical Press, 1980. [M]
- Empeur, James and Keisling, Christopher. *The Liturgy That Does Justice*. The Liturgical Press, 1990, any essay. [M]
- Foley, Edward. "Liturgy and Economic Justice for All," in *Living No Longer for Ourselves Liturgy and Justice in the Nineties*, ed. K. Hughes, M. Francis. Liturgical Press, 1991, 116-123. [I]
- Gittins, Anthony. "The Dance of Life: Liturgy and Ethics in Cross-Cultural Perspectives," in *Living No Longer for Ourselves Liturgy and Justice in the Nineties*, ed. K. Hughes, M. Francis. The Liturgical Press, 1991. 185-202. [A]
- Harrington, Mary Therese. *A Place for All: Mental Retardation, Catechesis and Liturgy*. The Liturgical Press, 1992.
- Hehir, J. Bryan. "Liturgy and Social Justice: Past Relationships and Future Possibilities," *Liturgy and Social Justice*, ed. Edward Grosz. The Liturgical Press, 1990, 40-61.
- Henderson, Frank Kathleen Quinn, Stephen Larson. *Liturgy, Justice and the Reign of God*. Paulist, 1989.[I]
- Himes, Kenneth. "Eucharist and Justice: Assessing the Legacy of Virgil Michel," *Worship* 62 (1988): 201-224
- Hovda, Robert. "Liturgy Forming Us in the Christian Life," in *Liturgy and Spirituality in Context*. ed. Eleanor Bernstein. The Liturgical Press, 1990, 136-151.

- Hughes, Kathleen. "Liturgy and Justice: An Intrinsic Relationship," in *Living No Longer for Ourselves Liturgy and Justice in the Nineties*, ed. K. Hughes, M. Francis. The Liturgical Press, 1991, 36-51
- Keifer, Ralph. "Liturgy and Ethics: Some Unresolved Dilemmas" in *Living No Longer for Ourselves Liturgy and Justice in the Nineties*, ed. K. Hughes, M. Francis. The Liturgical Press, 1991, 68-83. [M]
- Keilsing, Christopher. "Liturgy and Consumerism," *Worship* 52 (1978): 359-368. [I]
- Krisak, Anthony. "Liturgy and Justice: Parish Reflections," *Liturgy* 90 (April 1991): 6-8. [I]
- McKenna, John H. "Liturgy: Toward Liberation or Oppression," *Worship* 56 (1982): 291-308.
- Ostdiek, Gilbert. "Liturgical Catechesis and Justice," in *Living No Longer for Ourselves Liturgy and Justice in the Nineties*, ed. K. Hughes, M. Francis. The Liturgical Press, 1991, 170-184. [I]
- Pawlikowski, John. "Worship after the Holocaust: An Ethicians Reflections" in *Living No Longer for Ourselves Liturgy and Justice in the Nineties*, ed. K. Hughes, M. Francis. The Liturgical Press, 1991, 52-67. [M]
- Proctor-Smith, Marjorie. *In Her Own Rite: Constructing Feminist Liturgical Tradition*. Abingdon, 1990, 9-58. [M]
- Searle, Mark. "Serving the Lord with Justice," in *Liturgy and Social Justice*, ed. Mark Searle. The Liturgical Press 1980.
- Waddell, John. "What do all those Masses do for Us?" in *Living No Longer for Ourselves Liturgy and Justice in the Nineties*, ed. K. Hughes, M. Francis. The Liturgical Press, 1991, 153-169. [I]
- Weakland, Rembert. "Liturgy and Social Justice," in *Shaping English Liturgy*, ed. Peter Finn and James Schellman, The Pastoral Press, 1990, 343-357. [M]

Principles of Preparation and Evaluation

- Fleming, A. *Preparing for Liturgy*. Pastoral Press, 1985, any section. [I]
- Gelineau, J. *The Liturgy Today and Tomorrow*. 104-113. [I]
- Huck, G. *Liturgy with Style and Grace*. LTP, 1984, any chapter. [I]
- Irwin, K. *Sunday Worship: A Planning Guide for Celebration*. Any section. [I]
- Jarrell, Stephen. *Guide to the Sacramentary for Sunday and Festivals*. LTP, 1983. [I]
- McMahon- Jeep, Elizabeth. *The Welcome Table, Planning Masses with Children*. LTP, 1982. [I]
- Kavanagh, Aidan. *Elements of Rite: A Handbook of Liturgical Style*. Pueblo, 1982. [I]
- Mossi, (ed.). *Modern Liturgy Handbook*. 65-87. [I]
- Searle, M. *Liturgy Made Simple*. The Liturgical Press, 1981, 75-95. [I]

Designing an Introductory Course in Liturgy from a Global Perspective

White, J. "Characteristics of Effective Christian Worship," *Studia Liturgica* (1971-72): 195-206. [M]

Structure of the Eucharist I- The Liturgy of the Word

Baldovin, John. "The Bible and the Liturgy," *City, Church and Renewal*. Pastoral Press, 1992, 209-226. (Also in *Catechumenate* 11:5 (1989): 12-19.)

BCL, *The Mystery of Faith*, FDLC, 1981, 3-70. [I]

Crichton. *Christian Celebration: The Mass*. Chapman, 1971, any section. [I]

Emminghaus, J. *The Eucharist*. The Liturgical Press, 1978, 101-168. [M]

Francis, Mark. "Liturgical Preaching and Pastoral Care," *New Theology Review* 3 (1990): 65-78.[I]

Huck, G. *Liturgy with Style and Grace*. LTP, 1984, 76-83. [I]

Keifer, R. "Our Cluttered Vestibule," *Worship* 48 (1974): 270-277. [I]

Keifer, R. "Preparation of the Altar or Offertory?" *Worship* 48 (1974): 395-400.

Keifer, R. *To Give Thanks and Praise*, NPM, 1980, 105-138. [M]

Keifer, Ralph. *To Hear and Proclaim*, NPM 1983. [I]

Martimort, A.G. *The Church at Prayer*, The Liturgical Press, 1986, I:75-130. [M]

Searle, M. *Liturgy Made Simple*. The Liturgical Press 1981, 33-52. [I]

Structure of the Eucharist II- The Liturgy of the Eucharist

Chrichton. *Christian Celebration: The Mass*. Chapman, 1971. [I]

Emminghaus, J. *The Eucharist*. The Liturgical Press, 1978, 168-212. [M]

FDLC. *The Mystery of Faith*, 1981, 71-134. [M]

Gelineau, J. *The Eucharistic Prayer: Praise of the Whole Assembly*. The Pastoral Press, 1985. [M]

Huck, G. *Liturgy with Style and Grace*. LTP 1984, 84-91. [I]

Jungmann, J. *The Mass*, The Liturgical Press, 1976, 192-214. [M]

Keifer, R. *To Give Thanks and Praise*. NPM, 1980. 139-158. [I]

Martimort, A.G. ed. *The Church at Prayer*. The Liturgical Press, 1986, I:131-210. [M]

Mazza, E. *The Eucharistic Prayers of the Roman Rite*. Pueblo, 1988, 22-46. [M]

Ryan, J. *The Eucharistic Prayer*. Paulist, 1974, 22-46. [M]

Searle, M. *Liturgy Made Simple*. The Liturgical Press, 1984, 53-74. [I]

Smits, K. "A Congregational Order of Worship," *Worship* 54 (1980): 55-75. [I]

William, W. "The Peace of God Go with You: Blessing in Worship." *Liturgy* 1:4 (1981):66-72. [M]

The Liturgy of the Hours

BCL. *Study Text VII: The Liturgy of the Hours*, USCC, 1981. [I]

- Bradshaw, P. *Daily Prayer in the Early Church*, Oxford, 1982, any chapter. [A]
- Cuming, G. "The New Testament Foundations for Common Prayer." *Studia Liturgica* 10 (1974): 88-105. [M]
- Fischer, B. "The Common Prayer of the Congregation and Family in the Ancient Church." *Studia Liturgica* 10 (1974): 106-124. [M]
- Fry, T. ed. *The Rule of St. Benedict*. 379-414. [M]
- Hadidian, D. "The Background and Origin of the Christian Hours of Prayer." *Theological Studies* 25 (1964): 59-69. [A]
- Jeremias, J. *The Prayers of Jesus*. (esp. "Daily Prayer in the Life of Jesus and the Primitive Church"), 1967, 66-81. [M]
- Jones, C. ed. *The Study of the Liturgy*. Oxford, 1978, any chapter on the "Divine office". [M]
- Jungmann, J. *Christian Prayer through the Centuries*. Paulist, 1978, any chapter. [M]
- Gallen, John (ed.) *Christians at Prayer*. UND Press, 1977, any essay [M]
- Guiver, George. *Company of Voices: Daily Prayer and the People of God*. New York: Pueblo, 1988.
- Huffman, W. "Praisemaking: Prayer in a Doxological Key," *The Prayer of the Faithful*, 7-13. [I]
- Martimort, A.G. *The Church at Prayer IV*. The Liturgical Press, 1986, any part from section III. [M]
- Mateos, J. "The Origins of the Divine Office." *Worship* 41 (1967): 477-484. [A]
- Salmon, P. *The Breviary through the Centuries*. The Liturgical Press, 1962, any chapter. [M]
- Storey, W. "The Liturgy of the Hours: Cathedral vs. Monastery." *Worship* 50 (1976): 50-70.
- Taft, R. *The Liturgy of the Hours in East and West*. The Liturgical Press, 1986, any chapter. [A]
- White, J. *Introduction to Christian Worship*. Abingdon, 1990, 110-125. [I]
- Leadership of Prayer, Spirituality, and the Many Ministries**
- Deiss, L. *Persons in Liturgical Celebrations*. World Library, 1978. [M]
- Francis, Mark. "The Church is Too Small for Private Dinner Parties: Liturgical Spirituality and Ministry," *Emmanuel* 97 (1991): 375-381. [I]
- Hovda, R. *Strong, Loving and Wise: Presiding in Liturgy*, The Liturgical Press, 1976, any section. [I]
- Hughes, K. "Announcing the Presence." *Modern Liturgy* 13, no. 1 (1986): 6-8. [I]
- Hughes, K. *Lay Presiding: The Art of Leading Prayer*. The Liturgical Press, 1988. [I]

Designing an Introductory Course in Liturgy from a Global Perspective

- Huck, G. "Who Does the Liturgy," *Liturgy with Style and Grace*. LTP, 1984, 75-131. [I]
- Johnson Lawrence. *The Ministers of Music*, NPM, 1983. [I]
- Kavanagh, A. "Ministries in the Community and in the Liturgy," *Concilium* 72 [M]
- Keifer, R. "Liturgical Ministry." *Emmanuel* 84 (1978): 511-515. [I]
- McManus, Frederick. *Liturgical Participation: An Ongoing Assessment*, The Liturgical Press, 1988.
- Power, D. "Liturgical Ministry: The Christian People's Poesis of Time and Place." *Worship* 52 (1978): 211-222. [A]
- Power, D. "Sacramental Celebration and Liturgical Ministers." *Concilium* 72. [M]
- Saint-Serge Liturgical Conference. *Roles in the Liturgical Assembly*. Pueblo, 1981, any essay. [M]
- Vincie, Catherine, "The Liturgical Assembly: Review and Reassessment," *Worship* 67 (1993) 123-144.

ENDNOTES

1. See James White's insightful essay, "The Teaching of Christian Worship," in *Documents of Christian Worship: Descriptive and Interpretive Sources* (Louisville: Westminster/John Knox, 1992), pp. 1-16.
2. See the excellent discussion on this topic in David W. Fagerberg, *What Is Liturgical Theology: A Study in Methodology* (Collegeville: Liturgical Press, Pueblo, 1992). The author compares and contrasts theologies of worship, theologies from worship, and liturgical theology by examining the approach of Protestant, Orthodox, and Roman Catholic theologians.
3. For a very long time, especially in the 19th century, liturgy and archeology went hand in hand. A very good example of this approach is the renowned *Dictionnaire d'Archéologie Chrétienne et de Liturgie* (DACL) edited by Cabrol and Leclercq, a multivolume work begun in 1907 that combined both liturgical and archeological studies.
4. See James White's *Protestant Worship: Traditions in Transition* (Louisville: Westminster/John Knox, 1989) for an excellent overview of the effect of the Enlightenment on many Protestant churches.
5. On the dominance of text in worship see Aidan Kavanagh's *On Liturgical Theology* (New York: Pueblo Publishing, 1984), pp. 73-95.
6. For a very even-handed and ecumenically sensitive approach to the *Lex Orandi/Lex Credendi* principle see Geoffrey Wainwright, *Doxology: The Praise of God in Worship, Doctrine and Life* (New York: Oxford University Press, 1980), pp. 218-250. Also see Aidan Kavanagh's Roman Catholic critique of Wainwright's interpretation in *On Liturgical Theology*, pp. 122-150.
7. For an excellent general approach to the challenge of feminism, see Anne Carr, *Transforming Grace: Christian Tradition and Women's Experience* (New York: Harper and Row, 1988); and on specifically liturgical matters written from a Protestant perspective,

Marjorie Procter-Smith, *In Her Own Rite: Constructing Feminist Liturgical Tradition* (Nashville, Abingdon, 1990). On expanding the canon of scripture and lectionary readings to include more reflections of women's experience of God, see Barbara Bowe, et al. (eds.), *Silent Voices, Sacred Lives: Women's Readings for the Liturgical Year* (New York, Paulist Press, 1992).

8. Karl Rahner, "Considerations on the Active Role of the Person in the Sacramental Event," *Theological Investigations* 14 (New York: Seabury, 1976): 169; for a fine overview of Karl Rahner's insights on worship see Michael Skelley *The Liturgy of the Word: Karl Rahner's Theology of Worship* (Collegeville: Liturgical Press, Pueblo, 1991).

9. I am indebted to both United Methodist Bishop Roy Sano and the Rev. Robert Kennedy for pointing out that my initially one-sided and admittedly overly optimistic presentation of the world and culture as a medium of God's presence left little maneuvering room for a realistic appraisal of the world, and a critique of both culture and culture's influence on liturgical forms.

10. Don S. Browning, "Globalization and the Task of Theological Education in North America," *Theological Education* XXIII, no. 1 (Autumn 1986): 43-59.

11. S. Mark Heim, "Mapping Globalization for Theological Education," *Theological Education* XXVI (Supplement I, 1990): 7-34.

12. *Ibid.*, pp. 14-15.

13. Enrique Dussel, "The Bread of the Eucharistic Celebration as a Sign of Justice in the Community," *Can We Always Celebrate the Eucharist* (Concilium 152), ed. Mary Collins and David Power (New York: Seabury, 1982): 56-68. T. Balasuriya, *The Eucharist and Human Liberation* (Maryknoll: Orbis, 1979).

14. See Alexander Schmemmann, *Introduction to Liturgical Theology* (New York: St. Vladimir, 1966) and James Cone, "Black Worship," *The Study of Spirituality*, ed. Cheslyn Jones, Geoffrey Wainwright, and Edward Yarnold (New York: Oxford University Press, 1986): 481-490.

Forming Global Preachers

Thomas A. Kane, C.S.P.

Introduction: Globalization and Global Community

We can't escape the Global Village. Information systems bring us closer together each day at a faster and faster rate. We can communicate by fax or E-mail with almost any part of the world with a touch of the keyboard or the phone pad. We have monitored numerous wars on our CNN-tuned TVs and have seen starving villagers welcome the marines in Somalia. Turkish villagers wear Michael Jackson T-shirts and American rock music blares from an Amazon grass hut.

Globalization recognized the impact of the communication explosion upon the world. The world community is connected by the media. Information is instantaneous. Marshall McLuhan was right: we live in a Global Village linked by mass media, fiber optics, and satellite dishes.

The effects of global communication are not all positive. The ongoing critique of the impact of U.S. cultural values on the global community through the mass media demands a new global awareness and sensitivity. But questions remain: Will multiculturalism force us (North Americans) to reshape our ways of being? Will a global spirit ever touch us so deeply as to reform radically our spirit? Can we be free from exporting and imposing a capitalist culture, which often looks like a new form of colonialism?

For globalization to be effective, we need to recognize our own provincialism and to cast off the "lone ranger" we-can-fix-it-all-up spirit. Exaggerated individualism does not work in a developing new world order that is becoming more interdependent. The people of the world are slowly coming to realize that actions in one part of the world profoundly affect others in a totally different part of the world. Being global, then, goes beyond exchanging information; being connected in rather intimate ways means accepting new responsibilities.

For theological education, globalization means sensitivity and inclusivity. The gospel compels us to reach out with the message of Christ to the entire world, not just to the local congregations, or national groupings, but the global community. Go forth and preach the Word. With the global filter we add: Respect your listeners. Be aware of the ecumenical situation. Tune in to the social justice issues. Recognize the cultural context, and the possible multicultural context. Global awareness means taking a new hard look at how we teach and do missiology, evangelization, preaching, and liturgy.

Forming Global Preachers

As we, North Americans, move away from the individual, self-reliant stance, we are slowly realizing that global communications, as all communication theories hold, is two-way. We may have known the theory, but rarely practiced it. Today the key metaphor for communication is *webs of relationship*. We, who have been the speakers, the givers, those in control, the dominant force, are learning to listen and receive. Now is the time to hear the voices of the world, the voices of the poor, the refugee, and the homeless. Now is the time to reshape our preaching and missionary activities and accept the creative challenges of the future. Now is the time for us to receive with open hands, hearts, and ears.

I find it fascinating that for the communication media, globalization has meant a quicker, faster and better means of connecting within the world community. Yet, in theological circles, globalization entails being slower, more thoughtful, and self-reflective. It takes time to listen, absorb, and appreciate the intense complexity of the global community.

Globalization raises serious questions of how the teaching of preaching is conceived beyond theological/biblical learning and the development of oral communication skills. These challenges to look at power and the interconnectedness of our planet and eco-system also influence what and how we speak in the pulpit. Globalization nudges preaching beyond the academic into the pastoral formation of students. Faculties need to examine the *formative* elements within the theological curriculum—and the preaching unit, in particular—to examine the connection between preaching and liturgical theology, liberation theology and social justice. Within the preaching curriculum, new strategies and teaching methods need to be developed for preaching in a multicultural context, preaching in ecumenical settings, preaching in a second language and preaching on mission.

To look at the relationship of globalization to preaching, I will review the theory and theology of teaching preaching, including course structure and class dynamics; suggest the goals for a preaching curriculum; present a syllabus for teaching an introductory course; and explore the implications of preaching and globalization.

Overview: Learning to Preach

Preaching is a learned skill as well as a calling. For the beginning student, learning to preach is no easy matter. It means taking the risk of being transparent, while presenting the gospel in a faith context, and seeing oneself as a public minister of the church, perhaps for the first time.

The cornerstone of preaching is set within the theological and scriptural courses students take before they ever get up to preach. Beginning preachers face the terror of standing before peers and the video camera and sharing the good news. Preaching involves understanding scripture, self, and the gathered community, and integrating theological studies into an imaginative religious narrative.

At the Weston School of Theology (the national Jesuit theological center in Cambridge, Massachusetts), where I teach, Jesuits learn the art and craft of preaching with their fellow students, religious sisters, and lay women and men who are also preparing for ministry within the Church.

Students follow the method outlined in *Fulfilled in Your Hearing* and begin the preaching process with the assembly as they read and pray over the scriptural text in a reflective way.¹ They may consult biblical commentaries to unlock the fuller meaning of the text, considering the themes of the liturgical season and the parallels between the Gospel story and today's situation. In organizing their thoughts, they develop a structure that is easy to follow, paying attention to language, symbol, and theoretical style. They search for a central image or story that will hold the homily together, as they struggle to make the scriptures come alive to a congregation.

Because preaching is a spoken art, it must appeal to the ear as well as the hearts of the listeners. With the outline completed, the preacher begins the editing and rewriting phase. The most difficult skill to master is to *embody* the Word of God. Preachers use not only their voice, but the full range of body language. Voice, gesture, facial expression, movement, and intonation combine to convey the message and give texture to the homily.

The student then presents the homily to the class, with feedback sessions afterwards for self, peer, and teacher critiques. The group evaluates the homily's theological content, scriptural usage, rhetorical structure, creativity, and delivery. Later the student reviews the videotape of the work and reflects on the experience.

The videotape is a critical tool for the teacher because it provides so much information that often cannot be put into words. The student can see how he/she comes across as communicator, a person of faith, the gospel made flesh. In the course of the semester, each student can gauge personal development in the art of preaching and begin to achieve some measure of self-confidence as a preacher of the Word.

Teaching Preaching²

Students in introductory homiletics need a solid foundation in the theory and theology of preaching. Without a clear appreciation for the church's tradition of the Word, there is little criteria from which to base judgments on what is or is not good preaching practice. Broad definitions allow for a variety of interpretations to be presented at the ambo, provided they communicate something worthwhile about Christian living. Loose definitions of preaching make it difficult to establish clear criteria for good liturgical preaching. In Roman Catholic seminaries and schools of theology, preaching is just now being valued as a theological art, requiring trained professionals as part of the faculty.³

Homiletics teachers agree that the best way for students to learn to preach is by practicing preaching. Certain issues are communicated more clearly in the practical setting of a lab than in a classroom, (*e.g.*, effective use of the voice and body for public communication). This *praxis* method, however, often leaves little time for lectures or preaching theory. Students can supplement the limited lectures by reading from a carefully selected bibliography on preaching.

Most courses engage 12 students, divided into two groups of six. Each group meets once a week for at least two hours. In this framework, students will preach four times in a semester.

Allowing time for asking questions and discussing the issues is essential. In one model of dealing with questions, a teacher can ask students to bring two lists to class. One lists contains *Questions for Understanding the Readings*, (*e.g.*, "What is the difference between preaching and teaching?"). A second list might contain *Questions/Issues for Discussion*. These can be items the students understand, but wish to appreciate more deeply, such as: "In preaching, how do I communicate with a multicultural community?"

The Homiletics Lab

Beginning students need a safe environment in which to experiment with preaching styles. They need to be encouraged to take risks by trying alternative approaches and techniques which may or may not be appropriate in other circumstances.

The safety of the environment means first of all that the student preacher has reason to trust that both the teacher and fellow students will support her/his risk-taking by giving feedback that is as sensitive as it is honest. *If Fulfilled in Your*

Hearing is to be taken seriously, the best judge of the effectiveness of a homily is the assembly itself. For lab-preaching this means that the most valuable feedback is the feedback of peers, especially feedback given respectfully.

Highlighting the importance of peer-critique may seem to minimize the teacher's value, but in fact the teacher's primary function in this model is not that of critic, but as facilitator of a group process that is helpful in developing the unique abilities of each student preacher. The teacher's experience and expertise also enable him/her to articulate some things the group may be unable to articulate for itself. The teacher at times can suggest concrete alternative approaches and styles for the student homilist. Group process is a bonus for the students in that they develop and refine their critical skills by attending to every homily heard inside and outside of class.

An ideal preaching class is limited to about six students. With fewer in the group, the feedback may not be varied enough, and with more, the class may be unwieldy. A large class lessens the number of times a student can preach in the semester. The single most important element of the homiletics class is the actual delivery of the homily by the student with immediate and ongoing critical feedback.

Various approaches are possible and effective, but the consistent elements are:

- the actual presentation of the homily;
- quiet time afterward for reflection and note-taking;
- time for the group to sit with the homilist and comment on the homily, about its focus, its strengths, and how it could be improved;
- videotaping the homily;
- the student homilist reviewing the videotape alone, with others, or with the teacher.

The Setting

Some homiletics teachers prefer a chapel setting while others prefer a classroom setting. There are advantages and disadvantages to both settings depending on available space, acoustics, and the easy transport of video equipment. Preaching in a classroom requires more work in "setting the stage" and creating the appropriate ambiance on the part of the students. It may also contribute to making the preaching experience academic and even more artificial than in a church or chapel. On the other hand, the homily critique may be easier to coordinate because

Forming Global Preachers

of the smaller room and flexibility of space. Additionally, if the classroom is set up as a permanent lab for preaching, it eliminates the moving of video equipment.

The primary advantage for students preaching in the chapel is the contribution that the space makes in creating an atmosphere of worship. It tends to be more realistic acoustically and with regard to size, allows for practice with gestures and voice projection. The disadvantages depend on the size and set-up of each individual chapel, but the ideal is to provide opportunities for the students to preach in a variety of spaces similar to those they will encounter when they begin their preaching careers.

Use of Video Recording

With the advent of inexpensive high quality-video cameras and recorders, every student homily can now be easily recorded on video tape. Because tapes are inexpensive, each student can purchase a personal tape to have a permanent record of all homilies. Video tapes communicate the strengths and areas for growth to a student far more convincingly than the description of the teacher. Some teachers employ a student as camera person in order to free themselves and to keep the focus away from the recording. Others keep an unobtrusive stationary camera in the back of the classroom or even behind a glass partition.

Another method of instructing students in preaching is by presenting models of good preaching. Because some students may have been exposed to years of poor preaching, they can benefit from good models. When a student presents a particularly good homily, the teacher could ask his/her permission to keep a copy of the homily to be used in later classes. Video models can also be used to extract solid principles from the particular examples. For example, in teaching how to deliver a social justice homily, students might be asked: "How does the preacher balance proclamation of Christian hope with the social ills of our day?" "How does the preacher handle humor, anger, and a prophetic stance in the homily?" "What is the preacher's own attitude toward globalization?" A class discussion could then follow the video presentation.

Models of Critique

Most homiletics teachers prefer in-class critique as part of the learning experience in introductory homiletics. This model contributes to the understanding of preaching by challenging the students to become responsible and responsive listeners. There are times, however, when a private critique may be helpful to

the student and to the overall process.

The group process of discussion and constructive criticism is an important part of teaching introductory homiletics. A controlled and exemplary process can not only enhance the learning experience but also represent the type of collaborative work that is the foundation of ministry in today's church.

The students who were instructed to listen critically to the homily can learn from the strengths and weaknesses of other students and from their own articulation of what they heard. The student who is giving a critique can benefit from the variety of opinions expressed beyond those of the teacher, as well as the honest evaluation of peers. Taping the discussion session allows the student preacher to play back both the homily and discussion to see a closer connection between the two and to understand the experience of the listeners.

Occasionally throughout the semester, there may be times when the teacher would find a private critique beneficial and necessary, (*e.g.*, if the student preacher has a specific problem. Video review of an entire semester's work can also be beneficial). These sessions can conclude with specific goals for the student to demonstrate in the next homily. Along with the goals, that are best limited to one or two important areas, students should leave the session with a clear understanding of the means that would help achieve those goals.

Accountability then becomes a clear issue. Either the student has achieved the goal or not. If not, the teacher may need to discern whether the student could not or would not demonstrate improvement. If the student does not show the ability to achieve reasonable goals, he/she should be required to take further course work before being certified to preach.

Styles of Critique

An evaluation form may be specifically designed for the preaching course. When homilies are discussed and appraised in a classroom setting by the teacher and peers, evaluation forms can include the focus statement of the homily, the function statement of the homily, the strengths of the homilist, the delivery and structure of the homily, and improvements and goals to be considered by the homilist.

Both in the classroom setting and in private critique sessions, the teacher can offer comprehensive critical comments on the homilist's preparation, organization, voice and body delivery, as well as on the structure and content of the homily and the integration of the homily into the liturgy. Any evaluation form should include the following elements:

Forming Global Preachers

Presence—Familiarity with environment and audience; confidence, sincerity and conviction; preaching from the experience of the community and preacher.

Preparation—Careful scriptural exegesis and knowledgeable interpretation.

Delivery—Appropriate body posture, grace, movement and eye contact; language skills and interpretation; hindrances.

Organization—Topic and focus; introduction, content and conclusion; clear transitions

Content—Topic suitable for occasion, applicable to the congregation, and theologically sound.

Criteria for Homily Evaluation⁴

Scripture

Does the homily interpret the scriptural text(s) accurately?

Does the homily apply the scriptural text(s) effectively to the lives of the listeners?

Liturgical Context

Does the homily present an exposition of the scripture readings of the days or of some particular aspect of them, or of some other text from the Ordinary or Proper of the Mass for the day?

Does the homily show regard for the mystery of a particular liturgical season or feast?

Does the homily show regard for the special needs of those who hear it and point to the presence of God in their lives?

Does the homily lead the congregation into the celebration of the Eucharist?

Structure

Does the homily have an effective beginning and ending?

Does the homily have a logical movement from the beginning to the end?

Does the homily have a central point?

Does the material of the homily contribute effectively to the communication of the central point?

Manner of Delivery

Does the homilist engage the congregation?

Is the homilist personally involved in the delivery?

Does the homilist communicate conviction?

What gestures, posture, use of podium, mannerisms, etc. are evident?

Voice

Does the homilist have sufficient volume/projection?

Does the homilist enunciate well?

Is the rate of speech appropriate?

Is there variation in pitch?

Are key words emphasized? How?

Is the rhythm of speech natural and flowing?

Pastoral Collaboration

There is an irony in the art of preaching, namely that the content of preaching is about a Judeo-Christian God in dialogue with humankind. But, the manner of preaching is, primarily, a monologue about that dialogue. This situation invites a whole new way of thinking about the dynamics of preaching. A collaborative model of homiletic pedagogy expresses the nature and spirit of God's dialogical relationship with humanity. A collaborative model of preaching validates the liturgical theology of Vatican II that envisions the proclamation of the Word as an equal partner with the liturgy of the Eucharist. The partnership paradigm offers the fullest enrichment to the spiritual life of the worshiping church.

Collaboration in preaching touches both the preacher and the hearer, so that the proclamation of the Word within the celebration of the Eucharist will achieve its deepest impact. This can be achieved by viewing the laity, not as passive spectators in pews, but as active and creative participants in liturgical proclamation and worship. The latter attitude views the laity as a rich and viable resource for preaching, both in content and in the form of expressing the content.

The underlying theory in this model of preaching says that when a preacher regularly engages in some form of structured dialogue with his/her faith community then God's ongoing revelation at work in the community will be validated in his/her preaching. Listening and reflecting are key to the dialogue process. Once the preacher listens and reflects, the faith community is enabled to develop both its listening and reflection skills, and to be seen as a source of articulating the experience of God.

This prayerful and honest use of the community as a source of the experience of God is done against the background of the Sunday scripture readings. Practically, this could be accomplished through the formation of small groups of parishioners who gather weekly to reflect on the Sunday biblical texts. These

Forming Global Preachers

reflection groups would be structured in such a way as to encourage a dialogue between the people and the preacher focusing on the connection between the God revealed in sacred scripture and the God revealed in their lived experience.

Common themes for preaching should emerge from this experience of reflection and dialogue. The focus is on weaving together the stories of the homilist and the listeners so that, when joined together with the story of God, the homily becomes one story of faith and salvation.

A second component of the collaborative model is feedback. The focus is on post-preaching reflections, or, more directly, critique of the homily. It includes the discipline of evaluating a homily, either orally or in writing, or both. George W. Swank summarizes this component in his book *Dialogical Style in Preaching*:

Feedback team members end up with a sense of participating in the pulpit ministry of the church.... They also become caught up in the struggle to understand Gospel meanings to the result that they may experience the Word with that clarity and power which seems to come to those who have deep personal involvement.⁵

In adopting this collaborative approach to both homily preparation and evaluation, it would be wise to change the parishioners on a regular basis. That way more people would get involved, especially if they knew it was a limited commitment. Using the same group may also not be a real representation of the parish diversity, and there could develop a sense of elitism or a new clericalism, resulting from a permanent “advisory” group.

The effectiveness of this collaborative model in pastoral ministry is linked to its use in schools of theology where preaching is taught within the context of an academic curriculum. It is essential that teachers of homiletics model collaboration both in their pastoral and pedagogical style, if collaboration is to be valued and practiced in ministerial settings.

The method contains within it a hidden ecclesiological issue, namely, that collaboration in preaching supports an ecclesiology that values people above rubrics. This is a model for preaching that includes parishioner collaboration and evaluation, addressing both the future of preaching as well as the preaching of the future. It is a model that values participation over control, listening over decision, responding over persuading, and conversion over convincing. It is a model where revelation is translated from collective reflection to a message of good news for individual men and women.

Dialogue is the keystone to a collaborative model of preaching. Without this component, the artistry of communicating the good news about God's dialogue with humankind is reduced to a monologue. One way to work with this model is to imagine the homilist as a potter. The potter is an artist who molds a work of beauty through his/her discipline and craft by melding various elements together. Because the preacher does not work with inanimate material, but with a multigenerational congregation of flesh and blood people, he/she must engage them, know them, reflect with them, assess with them, listen to them, touch them, and see potential with them, so that ultimately the homily will speak to and challenge them.

Edwina Hunter, in her article "Revisioning the Preaching Curriculum," has suggested seven goals for a dialogical pedagogy in the theological curriculum:

1. To help the students learn how to learn from each other and how to teach each other. To release the knowledge about preaching which each student brings from his or her own culture.
2. To broaden students' cultural horizons and develop their eclectic skills or their ability to assimilate and use what they learn from other cultures to become more effective preachers in their own cultures as well as interculturally.
3. To introduce students to the questions we need to ask of other cultures and of women in order to communicate interculturally, to learn from other cultures, and from women of every culture.
4. To help students make connections between the theology and preaching of a people and the art, stories, and economic/political/sociological realities of that people.
5. To forge links between the seminary classroom and local ethnic churches. To make use of the incredible resources of lay people and pastors in helping our students learn to preach interculturally. To recognize that many of our students will, at some point in their professional lives, minister in multicultural congregations. Their clergy colleagues in any metropolitan area will be representatives of many different cultures.
6. To make sure that our students become aware of media and print resources available to expand their own knowledge and the knowledge of their future parishioners.
7. To encourage students to travel, to live among people of other cultures, to study other languages and, generally, to make lifelong commitments to growth in intercultural and gender-different understanding.⁶

The Goals of the Preaching Curriculum⁷

To gain the basic competency, candidates must demonstrate an understanding of the nature of preaching and its *praxis* in the American church and an ability to compose, deliver, and critically assess a sermon/homily geared to the maturity of the listeners in a specific liturgical or ministerial situation. They must show, through a series of homilies, that they can meet the following criteria.

Integrated Scriptural and Theological Content—The preaching is directly connected to the kerygma of the scriptures. The preacher is capable of accurate and precise exegesis for preaching, and the preaching has theological value for the listener.

Integrated Personal Witness and Global Awareness—The homilies are immediately relevant to and address the needs of the listeners. The preacher demonstrates a spirituality that communicates the gospel with passion and conviction that includes a global perspective and awareness.

Creative Homily Development and Presentation—The preacher uses imaginative speech that holds attention. Homilies have a variety of creative, unpredictable patterns.

Effective Communication Skills—The style of presentations matches the content. The preacher displays proper pronunciation, articulation, phrasing, rate, tone, pitch, and gesture. The preacher has effective oral interpretation skills of scriptural texts. The preacher listens well to other homilies/sermons, and is able to critique constructively.

SUGGESTED SYLLABUS

Liturgical Preaching I

Introduction to Course and Methods

Interpretation Lab: Proclaiming and Interpreting God's Word

Lectures

Preparing the Homily I

Using Applied Exegesis/Scripture Sharing

Prepare an exegesis for preaching

Preparing the Homily II

Organization of the Idea

Writing, Editing, and Scripting the Homily

Write a paragraph for the eye/ear

Preparing the Homily III

What is congregational analysis?

Preparing a Homily Idea for Multicultural Parish

Preaching and Social Justice

Labs

Homily 1: Preaching on the Weekday

(max: 3-4 minutes)

The Weekday Homily with Lectionary Readings of the Week

Homily 2: Preaching on Sunday

(max: 5-6 minutes)

The Sunday Homily with Readings from the Sunday Lectionary

(31st/32nd Sunday or Christ the King)

Homily 3: Preaching Social Justice Issues

(max: 7-9 minutes)

Preaching Campaign for Human Development; Preaching on the Economic Pastoral; Preaching on Immigrants and Refugees

Homily 4: Preaching a Feast or Season or in Multicultural Context:

(max: 7-10 minutes)

The Advent Homily with readings from Second/Third Sunday of Advent

Our Lady of Guadalupe (with Mariachi Mass and Inculturated Liturgy)

Chinese New Year (multicultural community)

Martin Luther King Day (preaching to African-Americans)

Preaching from a Feminist Perspective

Forming Global Preachers

Required Reading (See Extended Bibliography for special references)

Books

Burghardt, Walter. *The Art and Craft of Preaching*. New York: Paulist Press, 1988.

Edwards, O.C. *Elements of the Homiletic*. New York: Pueblo Publishing Company, 1982.

Skudlarek, William. *The Word in Worship*. Nashville: Abingdon Press, 1981.

U.S. Bishops. *Fulfilled In Your Hearing*. Washington, 1982.

Articles

Austin, Richard Cartwright. "Preaching to the Environmental Crisis." *Journal for Preachers* 15, no. 4 (1992): 2-6.

Baldwin, Lewis V. "The Minister as Preacher, Pastor, and Prophet: The Thinking of Martin Luther King, Jr." *American Baptist Quarterly* 7 (June 1988): 79-97.

Coffey, Kathy. "In the Tongues of Men: Homilies for Women." *Priest* 46 (October 1990): 21-22.

Hehir, J. Bryan. "Preaching and the Public Policy: The Parish and the Pastorals." *Church* (Fall 1985): 3-7.

Hollenbach, David. "Preaching and Politics: Consistency and Compromise." *Church* (Summer 1987): 11-19.

Hilkert, O.P., Mary Catherine. "Naming Grace: A Theology of Proclamation." *Worship* (September 1986): 434-449.

Hughes, Kathleen. "The Homily and Its Context: A Strategic Relationship." *Liturgical Ministry* 1 (1992): 17-20.

King, Michael A. "Preaching about Social Issues in a Darkening World." *Preaching* 4 (March-April 1989): 16-18.

Waznak, Robert P., S.S. "Preaching the Gospel in an Age of Technology." *New Theology Review* 2 (November 1989): 48-60.

Course Requirements

Presentation of four homilies in class with critique, the written text of the homily, appropriate exegesis, congregational analysis, and video review.

Video Analysis Procedure

After you have preached in class, prepare a self-critique following this method:

Listen to tape all the way through without video.

How do you sound? What is your general impression? Do you sound convincing? Believable? Does your voice have variety?

Watch tape without sound.

What do you see? How do you communicate with your body? How does the visual portion support or hinder your message?

Watch the tape with sight and sound.

What differences do you note? What needs improvement? What do you like? Dislike?

On Location Preaching

There is no formal examination for this course. In its place, the concluding element takes place on location: in a parish or community setting where regular preaching occurs. Students are requested to search out a pastoral setting. The final paper will include the exegesis and text of the homily, a personal reflection, partner's critique, and a written response of the celebrant and community members.

Video Cavalcade

A review of the semester video work with the teacher, along with the writing projects for the eye and ear; applied exegesis and homily starters.

Introductory Preaching and Global Awareness

An introductory liturgical preaching course with a global awareness can not ignore the basic skills that need to be developed by the introductory student, nor be designed in isolation from the entire theological curriculum and faculty. On the introductory level, there are many questions that are generated from the lab sessions. These questions and insights from the actual practice of preaching often lead to various theoretical and theological issues. The following are some of the most repeated areas of concern:

- how to *translate* the biblical material into homiletic material
- how to speak from the *heart* and not from the head
- how to *articulate* an integrative theology
- how to use story and narrative
- how much personal story / material to use
- how to use congregational analysis in preparing a homily
- how to embody the text as a preacher
- how to use gestures from the center
- how to let the week filter through me as a preacher
- how to avoid the rut of analyzing the scriptures in the same way each week

Forming Global Preachers

how to avoid the jitters

how to incorporate a spirituality of preaching into my ministry

Those more specifically related to global awareness:

how to preach justice issues with a sense of empowerment and solidarity and not guilt

how to preach effectively in a multicultural situation

how to preach in another language (second or third language preaching)

how to stay attuned to cultural events

how to engage the congregation in a dialogue

Preaching is the integrating element within the theological curriculum. The preaching student brings together biblical and theological studies into an interpretative and narrative whole that will speak to a given community in the context of a liturgical celebration. The preacher filters the biblical-theological study with life experience while articulating a theology that embraces contemporary society and church community. In many ways, then, the entire theological faculty helps shape future preachers.

Globalization and Experience

Life experience shapes world-view, which is the stuff of globalization and theological education. World-view is not static but is ever developing and changing. An introductory preaching course cannot completely provide, nor manufacture, these experiences. The preacher draws upon them, integrates and shapes this articulation within the preaching text in order to reach a congregation.

Globalization for the teacher requires an intuitive sensitivity. The teacher of preachers establishes an environment that helps form the theological student as preacher, while recognizing that the formation process has begun long before the student entered the preaching classroom or lab. All that the student has done or experienced before the course molds him/her as preacher and contributes to building his/her world-view: Third-World immersions, working with the poor, volunteering in a parish, singing in a choir, baking bread, nursing children, leading play school with toddlers, taking dance lessons, going to the movies, watching TV, experiencing God in church on Sunday and in the everyday.

The experience of the class can raise consciousness and model new ways of being, but global consciousness cannot be poured into the student as so much

content. There are no instant conversions. But globalization searches for a change in heart, a glimpse at the Kingdom of God where everything is turned *upside down*.

An effective global preacher ought to have experienced and felt the needs and concerns of the poor and the voiceless, learning cultural diversity from the inside and struggling with the issues. Forming global preachers is not an intellectual exercise, but an embodied formation process, which may also identify moments of conversion within the student preacher. By connecting the head with the heart, the process also might assist the student to select and prepare for future pastoral placements.

Multicultural Issues

Many theological institutions are facing the challenges of multicultural preaching for both students and curricula. Some of the cultural backgrounds that students bring, besides Western European cultures, are: Hispanic (Latin American, Mexican, Caribbean, South American), Asian, African-American, and Native American, which can challenge, engage, or question Western European cultural values. There are also North American students who will be missionaries in a variety of other settings, requiring both language and cultural education.

Not all institutions are equipped to address these needs. Because of limitations of time and personnel in many schools, multicultural concerns need to be “squeezed” into a course that may be trying to meet other goals as well. Some institutions have ecumenical collaboration in which preaching styles and ritual variety must also be addressed.

The preaching curriculum requires specific competencies both in theological content and pastoral practice. Thus, students coming from different cultural backgrounds will need to learn the art of preaching and to study the relationship between theology and culture and to practice this integration in preaching, liturgy, and pastoral practice.

Part of the problem can be relieved by curriculum committees, providing time, space, and money for multicultural education and encouraging teachers to develop multi-disciplinary courses. Thus, the scripture department may work at multicultural hermeneutics from a preaching point of view while liturgy class may plan a multicultural worship, (*e.g.*, *Cinco de Mayo* or *Our Lady of Guadalupe* [Hispanic]; *Martin Luther King’s Birthday* [African-American]; the Vietnamese and Korean Martyrs [Asian], and the celebration of *Katherine Tekawitha* [Native American]). The feminist perspective should also be included for exegetical study

Forming Global Preachers

as another way of interpreting the text and for planning worship that is inclusive in language and symbol.

Given the multilingual composition of theological schools, preaching in a second language is an area that needs to be developed both for the local and foreign student. In classes where everyone does not speak the second language, one method has the student prepare and distribute the homily text in English before preaching in another language. In another method of bi-lingual preaching, the student alternates between languages and the homiletic idea is developed through paraphrase and not repeated. The teacher can also encourage students to preach with cultural symbols or attend an on-site liturgy in which the student preaches in his/her own language or cultural setting, (*e.g.*, African-American).

The Beginning

The global task is before us. The media and entertainment industries have caught on to the global message. Michael Jackson sings *We Are the World* with hundreds of children in traditional and folk costumes as the largest TV audience awaits the second half of the Super Bowl. The plight of the children of the world may not be that easy or glitzy, but the message is going out on the airwaves with the TV media as an unlikely partner in global pre-evangelization.

Teaching preaching with a global awareness will not be an overnight success because it needs time for experimentation and seasoning. The work of forming preachers with a social consciousness, while attending to the needs of the whole church, progresses with a new seriousness. It is not a totally new enterprise. We build on the past, on our tradition of proclaiming the good news, recognizing that our new agenda is in continuity with our past work but it must respond to the new cultural challenges.

Preaching can no longer be done in isolation from the liturgical-cultural concerns of how we pray and understand God. Multicultural issues and inculturation will not go away. With compassion and creativity, we search for words and images, stories and metaphors, dances and dramas, comforts and challenges that will speak the message of Christ to the global community.

BIBLIOGRAPHY

Preaching in General

Books

- Buechner, Frederick. *Telling The Truth*. New York: Harper & Row, 1977.
- Buttrick, David G. *Homiletic: Moves and Structures*. Philadelphia: Fortress Press, 1987.
- _____. *Preaching Jesus Christ: An Exercise in Homiletic Theology*. Philadelphia: Fortress Press, 1988.
- Craddock, Fred B. *Preaching*. Nashville: Abingdon, 1985.
- Eslinger, Richard L. *A New Hearing: Living Options in Homiletic Method*. Nashville: Abingdon, 1987.
- Green, Garrett. *Imagining God: Theological and the Religious Imagination*. San Francisco: Harper and Row, 1989.
- Long, Thomas G. *The Senses of Preaching*. Atlanta: John Knox Press, 1988.
- _____. *The Witness of Preaching*. Louisville: Westminster/John Knox, 1989.
- Mitchell, Henry H. *Celebration & Experience in Preaching*. Nashville: Abingdon, 1990.
- Rice, Charles L. *The Embodied Word: Preaching as Art and Liturgy*. Minneapolis: Fortress Press, 1991.
- Smith, J. Alfred. *Preach On!* Nashville: Broadman Press, 1984.
- Troeger, Thomas H. *Creating Fresh Images for Preaching: New Rungs for Jacob's Ladder*. Valley Forge: Judson Press, 1982.
- _____. *Imagining a Sermon*. Nashville: Abingdon Press, 1990.

Articles

- Allen, Ronald J. "The Relationship Between the Pastoral and the Prophetic in Preaching." *Encounter* 49 (Summer 1988):173-189.
- Interpretation* 35 no. 1 (1981): Entire Issue.
- Shelton, Robert M. "Mission as a Context for Preaching." *Austin Seminary Bulletin: Faculty Edition* 103 (October 1987): 67-73.
- Taylor, Barbara Brown. "Preaching the Terrors." *Journal for Preachers* 15, no. 2 (1992): 3-7.
- Verryn, Paul J. "Preaching the Gospel in a Hostile Environment." *Journal for Preachers* 5, no. 2 (1992): 26-30.
- Waznak, Robert P., S.S. "Preaching the Gospel in an Age of Technology." *New Theology Review* 2 (November 1989):48-60.

Liturgical Preaching

Books

- Burghardt, Walter J., S.J. *Preaching: the Art & the Craft*. New York: Paulist, 1987.
- Edwards, O.C. Jr. *Elements of Homiletic*. New York: Pueblo, 1982.
- Fink, Peter, S.J., ed. *The Dictionary of Sacramental Worship*. Collegeville: Liturgical Press, 1990.
- Fuller, Reginald H. *The Use of the Bible in Preaching*. Philadelphia: Fortress Press, 1981.
- NCCB. *Fulfilled in Your Hearing*. Washington: United States Catholic Conference, 1982.
- Skudlarek, William. *The Word in Worship*. Nashville: Abingdon, 1981.
- Sloyan, Gerard S. *Worshipful Preaching*. Philadelphia: Fortress Press, 1984.
- Waznak, Robert P., S.S. *Sunday After Sunday: Preaching the Homily as a Story*. New York: Paulist, 1983.

Articles

- Hilkert, Mary Catherine, O.P. "Naming Grace: A Theology of Proclamation." *Worship* (September 1986): 434-449.
- Hughes, Kathleen. "The Homily and Its Context; A Strategic Relationship." *Liturgical Ministry* 1 (1992): 17-20.
- Melloh, John A. "Publish or Perish: A Review of the Preaching Literature, 1981-1986." *Worship* 62 (1988): 497-514.
- Newman, Matthias, O.S.B. "New Perspectives on the Ministry of Preaching." *St. Meinrad Continuing Education and Renewal Newsletter* 2, no. 1 (1990).
- Sieg, Thomas H. "Models of Preaching." *Worship* 59 (1985): 220-230.

Preaching and Social Justice

Books

- Empereur, James L., S.J. and Christopher Kiesling, O.P. *The Liturgy That Does Justice*. Collegeville: Liturgical Press, 1990.
- Hughes Kathleen, R.S.C.J., and Mark Francis, R.C.S.V., eds. *Living No Longer for Ourselves: Liturgy and Justice in the Nineties*. Collegeville: Liturgical Press, 1991.
- Mayotte, Judy. *Disposable People: The Plight of Refugees*. Maryknoll: Orbis Books, 1992.
- Sider, Ronald J. *Preaching about Life in a Threatening World*. Philadelphia: Westminster Press, 1987.
- Smith, Christine M. *Preaching as Weeping, Confession, and Resistance: Radical Response to Radical Evil*. Louisville: Westminster/Knox Press, 1992.

Articles

- Austin, Richard Cartwright. "Preaching to the Environmental Crisis." *Journal for Preachers* 15, no. 4 (1992): 2-6.
- Hanson, Rolf G. "Politics in the Pulpit: A Way to Supplant the Gospel." *Word World* 8 (Summer 1988): 282, 284.
- Hehir, J. Bryan. "Preaching and the Public Policy: The Parish and the Pastorals." *Church* (Fall 1985): 3-7.
- Hollenbach, David. "Preaching and Politics: Consistency and Compromise." *Church* (Summer 1987): 11-19.
- Johnson, George S. "Biblical Preaching Confronts World Hunger." *The Other Side* 24 (July-August 1988): 28-31.
- King, Michael A. "Preaching about Social Issues in a Darkening World." *Preaching* 4 (March-April 1989): 16-18.
- McCarthy, Abigail Quigley. "Renewing the Earth: Getting Convinced, Getting Practical," *Commonweal* 116 (November 1989): 586.
- McFarland, John Robert. "Preaching through the Agricultural Crisis." *The Christian Ministry* 19 (September-October 1988): 13-14.
- Miller, Calvin. "The Politically Correct Pulpit: Can You Speak Freely When Surrounded by Countless Social Sensitivities?" *Leadership: A Practical Journal for Church Leaders* 13(Summer 1992): 68-72.
- "Religion and Liberation: Statement of the EATWOT (Ecumenical Association of Third World Theologians) Consultation, New Delhi D 1-5 1987," *Dialogue (Colombo)* 15, no. 1-3 (1988): 11-27.
- Surjadinata, Max. "Easter People in a Good Friday World." *Witness* 70 (April 1987): 12-13.
- Walker, T. Vaughn. "Luke 4:16-30" (sermonic material for addressing ministry to human needs). *Review & Expositor: A Baptist Theological Journal* 85 (Spring 1988): 321-324.

Preaching and Theological Education

Articles

- Hunter, Edwina, "Revisioning the Preaching Curriculum." *Theological Education* XXVI, no. 1 (Autumn 1989).
- Shriver, Donald W. Jr. "Theological Education for the Twenty-First Century." *Pacific Review* 20, no. 1 (1986).

Communication and Cultural Studies

Books

- Carey, James W. *Communication as Culture*. Boston: Unwin Hyman, 1989.
- Connor, Steven. *Postmodernist Culture*. New York: Basil Blackwell, 1989.

Forming Global Preachers

Giroux, Henry A., and Roger L. Simon. *Popular Culture*. Granby, MA: Bergin & Garvey, 1989.

Hall, Edward T. *Beyond Culture*. Garden City: Anchor/Doubleday, 1977.

_____. *The Silent Language*. Garden City: Anchor/Doubleday, 1973.

Postman, Neil. *Amusing Ourselves to Death*. New York: Penguin, 1985.

Articles

Castro, Emilio, ed. "The Church and the World of Religions and Cultures: Kraemer in Retrospect." *The Ecumenical Review* 41 (January 1989): 4-49.

Schreiter, Robert. "Anthropology and Faith: Challenges to Missiology" [biblio]. *Missiology, and International Review* 19 (July 1991): 283-294.

Taylor, Mark Kline. "Religion, Cultural Plurality, and Liberating Praxis: in Conversation with the Work of Langdon Gilkey." *Journal of Religion* 71 (April 1991): 145-166.

Inculturation

Books

Balasuriya, Tiss. *The Eucharist and Human Liberation*. New York: Orbis, 1979.

Boyack, Kenneth, C.S.P., ed. *The New Catholic Evangelization*. New York: Paulist Press, 1992.

Chupungco, Anscar J., O.S.B. *Cultural Adaptation of the Liturgy*. New York: Paulist, 1982.

_____. *Cross-Cultural Ministry: A Developing Resource*. San Francisco: The Coalition for Cross-Cultural Ministry Development, 1989.

Elizondo, Virgilio P. *Christianity and Culture*. San Antonio: Mexican American Cultural Center, 1975.

Freire, Paulo (trans. by Myra Bergman). *Pedagogy of the Oppressed*. Ramos, NY: Continuum, 1987.

Gittins, Anthony J. *Gifts and Strangers*. New York: Paulist, 1989.

Samovar, Larry A., and Richard E. Porter. *Intercultural Communication*. Belmont, CA: Wadsworth, 1972.

Schineller, Petter, S.J. *A Handbook on Inculturation*. New York: Paulist, 1990.

Shorter, Aylward. *Toward A Theology of Inculturation*. London: Geoffrey Chapman, 1988.

Warren, Michael. *Faith, Culture, and the Worshipping Community*. New York: Paulist, 1989.

Yuhaus, Cassian, C.P., ed. *The Catholic Church and American Culture*. New York: Paulist Press, 1990.

Video

Kane, Thomas A. *The Dancing Church: Video Impressions of the Church in Africa*. New York: Paulist Press, 1991.

African-American Perspective

Books

Felder, Caine Hope, ed. *Stony the Road We Trod: African American Biblical Interpretation*. Minneapolis: Fortress Press, 6, 1992.

Mitchell, Henry H. *Black Preaching: the Recovery of a Powerful Art*. Nashville: Abingdon Press, 1990.

Articles

Baldwin Lewis V. "The Minister as Preacher, Pastor, and Prophet: The Thinking of Martin Luther King Jr." *American Baptist Quarterly* 7 (June 1988): 79-97.

Earl, Riggins R., Jr. "The Black Church, Black Women, and the Call," *Liturgy* 7, no. 4 (1988): 87-95.

Harris, James Henry. "Preaching Liberation: The Afro-American Sermon and the Quest for Social Change." *Journal of Religious Thought* 46 (Winter-Spring 1989-1990): 72-89.

Jones, Kirk Byron. "The Activism of Interpretation." *Christian Century* 106 (September 13-20, 1989): 817-818.

Kilgore, Thomas, Jr. "Preaching in the Black Church." *Christian Ministry* 19 (March-April 1988): 19-20.

Lischer, Richard. "The Word that Moves: The Preaching of Martin Luther King, Jr." *Theology Today* 46 (July 1989): 162-182.

Pitts, W. "West African Poetics in the Black Preaching Style." *American Speech* 64 (Summer 1989): 137-149.

Spillers, Hortense J. "Moving Down the Line" (African-American experience understood in terms of their sermons). *American Quarterly* 40 (March 1988): 83-109.

Asian Perspective

Books

Song, C.S. *Tell Us Our Names*. Maryknoll, NY: Orbis Press, 1984.

Takaki, Ronald. *Strangers from a Different Shore: A History of Asian Americans*. New York: Penguin, 1989.

Takenaka, Masao. *God is Rice*. Geneva: World Council of Churches, 1986.

Takenaka, Masao and Ron O'Grady. *The Bible Through Asian Eyes*. Auckland: Pace, 1991.

Articles

Nagano, Paul M. "Out of the Shadows: A New Chapter in Pacific Rim and Asian American Stories for the Journey Towards Freedom." *American Baptist Quarterly* 10 (June 1992): 137-147.

Feminist Perspective

Books

- Borisoff, Deborah and Lisa Merrill. *The Power to Communicate: Gender Differences as Barriers*. Prospect Heights: IL, Waveland Press.
- Farmer, Davis A. and Edwina Hunter, Eds. *And Blessed is She: Sermons by Women*. San Francisco: Harper & Row, 1990.
- Fiorenza, Elisabeth Schüssler. *In Memory of Her*. New York: Crossroads, 1989.
- Fischer, Kathleen R. *The Inner Rainbow: The Imagination in Christian Life*. New York: Paulist Press, 1983.
- Gonzalez, Justo and Catherine Gonzalez. *Liberation Preaching*. Nashville: Abingdon, 1980.
- Harris, Maria. *Women and Teaching: Themes for a Spirituality of Pedagogy*. New York: Paulist Press, 1988.
- Kolbenschlag, M., ed. *Women in the Church, I*. Washington, DC: Pastoral Press, 1987.
- Mitchell, Ella Pearson, ed. *Those Preachin' Women*. Valley Forge, PA: Judson Press, 1985-1988.
- Mitchell, Ella Pearson, ed. *Women: to Preach or Not to Preach*. Valley Forge, PA: Judson Press, 1991.
- Noren, Carol. *The Woman in the Pulpit*. Nashville: Abingdon, 1992.
- Ramshaw, Gail. *Words Around the Table*. Chicago: Liturgy Training, 1991.
- Smith, Christine M. *Weaving the Sermon: Preaching in a Feminist Perspective*. Louisville: Westminster/Knox Press, 1989.

Articles

- Coffey, Kathy. "In the Tongues of Men: Homilies for Women." *Priest* 46 (October 1990): 21-22.
- Cocks, Nancy L. "Magnificat: Theology by Handmaiden." *Toronto Journal of Theology*, 2 (Fall 1986): 226-231.
- Hilkert, Mary Catherine. "Women Preaching the Gospel." In *Women in the Church, I*, ed. M. Kolbenschlag, 65-91. Washington, DC: Pastoral Press, 1987.

Hispanic/Mexican/Latin American/Carribbean/South American Perspective

Books

- Aristide, Jean Bertrand. *In the Parish of the Poor: Writings from Haiti*. Maryknoll, NY: Orbis Books, 1991.
- Bishop's Committee for Hispanic Affairs, National Conference of Catholic Bishops. *Leaven for the Kingdom of God*. September 1990.
- Deck, Allan Figueroa, S.J. *The Second Wave: Hispanic Ministry and the Evangelization of Cultures*. New York: Paulist Press, 1989.

- Dunne, John S. *The Church of the Poor Devil*. Notre Dame: Univ. of Notre Dame, 1983.
- Kater, John L. Jr., ed. *We Are Anglicans: Essays on Latin American Anglicanism*. Diocese of Panama, 1989.
- National Conference of Catholic Bishops, *The Hispanic Presence: Challenge and Commitment, A Pastoral Letter on Hispanic Ministry*.
- Recinos, Harold J. *Jesus Weeps: Global Encounters on Our Doorstep*. Nashville: Abingdon Press, 1992.
- Shorris, Earl. *Latinos: A Biography of the People*. New York: W.W. Norton and Company, 1992.
- Weston, Stephen R., ed. *Our Hispanic Ministry: Essays on Emerging Latin American Membership in the Episcopal Church*. Fort Worth: Branch Smith Inc., 1989.
- _____. *Our Hispanic Ministry II: How Latin Americans Consolidate their Growth in the Episcopal Church*. Fort Worth: Branch Smith Inc., 1991.

Articles

- Estaves, Felipe J. "The Hispanic Search Beyond Biculturalism," *Theological Education* XX no. 1 (Autumn 1986), 33.

ENDNOTES

1. *Fulfilled in Your Hearing: The Homily in the Sunday Assembly* is the work of the Bishops' Committee on Priestly Life and Ministry, the National Conference of Bishops, Washington, DC, 1982. This text by the American Catholic bishops provides one of the best descriptions in print of liturgical preaching and its preparation for a Catholic audience. The text is considered normative for Catholic preaching.
2. Some of the material was adapted from Thomas A. Kane, (ed.), *Proceedings from The Weston Summer Institute, Volume 1*, (Newton: Sophia Press, 1992).

The First Institute focused on teaching Introductory Homiletics. The faculty included: Charles Bartow, San Francisco Theological Seminary, San Anselmo, CA; Daniel Harrington, S.J., Weston School of Theology, Cambridge, MA; Thomas A. Kane, C.S.P., Weston School of Theology, Cambridge, MA; Mary Lyons, Franciscan School of Theology, Berkeley, CA; John O'Malley, S.J., Weston School of Theology, Cambridge, MA; Robert Waznak, S.S., Washington Theological Union, Silver Spring, MD. The Participants included: Michael Boulette, Assumption Seminary, San Antonio, TX; Frances Broderick, St. Joseph Seminary, Yonkers, NY; Gerald Dorgan, St. John Seminary, Brighton, MA; Edward Gaffney, O.P., Mt. St. Mary Seminary, Emmitsburg, MD; Ronald Golini, St. Gregory Seminary, Newton, MA; Daniel Harris, C.M., St. Louis, MO; Jovian Lang, O.F.M., St. Vincent de Paul Seminary, Boynton Beach, FL; Lizette Larson Miller, Jesuit School of Theology, Berkeley, CA; Jose Lopez, Assumption Seminary, San Antonio, TX; Paul Mast, Orchard Lake, MI; Cornelius McRae, Pope John XXIII Seminary, Weston, MA; Thomas Scirghi, S.J., Weston School of Theology, Cambridge, MA; Daniel Siwek, Mundelein Seminary, Mundelein, IL; John Sullivan, St. John Seminary, Brighton, MA; Jules Tate, O.S.B., Notre Dame Seminary, New Orleans, LA; Edward Wroblewski, M.M., Maryknoll School of Theology, Maryknoll, NY.

Forming Global Preachers

3. Many Roman Catholic theologates do not have full-time trained professional teachers of homiletics on staff. For a fuller treatment, see Katarina Schuth, OSF, *Reason for the Hope*. (Wilmington: Michael Glazier, 1989). The Catholic Association of Teachers of Homiletics (CATH) is trying to influence the United States Bishops Conference to articulate a more comprehensive preaching curriculum and define teacher qualifications.
4. Developed by Daniel Siwek for Advanced Homiletics H802, Mundelein Seminary, Mundelein, IL.
5. Swank, George W., *Dialogical Style in Preaching* (Valley Forge, PA: Judson Press, 1981), p. 61.
6. Edwina Hunter, "Re-visioning the Preaching Curriculum," *Theological Education*, XXVI (Autumn 1989): 62-85
7. Adapted from the Competency Requirements, The Catholic Theological Union, Chicago, IL.

Globalization and Christian Religious Education

Ronald H. Cram

Introduction

What is globalization, and how may it be understood in relation to Christian religious education? Clearly, there are as many answers to this question as there are those who teach in the theological discipline of Christian religious education. This paper is not intended to be a normative guide for seminary implementation. Rather, it is hoped that the issues explored in this paper will give rise to conversation, conflict, debate, and discovery.

Perhaps it would be most valuable to understand this article as a case study and an invitation for all of us interested in Christian religious education to begin to articulate the educational and theological reasons that shape our teaching in the theological school context. The books and articles referred to in this paper represent many of the resources that I regularly consult in research or offer to students for classroom use. Certainly, there is need for additions and deletions. The resources cited are meant to be suggestive, not exhaustive. As a Presbyterian, I am well convinced of the possibility of self-deception and self-delusion. I hope that you, the reader, will be in contact with me and with one another about additional readings, as well as with any critical and constructive comments you may have.

What Is the Meaning of Globalization?

Before we are able to discuss the relation of Christian religious education and globalization, it is important to ask the question, "What is meant by the word globalization?" I must admit that the term does not bring entirely positive images and memories for me. Does globalization relate to the triumph of Westernization across continents?¹ Does it point to the peace-keeping function of the United Nations by means of diplomacy and military intervention?² Does it refer to global economic patterns ("interlocked world economies" in the "global city" seems to be the current corporate jargon) in which corporations do not recognize national political boundaries, but only hospitable markets?³ Is globalization just another way of saying imperialism and colonialism?⁴ Is globalization meant to imply the

permanence of inequality in which the wealthy nations of the world keep poorer nations dependent by means of charity?⁵

Does globalization point to a world communications system that is dominated by the West and that is increasingly viewed by indigenous persons as an intrusive cultural system?⁶ Does globalization signify the fact that the peoples of the globe are living in a single ecosphere?⁷ Does globalization stand for the recognition that the peoples of the earth are connected by disease, emotional suffering, and physical pain?⁸

Is globalization a means of recognizing the millions of women and children in the world who go to sleep hungry and thirsty? Is globalization another way of talking about the need to include issues related to race, gender, class, and culture in the courses we teach?⁹ Does globalization have the responsibility to focus our attention on ecumenical and inter-religious dialogue, cultural pluralism, and multicultural designs?¹⁰

Will globalization call us to consider the potentially unifying role of painting, folklore, dance, sculpture, and music?¹¹ Does it refer to the human mind's apparently consistent way of processing religious convictional experience?¹² Does globalization presume the possibility of "four elementary forms of human relations"?¹³ Does globalization point to the patterns of international drug trade?

Childhood Memories of Globalization: Cynicism

When I hear the word *globalization*, I become highly suspicious and definitely overwhelmed by its possible implications. As a White, middle-class, middle-aged male layperson teaching within a Presbyterian Church (USA) theological institution in Atlanta, Georgia, I am fundamentally suspicious about the use of the term *globalization*. Why? I believe that my basic concerns arose during my childhood. Because I grew up in a predominantly Hispanic neighborhood in Southwest Santa Ana, California, my approach to teaching in the theological discipline of Christian religious education is informed by a hermeneutic of suspicion and a need to question those vehicles of meaning (including words) that shape our understanding of social reality.

As a young child, I remember that politicians came to our neighborhood. Police toured our streets constantly. But the poverty, illiteracy, and safety of the neighborhood never changed, even though there were always those powerful persons outside the neighborhood who were "concerned." I am sure that those who came to my neighborhood felt "globalized," that they had rubbed shoulders with the *stranger*. Feelings of a fleeting empathy may have surfaced. Even *National Geo-*

graphic came to our neighborhood once to record exotic pictures of candles, saints, cars parked on front lawns, and old Mexican men in straw hats. The pictures in the magazine looked better than what actually existed.

While I am sure that those who “risked” coming into the neighborhood no doubt had a good tale to tell others “back home,” I know all too well that conditions in the neighborhood did not change for the better. When drugs and prostitution and violence entered the neighborhood, the visitors stopped coming. Even the police made their tours less often. Thirty years later, I still harbor anger toward those who toured our neighborhood (including well-meaning church members)—those who made us feel inferior, helpless, and dependent.

In the fourth grade, I recall with clarity the day my teacher “flunked” my best friend, a Mexican-American boy who lived four houses from me. His English was poor. He dressed in ragged clothes. The class, divided into groups of six, had been assigned two projects. One was to build a model of one of the Spanish California missions out of sugar cubes and glue. The other was to write a report about El Camino Real. My Mexican-American friend, along with four Anglo girls and myself, chose to build La Purisima mission. It was great fun! We even covered the sugar cubes with a messy solution of brown food coloring and egg whites in order to give the illusion of adobe. No, we did not learn about the Native American revolt that took place at the mission in 1824. In fact, I did not learn about the revolt until 1976 when I toured the mission on a summer vacation.

The report was grand, including careful maps and pictures. It was a group project, and everyone had worked very hard. We had learned, even by the fourth grade, how important grades were, and we awaited the evaluation from the teacher on pins and needles. The grades came back. The four girls and I had received B’s. My Mexican-American friend had received an F. I was very angry, mostly out of loyalty to a friend. I knew that he had not contributed much to the written report, but he had designed and built the mission roof all by himself!

At recess, behind the kick-ball field, I gathered my group together to discuss the matter. I recall my precise words: “This is not fair. The only reason my friend got an F was because he is a Mexican.” There was a moment of youthful indignation that engulfed all five of us. Together, we decided to go straight to the teacher and complain. Our teacher was monitoring the playground. We ran over to her, and together made our charge. Angrily, the teacher told us that grading was none of our concern and, “If you do not return to your play, the entire class will come in early from recess.”

In the public educational setting of my childhood, I suspect that the teacher believed that she was opening our horizons, helping us understand Spanish

history that would otherwise go unnoticed. The violence and degradation not only of prejudice, but of active discrimination based on race and ethnicity that were at the core of her kindly “globalizing” efforts, however, opened instead horizons of illusion that merely reinforced colonial preconceptions of power and hierarchy. She modeled a cultural lie, one that even little children who were friends with “the other” could tell was a lie.

When I hear the term globalization, my cynical self imagines it is a wealthy person’s way of jet-setting into the Third World’s pain for purposes of misguided and colonial tours. Either that, or flying to Germany for a glass of indigenous beer, while discussing the serious theological challenges that face Eastern Europe, or sending a Western teacher to an “underdeveloped country” to give *quality* education. Who *really* profits by this theme of globalization? This is my suspicious self, my cynical self, born of childhood memories that I deliberately choose to remember.

Childhood Memories of Globalization: Hope

There is another part of me that responds differently to the idea of globalization. It is a hopeful part of me. It was 1969. The church youth group to which I belonged was preparing for a week-long backpacking trip into the Sierra wilderness. Our supplies were spread all over the floor of the youth lounge. As we worked and played together in that place, our youth leader called out, “Hey! Come over and see this, quick!” His voice was shaking, and we knew something important was happening. We ran over to him.

When we reached him, he was so engrossed in the black and white images on the RCA television screen that he did not seem to recognize our presence. An eerie, almost sacred hush came over the room as we stared at the flickering television screen. There in front of us was a picture of the earth (on which *I* was standing) taken from the moon.

I can remember the image of the earth in every detail. I can also recall the emotional response that I experienced as I “saw” myself through space-age eyes. I somehow knew that I was looking at myself, although all I could see were vast areas of clouds and oceans and continents. I could barely breathe. I was shocked that the earth was in the darkness of a vast, empty unknown. I was overwhelmed by the earth’s beauty. There I was, looking at myself as a member of the planet. No boundaries, no confining neighborhoods, no ugly poverty, no racism, no drugs, no violence, no want—only a single beautiful place. I felt the presence of God in ways that I still am not able to articulate.

Neighborhood. The earth from space. Neither view by itself is adequate. Nor are both views when juxtaposed much of an improvement. Yet they both exist at the same time, creating in my heart and mind a paradoxical, liminal zone. This “force field” of paradox is the space in which I engage in theological reflection. It is not a place of unrelated dichotomy, nor is it a place of “both-and.” It is a place of “neither-nor” that results in a self-understanding of disruption, dislocation, and uneasiness. It is a home characterized by a sense of not belonging fully in either place, yet needing both to begin self-reflection. It is a placeless place of perpetual homelessness at home.¹⁴

Having said all of this, I find the term globalization to be a major conceptual hurdle to jump. Whatever I may do to see the positive values of the term itself, my mind turns to a childhood neighborhood and to international mega-corporation patterns of purchasing, manufacturing, packaging, distribution, and promotion. Yet it also turns to the image of our beautiful planet hanging in space. Perhaps the greatest value of the term globalization is that it has encouraged a broad range of remembering, conversation, research, and action in theological communities.¹⁵ For me, reflecting on the idea of globalization has allowed me to recognize the paradoxical space where theological reflection about the relation of the local and the global may take place. In itself, however, globalization does not necessarily help me know how to continue the theological dialogue.

Re-visioning Globalization: Doxology

I believe that the term globalization has encouraged good initial discussion about the local and the international in theological schools. I am grateful for the conversation that it has encouraged. As I read over the past ATS papers related to the theme of globalization, I find that virtually all the areas of concern and promise that I have mentioned have been addressed in some way. It is not at all clear to me, however, that the conversation has recognized that the paradoxical nature of the theological reflective space is fundamentally shaped by the notion of who we believe God to be. Who we believe God to be has fundamental importance not only for the process of theological reflection that is essentially paradoxical, but also for the *praxis* of teaching and learning.

The more I come to understand the paradoxical nature of the relation between the local and the international for the theological reflection and action, the more I am drawn back to the language of *doxology*. As a person within the Reformed tradition, the idea of doxology is at the center of the Christian community’s identity and life.

Moreover, doxology arises from an understanding of God as Trinity. Catherine Mowry LaCugna's recent book, *God for Us: The Trinity and Christian Life*,¹⁶ provides a provocative context within which to view the relation of both Trinity and doxology. While it is beyond the scope of this paper to review LaCugna's book as a whole, she contends that:

The purpose of the doctrine of the Trinity is to speak as truthfully as possible about the mystery of God who saves us through Christ in the Holy Spirit.

The ultimate aim of the doctrine of the Trinity is not to produce a theory of God's self-relatedness. Precisely this approach has kept it out of the mainstream of theology and piety. Rather, since the trinitarian mystery of God is a dynamic and personal self-sharing that is realized over time and within the context of human history and personality, descriptions of God as static, or self-sufficient, or essentially unrelated to us directly conflict with biblical revelation and with our experience of God. The doctrine of the Trinity is an attempt to say something not only about God, or only about the recipient of the divine self-communication, but about the encounter between God and humankind and indeed with everything that exists.¹⁷

Doxology is related to Trinity, then, at the point of "the encounter between God and humankind." Before a brief discussion of doxology is offered, it is important for the reader to note that I presume doxology to be at the heart of theological reflection and action that takes place in the paradoxical context between the local and the international, and is therefore at the heart of Christian religious education that seeks to take seriously issues related to globalization.

For an approach to a Christian religious education that is Trinitarian, doxology provides an underlying world-view and avenues for the *praxis* of teaching and learning. Because doxology is grounded in an understanding of God's love for and interaction with the entire world and all its creation, doxology provides the theological grounding for relating the local/contextual with the international. Doxology provides a theological starting point for understanding the interrelatedness of the entire creation of God that "generic" understandings of globalization can only hint at. Allow me to offer a working understanding of doxology that emerges from a Trinitarian understanding of God within the context of describing what I believe to be the major characteristics of Christian religious education. It is proposed that the shape of teaching and learning is fundamentally formed by an understanding of God's love for us.¹⁸

Christian Religious Education and Doxology

As I understand Christian religious education, it is the task of this discipline within practical theology to give attention to the interplay between theology, teaching, learning, and behavior.¹⁹ The aim of the function of teaching is to establish a free space²⁰ for the praise (doxology) of God. The praise of God includes inclusive forms of dialogue,²¹ dialogue that is understood to be fundamentally political,²² non-violent, non-hierarchical, and non-patriarchal.²³ Dialogue that in its basic processes embodies the practical consequences of knowing the triune God. Dialogue that does not prepare for practice, but that is in itself a form of *orthopraxis* (doxology includes behavior that is congruent with God's pattern of love for the world) offered in response to God's acts of salvation in history through Jesus Christ in the power of the Holy Spirit.

Within this free space, within this utopian vision²⁴ of God's culture of love²⁵ that shatters all deforming idols of selfish power and narcissistic control, teaching itself may be understood as a doxological activity—doxology that is grounded in the vision and wonder over God's passionate love and grace for *the entire world*. La Cugna writes:

Everything that promotes fullness of humanity, that builds up relationships based on charity and compassion, glorifies God. Actively resisting injustice, prejudice and hatred can glorify God. Right relationships in every sphere, according to that which God has ordained, everything that brings human persons closer to the communion for which we were made, glorifies God. Sin is the absence of right relationship, whether it is manifested in our relationships to each other (relationships of exploitation), to ourselves (egotism in both its forms: self-denigration and self-inflation), to the world (relationships of waste, consumerism and destruction), or to God (the worship of false gods). Sin, in other words, is the absence of praise. Christian theological ethics, one might say from this standpoint, is concerned with whether acts do or do not glorify God, whether acts do or do not serve communion among persons.²⁶

To teach is to form free spaces in which God may be glorified. Christian religious education guided by the theological orientation of doxology has practical consequences for the style, ethos, and approach of educational *praxis*. Teaching and learning doxologically may be understood as practicing an ongoing process of conversion. At a recent meeting of the World Council of Churches, Emilio Castro defined conversion as "the permanent experience of living in relation to the events

of God in Jesus Christ and being called by those events to respond in faith and obedience.” He continued by suggesting that “the call to conversion means looking for concrete ways to ‘manifest the faith and obedience required in particular moments’.”²⁷

The relation between conversation and conversion is a close one. Convers(at)ion takes place at a particular place, in a particular time, with particular people. There is a worldly concreteness about conversation / conversion. Stated another way, the conversation of the church (the body of Christ) in light of God’s passionate love for the world cannot exist apart from conversion—nor may conversion exist apart from conversation. Viewed in this manner, Christian teaching grounded by doxology is congruent with the mission of the church. Is not mission, in the last analysis, “participation in the life of God through Jesus Christ in the power of the Holy Spirit”²⁸ in the whole world?²⁹

Joan Wallach Scott, Professor of Social Science at the Institute for Advanced Study in Princeton, New Jersey, has written that “community is a strategically organized set of relationships, not a thing or inner essence that exists prior to its articulation.”³⁰ As the lives of groups of persons embody the good news of God’s culture of love, community is formed in a way that doxology and conversion take on historic specificity.

From this perspective, teaching is essential to the ongoing life and character of the community, as well as its mission. The pattern of action unleashed by God through Jesus Christ in the whole world is salvific for all creation. Teaching is one way (there are many other ways in the life of the church) to participate in the pattern, the dance, of God’s passionate love.

Christian Religious Education and Social Analysis

Noting the assumed relation of doxology, conversion, mission, and teaching, I am persuaded that social analysis is always to be at the core of the church’s ongoing theological reflection. The church is always the church in context.³¹ As historian Charles Beard has suggested, before children are able to speak, their minds have some “things” from the socially constructed world in them.³² The ways we come to interpret, to remember, and to forget are shaped powerfully by the stories, values, and covert assumptions about economic life that permeate culture. Such questions as age, gender, race/ethnicity, socio-economic privilege, nationality, and the distribution of physical and human resources³³ are answered daily by each of us, whether we know it or not. It is common to confuse the gospel with socially accepted patterns of social life that are life-robbing, not life-giving. Social

analysis, in dialogue with theological resources, is one way to begin to understand that there is a difference.³⁴

The focus in this approach to Christian religious education on behavior in the world that is congruent with the praise of God has several implications. First, given the definition of community offered by Joan Wallach Scott, the relation between behavior and culture is a close one. From my viewpoint, community is the cradle of culture.³⁵ By culture, I accept the definition of sociologist Ann Swidler:

....culture consists of...symbolic vehicles of meaning, including beliefs, ritual practices, art forms, ceremonies, as well as informal cultural practices such as language, gossip, stories, and rituals of daily life.³⁶

The relation between community and culture is an important one to contend with, then, if one presumes that doxology requires a form of life together based on God's seeking love, God's culture of love.

Educationally, this perspective has serious consequences for the selection of primary resources. The focus on the relation of belief and action, for example, directs the educator into the literature that is generally referred to as "action theory." The work of Donald A. Schoen and Chris Argyris is crucial here.³⁷ In addition, the very process of practical theological reflection and education is shaped by this approach. Rather than deductive models of transmission with a presumed objective detachment from cultural specificity, the approaches from critical social science, ideological analysis, ethnographic research, and qualitative designs take precedence.

A Method of Practical Theological Reflection and Action for Christian Religious Education

I accept as a valid approach to practical theological reflection the process of critical social science suggested by D. E. Comstock. Comstock writes:

Critical social research begins from the life problems of definite and particular social agents who may be individuals, groups or classes that are oppressed or alienated from social processes they maintain or create but do not control. Beginning from the practical problems of everyday existence it returns to that life with the aim of enlightening its subjects about unrecognized social constraints and possible courses of action by which they may liberate

themselves. Its aim is enlightened self-knowledge and effective political action. Its method is dialogue.³⁸

The method of critical social science, which I accept as a valid method for practical theological reflection in Christian religious education, has seven identifiable steps:

1. Identify social groups or movements whose interests are progressive.
2. Develop an interpretive understanding of the intersubjective meanings, values, and motives held by all groups in the setting.
3. Study the historical development of the social conditions and the current social structures that constrain actions and shape understandings.
4. Construct models of the relations between social conditions, intersubjective interpretations of those conditions, and participants' actions.
5. Elucidate the fundamental contradictions that are developing as a result of actions based on ideologically frozen understandings: Compare conditions with understandings; Critique the ideology; Discover immanent possibilities for action.
6. Participate in a program of education with the subjects that gives them new ways of seeing their situation.
7. Participate in a theoretically grounded program of action that will change social conditions and will also engender new, less alienated, understandings and needs. Return to Step 2.³⁹

Theological conversation is not engaged at any one of the steps of this model, but pervades the nature of the community-in-dialogue at all steps.

At the point of ideological analysis, I find such authors as Paulo Freire,⁴⁰ Landon E. Beyer and Michael W. Apple,⁴¹ Dow Kirkpatrick,⁴² Denham Grierson,⁴³ and William Bean Kennedy⁴⁴ to be helpful.

For ethnographic research, a special approach to entering the life of the local community, I have found that my students have an appreciation for and an almost immediate grasp of the design for ethnographic inquiry developed by Valerie J. Janesick.⁴⁵ I have found through experience that the method of nondirective teaching described by Bruce Joyce, Marsha Weil, with Beverly Showers is entirely congruent with the Janesick material and gives clues to the students about what counts as dialogue within this approach.⁴⁶ With more advanced students, the pioneering work in qualitative research by Robert C. Bogdan and Sari Knopp Biklen proves valuable.⁴⁷

In the most basic of terms, by beginning with the concrete, contextual situation, it is my perspective that students are often able to come to terms with the ideological systemic structures and systems that stretch out internationally. Consciousness raising of this sort results in a great amount of resistance and anger on the part of students. Therefore, a free space (*a sanctuary*) is needed within which to “work through” important matters. Within the context of doxology, we come to understand how our praise, expressed through daily behavior as well as words and other symbols, may become a more faithful response to the God who is saving the whole world through Jesus Christ in the power of the Holy Spirit. Appropriate teaching methods, forms of contextual inquiry, and other forms of ideological analysis are brought to bear in such a teaching setting. In a very real way, I propose that this process of deconstruction, reconstruction, and action is congruent with the mission of the church in today’s world. At this point, the perceptive reader will note that there is a significant incongruence between the method of critical social science espoused above and the location of instruction in the traditional classroom. This incongruence brings us to our next topic.

The Ambiguous Task of Orthopraxis within the Limitations of a Traditional Theological Seminary Setting

Relating these theological and educational convictions about Christian religious education that is doxological to the theological seminary context is, for me, an ambiguous task at best. I have taught for a little over a year at Columbia Theological Seminary in Decatur, Georgia. My respected colleague Erskine Clarke has reviewed the history and ongoing program of “intensive international experience” of the seminary for ATS discussion, and I need not repeat those data here.⁴⁸ The ATS focus on globalization has had a significant impact on our seminary, and it is playing a significant role in our current process of curriculum revision. For now, let me say that the current (March 1993) curriculum pattern of the seminary is extremely traditional. The theological encyclopedia is alive and well, and the course credits presume a required core of courses in traditional areas. Normally, field education (supervised ministry) is completed during the summer months in a way that is detached from academic work. The relation of the alternative context process with the curriculum as a whole is unclear for many of us at this time. Except for clinical pastoral education, the work of the school is overwhelmingly campus-based. Columbia is a residential campus, presuming that students will move to a centrally-located academic theological center.⁴⁹

The basic required course in Christian religious education at Columbia, "The Ministry of Teaching," allows three hours of contact time per week. To introduce students to the discipline of Christian religious education in only three hours a week for one semester is an overwhelming task! The majority of students are in their second year of study. Often, students taking this course will be in the required theology course during the same semester. This allows for modest correlation of readings and discussions. Students are expected to spend two hours out of class for every hour in class; therefore, I plan the course around a six-hour out of class limit. Overall, the reading ability of my students is unimpressive, and I must take care not to assign more than 70 or so pages of reading per week. Schedules of the students are very complex. Household and work responsibilities, not to mention other courses (like it or not, most students do take Bible, theology, and history courses far more seriously than Christian religious education, because of the notion that practice is inferior to theory) are important factors for students in the course. About 50 students are in this course when it is offered.

Because of the brief time I am with the students, I believe it is important to introduce them to the basic language of the field, as well as to provide an opportunity to take into account previous experience, areas of interest, and areas of needed skills. In addition, I have sought to design a course of study that would take into account the seminary's espoused focus on "globalization." It has been a challenging task to reconsider all my courses in this light.⁵⁰

Because of my desire to take seriously the issue of "globalization" with my students, I chose for the fall semester of 1992 to divide the required course in educational ministry into four parts (instead of attempting to cover everything with everyone in a single plenary session): First, a one-hour core plenary is required of all students, and the choice of one of three seminar options (each two hours): 1) Congregational Studies and Christian Religious Education, 2) Christian Religious Education for Social Transformation, and 3) Teaching and Learning Seminar.

Congregational Studies is most directly related to local or contextual analysis. Social Transformation includes the need for contextual analysis, as well as planning for change in the congregation and society. This course option also has the potential of relating justice concerns from other areas of the country and the world. The Teaching Seminar, basically a methods course, was a place I could introduce provocative materials (in this case, feminist theological resources) that students could design in a way appropriate for local congregations.

The scheduling of these four sections has been complicated, but not impossible. The three seminars may be taken as elective courses by those who have already had a basic course in Christian religious education, and by those who took a seminar while meeting the course requirement, but who later would like to take another one.

After the racial riots in Los Angeles and Atlanta resulting from the Rodney King decision, a group of students (primarily women students, including African-American women) met with me after a campus-wide discussion of racism. We talked about ways the basic educational ministry course could be reformed in order to meet more faithfully the social crisis of the hour. Most of the students who met with me had not taken the course yet. For those who had taken the course before, we discussed in some detail the readings of the course, which had been predominantly written by non-Anglo persons.⁵¹ I had encountered great resistance the semester before from most students in regard to the selection of required readings (even more than usual!). Most of my students come from Southern settings that are not multicultural, gender-inclusive, nor “global.” Replication of the Southern Protestant ethos, etiquette, and “civility” between racial and ethnic groups in the local setting is foremost in many of my students’ minds—not cultural critique or cultural change. Columbia Seminary is predominantly White, predominantly male, and predominantly Southern. These characteristics cannot be ignored by the teacher. In many ways, for me to teach in Atlanta is an ongoing personal “cultural immersion” experience.

By addressing topics related to race and ethnicity *directly*, I was causing premature closure in my students. Students simply “tuned me out” as irrelevant. One of the things I have come to understand about the Southern relational pattern is that almost all significant communication is indirect. Direct communication (unless in the context of intimate family relationships) that might result in conflict is not often appreciated or tolerated. It is simply not *gentlemanly* (whether for males or females) on a seminary campus to engage in topics of public conversation that threaten or challenge the status, role, authority, gender, or relational hierarchy.⁵²

Rather than addressing the issue of cultural pluralism head-on, the students suggested to me that what they really needed as a first step was a rigorous introduction to social analysis and education—to help them see the assumptions underlying their own social worlds. The students suggested that if I really wanted to talk about race, gender, and social status, I would *first* need to start with the students’ own lives. Clearly, this is a long way around the barn to gain permission to address those issues that were of central concern to me! Yet, I was willing to try.

I scrapped my syllabi from the previous year, and started from scratch. The question of how I could help students understand their own cultural assumptions without addressing wider social issues of race, class, and gender became a perplexing challenge. In essence, the students told me that I needed to first reflect and act locally in order to begin to act and think globally.

An Introductory Course in Christian Religious Education: A Case Study

In the following review of the introductory course in Christian religious education (one in which I deliberately sought to put into practice those suggestions from students and my own educational and theological convictions), I will include candid remarks about successes and about problems I encountered. I suppose there would be something more “crisp” about developing a purely theoretical course design for such a seminary course, but I believe we need concrete “case studies” at this hour in order to help our dialogue be grounded in something other than pristine brainstorming. We teach in the messy, contextual, and unpredictable world of the seminary student. Evaluative comments will be made along the way.

EDUCATIONAL MINISTRY CORE PLENARY

General Plenary Description (One Hour, Required)

In this plenary, students will be introduced to essential readings related to selected current trends in Christian religious education. The interdependence of theology, education, and culture within the teaching ministry will be stressed.

Basic Plenary Objectives

By the conclusion of this plenary, the student will demonstrate the ability to critically articulate her or his basic assumptions about educational ministry in a way that is informed by theology, education, and culture.

Learning strategies will include lecture, group discussion, reading, art, and assignments noted in this syllabus.

Evidence of accomplishment of this basic plenary objective will be demonstrated by active participation in class discussion, responsible completion of the assignments noted in this syllabus, and a final project.

SCHEDULE

Session 1: **Introduction to basic issues related to the teaching ministry.**

Session 2: **“To Teach: To Show How”**

Read: Maria Harris, *Fashion Me a People: Curriculum in the Church* (Louisville: Westminster/John Knox Press, 1989), pp. 2-72.

Prepare: 3-page response to Harris.

- Session 3:* **“To Teach: To Show How (Vocation)”**
Read: Maria Harris, *Fashion Me a People*, pp. 75-183.
Prepare: An appropriate response (art, poetry, research paper, interview, lesson plan, sermon, Bible study, etc.) to the question, “How have I learned what it means to be a Christian?”
- Session 4:* **“To Learn: To Change”**
Read: Denham Grierson, *Transforming a People of God* (Melbourne, Australia: The Joint Board of Christian Education, 1984), pp. 14-39.
Prepare: In groups of three, visit a local McDonald’s restaurant. Discuss the question, “How is a local congregation like/unlike a local McDonald’s restaurant?” and “How am I learning in each setting about such popular values as consumption, morality, civility, and community?” Additional focused questions may be adapted from Grierson’s text, pp. 146-49. Be prepared to share your responses in an appropriate way in class.
- Session 5:* **“Education as Remembering and Forgetting (Naming and Interpreting)”**
Read: Denham Grierson, *Transforming a People of God*, pp. 53-122.
Prepare: A three-page reflection of your response to the readings, giving special attention to the work sheets in Grierson’s book, pp. 150-51.
- Session 6:* **“Socialization and Change: Learning and Education”**
Read: Denham Grierson, *Transforming a People of God*, pp. 125-45.
Prepare: In groups of three, complete work sheets in Appendix Three of Grierson’s text, pp. 152-53. In addition, answer the following question in a three-page reflection paper, “If one of my aims for educational ministry is to help persons change, what counts as valid change?”
- Session 7:* **“Human Development and Educational Ministry”**
Read: Thomas H. Groome, *Christian Religious Education: Sharing Our Story and Vision* (San Francisco: Harper and Row, 1980), pp. 56-81.
Prepare: With permission and direction of the pastor in your local congregation, ask two persons (one male, one female) from two of the following age groups (60 and above; 40 to 60; 20 to 40; 12 to 20; 9-12) the following questions: “Why do you attend church?” “What are some of the big challenges you have faced in your life this past year?” and “What do you learn in church that is valuable for your daily living?”
- Session 8:* **“Human Development and Educational Ministry”**
Prepare: With the permission and direction of your local pastor, ask two persons (one male, one female) from two of the following

age group (6 to 9; 2 to 6; birth to 2) the questions noted in Session 7. Note: "asking" must be age appropriate.

Session 9: "Shaping a Holistic Statement of Educational Ministry"

Read: Thomas Groome, *Christian Religious Education*, pp. xi-55.

Prepare: State and discuss your understanding of the general aim (metapurpose) of educational ministry.

Session 10: "Shaping a Holistic Statement of Educational Ministry"

Read: Thomas Groome, *Christian Religious Education*, pp. 82-103; 135-83.

Prepare: State and discuss your understanding of the relation of freedom and knowing.

Session 11: "Shaping a Holistic Statement of Educational Ministry"

Read: Thomas Groome, *Christian Religious Education*, 184-232.

Prepare: What is the relation of the student and teacher in your understanding of educational ministry?

Session 12: "Christian Religious Education and the Trinity: Toward a Statement of Educational Ministry"

Read: Leonardo Boff, *Trinity and Society* (Maryknoll: Orbis Books, 1988), pp. 1-42.

Your task is to enter into dialogue and critique with Cram's statement of educational ministry. You may at this time wish to begin a journal process, or other process that will help you remember your reactions, research, etc. Your final class project will be a critical and constructive discussion of your understanding of educational ministry with that of Cram. There is no pre-determined format requirement.

Session 13: "Christian Religious Education and the Trinity: Toward a Statement of Educational Ministry" (continued...)

Read: Boff, *Trinity and Society*, pp. 123-77. Optional reading: pp. 219 ff.

In this core plenary, it was my hope that students would begin to reflect more clearly about basic assumptions they held related to culture, education, and theology. Book selection was based not only on the topics I felt were important, but also on price and reader appeal. The Boff text was studied in the required theology course the same semester as the education course. Students were surprised by the interplay of the two courses, which elevated the level of class discussion. As a result of the interest in the relation of the Trinity and Christian religious education, colleague Shirley Guthrie and I plan to team-teach a course on this topic in 1994.

In the first lecture, I discussed the topics of pluralism, justice, postmodernism, and culture. The Harris text helped the class see that the church teaches through

all of its life and work (behavior).⁵³ Grierson's text, basically a text in congregational study method, was a way of asking, "O.K., Harris, the church teaches in all that it does. But how do we teach the church?" Grierson gives some provocative suggestions to this basic question. His approach to social analysis and justice is generally clear and easy for students to understand.

Groome has a more recent text than the one required,⁵⁴ as already noted in a previous reference, but I find the older text far more accessible to the beginner than the newer text. His section on human development and faith in the older text is quite outdated, so newer trends outlined in his new book (as well as other sources) were introduced to the class as well. This is the only place in the Columbia curriculum where students are systematically introduced to human developmental studies—easily a full semester course in itself. I found one of the most important discussions in class focused around my interpretation of moral education. I used the story told by Robert Coles about "Ruby," an African-American child who prayed for her persecutors during the early days of desegregation as she tried to enter a previously all-White school.⁵⁵ I was so moved during the lecture about Ruby that I wept. Unplanned, the gift of tears had a profound impact on the class. As I speak with students about this lecture, they associate my surprising (even to me!) response with the power of the story.

The exercise that caused most discomfort to the greatest number of students was the McDonald's exercise. The exercise was intended to be a rather gentle way of introducing students to social analysis, while at the same time allowing for some serious reflection about popular cultural values that enter our contemporary understanding of the church. The week before the assignment was due, I was openly and aggressively chastised in class by a small group of students who insisted the exercise was "demonic" (yes, the word was used!). The church could not be compared in any way, it was asserted, to McDonald's because the church is God's creation. The discussion was helpful, but not easy. Interestingly, this issue allowed many in the class to develop trust with one another that enabled future convers(at)ions to take place.

The results of the McDonald's projects were wildly diverse. One student focused on the Christ image (paint-faced clown who was loving and invited children to come to him (*i.e.*, Ronald McDonald); another on the multicultural, inter-generational aspects (where else in Atlanta do so many diverse folk gather for relaxation and conversation?); another on the ecological soundness of the business (no more plastic foam); another on the music, uniforms, and moral practices (the liturgical and sacramental aspects were fascinating to reflect on), and so on. When the conversation turned to consumerism and individual choice,

the relation between the local congregation and a fast-food restaurant became rich and fascinating. The original skeptics were among the most constructive and thoughtful.

The chance to give formal, written criticism to my own viewpoints during the last two weeks of class thrilled some students and intimidated others. I expected this and spent a great deal of office time helping students overcome the fear of “getting a bad grade if I really say what I mean.”

It will be noticed that this syllabus does not embody my understanding of practical theological reflection as a whole. Since field education is not taking place (normally) during the semester, I had no way of having sustained congregational action under qualified supervision—unless I desired to take on an enormous administrative task. Scheduling and transportation were complex at best, since the core plenary was wedged in between chapel and other required courses. Remember, however, that the student was taking one of the three following seminars concurrently with the core plenary.

THE SOCIAL TRANSFORMATION OPTION CHRISTIAN RELIGIOUS EDUCATION FOR SOCIAL TRANSFORMATION

This seminar will focus on the relation of social analysis and educational models of social transformation appropriate for the local congregation. Students will have the opportunity for independent projects. Some field work will be required.

Because of the dialogical nature of the course, not all course objectives have been set in advance.

The following texts were selected by the professor as a working list for beginning discussion:

Freire, *Education for Critical Consciousness*

Memmi, *The Colonizer and the Colonized*

Schipani, *Religious Education Encounters Liberation Theology*⁵⁶

ATS *Theological Education* (Spring, 1992)

This proved to be an exciting and rich seminar. The basic process of practical theological reflection outlined above was followed as far as time allowed.⁵⁷ As the result of dialogue between professor and students, groups of students (three or four per group) entered into many different social agencies (some church-related, some not) in order to learn how education was understood and enacted in selected progressive organizations.

Sites for learning included such organizations as the Georgia Baptist Childrens' Home; Our House (a nonprofit child care center for homeless children), Methodist Childrens' Home; FCS Urban Ministries (including family consultation services, day care center, family store, and community housing); Concerned Black Clergy; Druid Hills Night Shelter, a shelter for battered women; The Martin Luther King, Jr. Center for Nonviolent Social Change; and The Carter Center. Students were required to make initial contacts themselves with the various settings. For many, this simple act was a difficult and frightening thing to do. Based on conversations in the core plenary and further research by the groups themselves, the students asked educational questions (including epistemological, political, economic, ideological, technical, aesthetic, ethical, and historical⁵⁸) and directed their attention to issues related to socially and economically marginal persons in other parts of the country, and of the world.

Two second-career students found that the experience fundamentally changed their lives. They had not taken into account the systemic roots of poverty and racism, and how these systemic factors related to Christian religious education. One person in class told me, "If I did not know better, I would say that this is a radical class that attempts to help us question our world-views, and then forces us to reinterpret our basic beliefs in light of our theology." While this is not exactly what I had hoped to attempt (force is not something I consciously desired, nor was the apparent one-way application of theology), it was close enough to allow us to engage in clarifying conversation. The "radical" nature of the class, no doubt, came from the sense that social analysis is not easily satisfied with the *status quo*.

The second seminar was for me the most complex, and the place where I learned most.

THE CONGREGATIONAL STUDIES OPTION

CONGREGATIONAL STUDIES AND CHRISTIAN RELIGIOUS EDUCATION

General Seminar Description

The focus of this seminar will be on the development of practical ways to explore and analyze the contextual curricula of a local congregation. Weekly assignments given at the conclusion of each class session will include aspects of on-site investigation.

Basic Course Objectives

By the end of the course, the student will demonstrate: 1) Knowledge of basic terminology, concepts, and methods related to the contemporary study of congregations; 2) Understanding of the relation of the practice of educational ministry to the study of congregations; and 3) Ability to apply knowledge and understanding described above by means of weekly on-site assignments and one final research project.

The original syllabus included a series of topics and readings related to congregational studies.⁵⁹ I had taught this course several times in the past, and I was happy with the flow of the course as it had developed over time. A couple of weeks into the course, however, I was asked by a group of faculty colleagues who were planning a congregational studies program for several churches, to evaluate the current state of literature related to congregational studies. I was as surprised with my conclusions as were my colleagues. I became more and more convinced that ethnographic research was far more responsible and valid in its method than were the rather controlling and organizational processes of most other available resources.

Some of my colleagues at the evaluation meeting were angered and perplexed by the report.⁶⁰ I shared with the class that teachers learn too, and that I had come to a point in my understanding of congregational studies that I could not, in good conscience, rehearse the traditional approaches I had used for years with other students. I explained that we would need to be flexible as a class if we proceeded, because the ethnographic method was new to me. I introduced the method outlined in the Janesick materials.⁶¹ We had a good discussion together, and ultimately the students and I decided to “give it a try.”

The group was wonderfully enthusiastic and thoughtful. The first two weeks of trying out the questioning process developed by Janesick were clumsy and difficult for us all. A faculty member who had been auditing the course stopped coming to class. But the good will of the students continued. We learned much together, and my current facility with the method is the result of their insight, spirit, and eagerness.

Over time, the students and I sensed the possible power of the model, but none of us felt prepared to go out into a local congregation. Together, we decided to do an ethnographic analysis of certain groups of persons at the Columbia seminary campus: female faculty members, spouses of female seminary students, students from other countries, White male students between the ages of 30 and 35, and the teenage daughters of seminary students. We felt that a “dry run” would be of value

to all of us within the context of an understanding community.

The method worked all too well. Students were totally engaged in the collection and analysis of data. Some students were spending far more time than was wise. It was a compelling and exciting process to begin to see common patterns and concerns emerge from the data when viewed as a whole. Some of the data collected was extremely "hot." As a result, we decided as a group to keep these materials confidential and on file in my office.

What was accomplished? The students went away from the class understanding the issues of economics, power, gender, age, and nationality in ways that were unexpectedly rich. One student went immediately from the class into a church setting, in which they began an ethnographic research project. The experience, with all its initial "sloppiness," did raise new forms of critical consciousness among us. The students and I concluded that these analytical skills have the promise of transferring to other settings. Perhaps most of all, the students learned from a teacher that it is good to risk, to try new things, and to work collaboratively. I am looking forward to trying this approach within a seminar setting again.

THE TEACHING AND LEARNING SEMINAR OPTION

The third seminar option focused on the methods of teaching. While most students have taught in the church before, few have any idea of the rich options available to them. Virtually none of the students I have "taught how to teach" over the years understands that the method of teaching itself is a hermeneutical activity.⁶² For the class, I chose to use Sarah Cunningham's *We Belong Together: Churches in Solidarity with Women*⁶³ and its companion volume by Barbara A. Horner-Ibler, *Ours the Journey*.⁶⁴ In addition, the basic teaching methods text was that of Joyce, Weil, and Showers.⁶⁵

Because of the nature of the course, deliberately reflecting on the relation of teaching behavior and belief, the action theory approach was an ongoing part of the students' evaluative process.

TEACHING AND LEARNING SEMINAR GENERAL SEMINAR OPTION COURSE DESCRIPTION

The focus of this seminar will be on the development of teaching skills that are congruent with content, theological assumptions, and human development issues. Attention will be given to models of teaching, skills, and reflection on practice.

Basic Course Objectives

By the end of the course, the student will become acquainted with the theory and practice of four basic “families” of teaching: information processing, personal, social, and behavioral systems.

Learning strategies will include lecture, demonstration, group discussion, student presentations, and case studies.

Evidence of accomplishment of this basic course objective will be demonstrated by active participation in class preparation and participation, class leadership, and a final teaching project to be discussed in class. It should be noted that Clairmont Presbyterian Church has offered to serve this class as a site for the practice of teaching.

The Cunningham collection of essays served as the basis for the students’ practice teaching sessions in class. The issues raised in the book related to gender across national and international boundaries. As the students worked on the texts and attempted to develop ways of teaching these materials to different aged persons in the congregation, much productive conversation, debate, and learning took place. It should be noted that these texts are extremely “gentle” in the ways they introduce the learner to gender-related issues, and that they were considered to be “safe” for most of the students. It is fair to say that a feminist viewpoint is not dominant among our students at Columbia, and for many the assignments from the books proved to be challenging.

Fortunately, a local church contacted me before the semester started about the possibility of using the nearby congregation as a site for the practice of teaching. Beth Hummell, the education director at Clairmont Presbyterian Church, Atlanta, was supportive and cooperative throughout the process. About one-third of my students taught at the church (these persons choose not to worship in any one congregation, and Clairmont provided a welcomed option for them). Beth and her able staff attended the class sessions, offered sound constructive criticism, and related information to my office. On one level, I was uneasy about the arrangement (I did not want to become the director of another supervised ministry track), but I felt it was impossible to help students to learn how to teach in the church...without a church! The other students in the class chose churches they were attending already for their practice teaching sites.

Summary Comments about the Course

Needless to say, this core plenary/seminar combination is a complex educational design. It required four separate class preparations per week, plus a careful monitoring system for about 50 students. The integration of the core plenary with the seminar work was challenging at best. Yet, in a seminary setting where this will probably be the only contact with Christian religious education for the student (most seminaries require only one course in education, if at all), I am satisfied that the students received sound and basic instruction in cultural criticism, basic contemporary texts in the discipline, and a chance to work on projects that included good field data.

Contextual analysis was primary. Connections with the international community did occur, but not in ways that had what I would call "consistent depth." The more I think back over the accomplishments of the course, however, I am not disappointed. I remember the course I taught in the department of sociology at Randolph-Macon College in Ashland, Virginia in 1991, "Racial and Cultural Minorities." What a different experience than the one at Columbia! It was presumed by the faculty, students, and related staff that I should focus my attention on multicultural education, prejudice reduction, in-depth readings and analyses of Asian-Americans, Hispanic-Americans, Native Americans, African-Americans, racial and ethnic tensions in the United States and the rest of the world (the Iraq conflict started during the course, which gave necessity of talking about Islam in the world and in the United States), and wonderful case studies were at the core of the course that were researched and developed by a multi-cultural class of students.

The course at Randolph-Macon was at the B.A. level. It was an elective course of about 30 students, all of whom passionately wanted to be present. I did not have to take time to persuade these students of the relation of belief and action, the relation of community and culture, the political nature of education, or of discrimination patterns, ritual violence, agency, or empowerment. These matters were already presumed and were central to their basic vocational identities. I was preaching to the converted!

For students at Columbia, Christian religious education appears to be related to very little else in the curriculum as a whole. Interdisciplinary in its very identity, I do not find that the other curricular areas see Christian religious education as essential to their own self-understanding and identity. Some of this is academic snobbery, some of this is turf-guarding, and some of this is the shape of the theological encyclopedia itself.

While my vision of doxology that presumes paradoxical theological reflection and action includes God's whole world, I find myself needing to begin with contextual analysis (which simply takes a long time for most students to grasp, let alone test in *praxis*)—that may later make connections to the wider world. I suppose what I am hoping for is a habit of thinking that might be described as doxological conversion—a way of approaching the world in which we live that will “transfer” to other courses and working situations. I hope this, knowing full well that learning transfer does not happen very often with very many students.⁶⁶

As to my assumptions outlined at the beginning of this paper about the relation of belief, knowing, behavior, and teaching, I suspect it is often difficult for students to know what to do with my class. There is a basic social question that shapes the formal curricular design of the seminary. Is there *really* a way of being any more than an old-time dispenser of charity for a middle-class congregation today? I find M.Div. students, as well as many D.Min. students, perplexed by that question. Most seek to perpetuate the *status quo*, to keep congregational members happy, and to avoid conflict at almost every cost. The problem at base, I suspect, is that doxology is fundamentally controversial, because the Trinitarian God whom we worship and praise is fundamentally controversial. And what comfortable middle-class church wants to be controversial?

The general institutional hesitation by churches and seminaries caught in the web of cultural conformity of living out the consequences of doxological orthopraxis is simply a failure of theological imagination, faith, and leadership. Brilliant academic research skills and artful sermons may be essential to the life of faithfulness, but they are no substitute for it.

Areas for Future Consideration

Who we believe God to be, and how we understand and come to know God are centrally important questions for the theological school, and for the church. It is my opinion that more often than not, the physical form, administrative practices, and uncritical appropriation of classroom models negate the very statements of belief about God that theological seminaries espouse.⁶⁷ I believe that there is a sense that the gospel of God's passionate love for the world threatens the very institutional patterns of seminary and congregation that most leaders in the church would like to perpetuate. At this point, a few assumptions I have about seminary and instruction may be helpful to state. The very existence of classrooms shapes

the way in which doxology may be enacted. Funding patterns of seminaries often restrain critical social analysis. Corporate, ecclesial, and other public and private funding of theological education that may be knowingly incongruent with doxology is not unusual, and very few seminaries I am aware of have the luxury to bite the hand that feeds them. After all, going out of business is not something that is alien for the theological seminary in the United States. It is a real concern for many.

In any seminary, students learn more from the informal patterns of daily life than from the formal instruction. It is rather “with it” to affirm the forming power of the informal life of the seminary. But while this affirmation makes for good party conversation over cheese and crackers, I find little sustained attention given to the “implicit curriculum” in very many schools. Patterns of authority, the understanding of leadership, ways in which institutional decisions are made, the relational pattern of women and men, the ways in which racial and ethnic groups interact in the entire life of the school, and the ways in which knowledge is generated and controlled (to list but a very few issues) are all powerful teachers. Perhaps most tragically from a Christian religious education perspective, many (most?) theological students learn to treat laity as they were treated as seminary students.

My experience as a layperson in the church is that the ways in which church leaders engage the *laos* is consistently less than affirming, less than empowering. The sort of radical democratization of knowledge, resources, and power suggested by doxology is something that seminaries eager to produce leaders (often in ways that are hierarchical, and which see the laity as a hindrance to the mission of the church) simply overlook.⁶⁸ Yet, I would contend there is great talent among the laity, but laity do not know what to do with the gifts they bring to church. It is my experience that more business leaders in our congregations have more in-depth understanding of the international world than most church leaders could even begin to imagine. The everyday working lives of laity are an enormous untapped resource for the church’s ministry in the whole world.

In my own setting, the Comstock approach simply does not “fit.” We have traditional units, precise times that classes meet, and an implicit understanding that there is a core of Christian knowledge that can be communicated in three years time. To educate a minister for service in the local congregation may not be the same as “going to seminary.”

Is it possible that our mainline theological institutions are so fundamentally locked into predetermined understandings of schooling, economics, and nationality that doxology is a pedagogical impossibility as envisioned in this paper? *Who*

really profits from the current pattern of theological education? How could Christian religious education be taught if not constrained by the schooling paradigm?⁶⁹ My love for the church leads me to such baffling questions. My humble attempts at curriculum that seek to work faithfully with the existing institutional pattern do not answer such questions. The questions raise opportunities for further dialogue.⁷⁰

ENDNOTES

1. Theodore H. Von Laue, *The World Revolution of Westernization: The Twentieth Century in Global Perspective* (New York: Oxford University Press, 1987).
2. I find the discussion of “the League to Enforce Peace” in the early conceptions of the League of Nations to be an extremely helpful concept in terms of contemporary actions by the United Nations. For one of the best discussions that I know, see Theodore Marburg, *League of Nations: A Chapter in the History of the Movement* (New York: The Macmillan Company, 1917).
3. See *The Harper Collins Dictionary: Economics*, ed. Christopher Pass, et. al. (New York: Harper Perennial, 1991). I am increasingly convinced that as seminary professors, we are ignorant of contemporary economic theory and practice at our own peril.
4. I find the discussion of imperialism in N. Lenin, *Imperialism; The State and Revolution* (New York: Vanguard Press, 1926) and the discussion of colonialism in Albert Memmi, *The Colonizer and the Colonized* (Boston: Beacon Press, 1991) to be particularly timely resources.
5. Educator John Dewey wrote in *Theory of the Moral Life* (New York: Rinehart and Winston, Inc., 1960), “Magnificent philanthropy may be employed to cover up brutal economic exploitation. Gifts to libraries, hospitals, missions, schools may be employed as a means of rendering existing institutions more tolerable, and of inducing immunity against social change” (p. 166).
6. One of the finest books about communications by a religious educator today is Michael Warren, *Communications and Cultural Analysis: A Religious View* (Westport, CT: Bergin and Garvey, 1992).
7. See Rosemary Radford Ruether, *Gaia and God: An Ecofeminist Theology of Earth Healing* (San Francisco: Harper San Francisco, 1992).
8. For example, see *Religious Education*, “AIDS: Sexual Responsibility and Ethics” (Spring, 1988).
9. See Scott Heller, “Race, Gender, Class, and Culture: Freshman Seminar Ignites Controversy,” *The Chronicle of Higher Education* (January 29, 1992), pp. A33, A35.
10. See as examples Dan Cohn-Sherbok, *World Religions and Human Liberation* (New York: Orbis Books, 1992); *Baptism, Eucharist and Ministry* (Geneva: World Council of Churches, 1982); David W. Augsburger, *Conflict Mediation Across Cultures: Pathways and Patterns* (Louisville: Westminster/John Knox, 1992).
11. See Harry S. Broudy, *The Role of Imagery in Learning* (Los Angeles: The Getty Center for Education in the Arts, 1987). In addition, the music and video tapes of such popular musical artists as U-2 are worthy of consideration here.

12. James E. Loder, *The Transforming Moment: Understanding Convictional Experiences* (San Francisco: Harper and Row, 1981).
13. Alan Page Fiske, *Structures of Social Life: The Four Elementary Forms of Human Relations—Communal Sharing, Authority Ranking, Equality Matching, Market Pricing* (New York: The Free Press, 1991).
14. The narrative sections of this paper are not included in order to provide an emotional purging before the “real text” begins. These sections are included intentionally in order to affirm the educational assumption that personal and communal narrative are *in themselves* “real knowledge.” From my view as an educator, curriculum is formed in conversation between persons within a particular socio-cultural and historic context. There is often confusion between instructional resources (typically print or visual media) that are usually produced by some centralized knowledge vending service, and curriculum that is dependent upon the process of narrative. Camill Stivers has stated the matter succinctly: “Rather than aiming at universal truth, feminism must work to constitute itself as the most inclusive possible knowledge community and this knowledge as a perpetual unfolding or developmental process, one in which personal narrative should play an important role” (“Reflections on the Role of Personal Narrative in Social Science,” *Signs* (Winter, 1993), p. 411. This approach is nothing new for contemporary Christian religious educators. William Clayton Bower made similar claims in his splendid book, *The Curriculum of Religious Education* (New York: Charles Scribner’s Sons, 1925).
15. The *ATS Theological Education* (Spring, 1990) contains a particularly rich collection of essays.
16. Catherine Mowry LaCugna, *God for Us: The Trinity and Christian Life* (San Francisco: Harper San Francisco, 1991). I have been asked why, as a Presbyterian, I would turn to a Roman Catholic theologian for my primary source in Trinity and doxology. Fair question! In my view, the book is a rare work of historical, biblical, and theological reflection. Because of its sound rigor, beauty, and integrity, its appeal is clearly ecumenical. As I see it, this is the single most important book for practical theological reflection available today.
17. *Ibid.*, p. 320.
18. It needs to be stressed from the beginning that there is no normative definition of Christian religious education among Christian religious educators.
19. This thesis is developed in Ronald H. Cram, “Christian Education in Theological Education,” *Religious Education* (Summer, 1992), pp. 331-36.
20. In his book *To Know as We are Known: A Spirituality of Education*, Parker Palmer made popular the statement, “To teach is to create a space in which obedience to Truth is practiced” (p. 69). While I appreciate Palmer’s contribution very much, his understanding of space comes from the desert fathers. While I affirm such an approach to spirituality, I am more comfortable with the understanding of free spaces popularized by Sara M. Evans and Harry C. Boyte in *Free Spaces: The Sources of Democratic Change in America* (New York: Harper and Row, 1986). They write, “...free spaces are the environments in which people are able to learn self-respect, a deeper and more assertive group identity, public skills, and values of cooperation and civic virtue” (p. 17). The “feel” of space here is more public, and more directly related to society than the model proposed by Palmer. I would contend that “civic virtue” that arises from the praise of God is healing and positive for the entire created order.

Globalization and Christian Religious Education

21. Here I depend on the understanding of dialogue found in David Lochhead, *The Dialogical Imperative: A Christian Reflection on Interfaith Encounter* (Maryknoll: Orbis Books, 1988). As I understand Lochhead, dialogue for the Christian with others is characterized neither by hostility nor by hierarchy, but by love.
22. Here I rely on the understanding of “political” offered by Thomas H. Groome in *Sharing Faith: A Comprehensive Approach to Religious Education and Pastoral Ministry* (San Francisco: Harper San Francisco, 1991). “I regard as ‘political’ any deliberate intervention in people’s lives that influences how they live their lives as social beings in history, that is, as agent-subjects-in-relationship” (p.12).
23. A respondent at the ATS meeting in Chicago in March 1993 where this paper was first discussed suggested that I was simply attempting to be “politically correct” at this point of the paper. This is not at all the intention. If these matters happen to be politically correct, it is purely coincidental with the new pattern of life ushered in by God’s saving activity through Jesus Christ in the power of the Holy Spirit. Doxology is a way of life that fundamentally re-orders our human relationships in ways that are congruent with God’s seeking love for us. Stated another way, I do not desire to be politically correct; I seek to offer an *orthopraxis* of praise that emerges from God’s love for us. Or as in the words of Ted Peters in *God as Trinity: Relationality and Temporality in Divine Life* (Louisville: Westminster/John Knox Press, 1993), “The image of the immanent Trinity ought not be used as a model for human society; rather, we should seek to transform human society on the basis of our vision of the coming kingdom {sic} of God in which God alone is absolute” (p. 184).
24. The understanding of utopian religion offered by Gregory Baum in *Religion and Alienation: A Theological Reading of Sociology* (New York: Paulist Press, 1975) is what I have in mind here. He writes, “Religion (or any other symbolic language) is ideological if it legitimates the existing social order, defends the dominant values, enhances the authority of the dominant class, and creates an imagination suggesting that society is stable and perdures. By contrast, religion is utopian if it reveals the ills of the present social order, inverts the dominant values of society, undermines the authority of the ruling groups, and makes people expect the downfall of the present system... Utopias envisage a qualitative transformation of the conditions of human life. Such utopias may be revolutionary or evolutionary” (pp. 102-3).
25. I am unable to use the term “Kingdom of God” any more. It reinforces a patriarchal image that is incongruent with trinitarian doxology. By culture, I agree with the definition of culture offered by sociologist Ann Swidler (see endnote 36).
26. LaCugna, *God For Us*, p. 343.
27. *One World* (October 1992), p. 18. Several respondents to this paper at the Chicago ATS conference in March 1993 expressed concern with the language of *obedience*. It is an important word in my theological understanding of the Reformed traditions. For many who were in conversation with me, however, it denoted lack of voice, uncritical submission, and self-sacrifice in deforming ways. For me, I would understand obedience as an ongoing process of dialogue between the utopian vision of God’s pattern of life-sustaining love and the individual’s narrative within the community’s (church’s) narrative. That the culture of God’s love, as I see it, does have “value boundaries” cannot be denied. At the same time, God does not demand mindless submission from persons. We may act freely to choose the ways of life or the ways of death. From my understanding of my tradition, then, obedience is not theologically congruent with violent oppression of voice nor personal humiliation. Obedience is a theological expression of dialogue between God and humankind.

28. La Cugna, *God For Us*, p. 343.

29. Mission is not a particularly popular term with many Christian religious educators. Luis N. Rivera's *A Violent Evangelism: The Political and Religious Conquest of the Americas* (Louisville: Westminster/John Knox Press, 1992) gives a sobering account of mission gone imperial. On the other hand, the accounts of Presbyterian missionaries in Georgia during the early part of the nineteenth century who went to jail for advocating Native American land rights and cultural heritage are also part of the mission mosaic. Perhaps mission has acquired too much negative baggage in our day to be of much use in the current world. Yet, I find current trends in mission to be quite exciting and often congruent with the views expressed in this paper. See David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll: Orbis Books, 1991).

Perhaps globalization was a way for ATS to deal with paradigm shifts in the theology of mission? Perhaps a new term is needed to embrace the positive vision of both globalization and mission?

30. Joan Wallach Scott, "The New University: Beyond Political Correctness," *Perspectives* (October, 1992), p. 18.

31. I find Robert J. Schreiter's *Constructing Local Theologies* (Maryknoll: Orbis Books, 1985) very helpful in understanding the relation of theological reflection and context. I am surprised his book has not been used more in Christian religious education, specifically in relation to the growing interest in "congregational studies."

32. Charles Beard, *The Discussion of Human Affairs* (1936) as republished in W. Beard, *The Economic Basis of Politics and Related Writings* (New York: Vintage Books, 1958), p. 58.

33. This is another way of talking about agency and empowerment. See William H. Sewell, Jr., "A Theory of Structure: Duality, Agency, and Transformation," *American Journal of Sociology* (July, 1992), pp. 1-29.

34. On more than one occasion, my Reformed colleagues have taken me to task over the assumption that Christian communities throughout the world will develop their own understandings of faith as the result of deliberate conversation between theology and culture. Robert J. Schreiter in "Contextualization from a World Perspective" (*ATS 1992 Biennial Meeting*) correctly noted that in the Reformed traditions, a sin-and-grace dialectic is preferred over a more Catholic nature-and-grace dialectic. I believe this is at the core of the discomfort with my colleagues. The work of contemporary anthropology, specifically in the field analysis of Clifford Geertz [for example, *Local Knowledge: Further Essays in Interpretive Anthropology* (New York: Basic Books, 1983)], leaves me unable to believe that, as one of my colleagues once suggested, contextualization fundamentally corrupts the gospel. Are not the synoptic Gospels witness to the interplay of culture and theology? I am also influenced by work in the area of the "New Historicism" which presumes "that every expressive act is embedded in a network of material practices" (I will come back to this point near the conclusion of the paper; see H. Aram Veesser, ed., *The New Historicism* [New York: Routledge, 1989], p. xi).

35. The anthropologist who popularized this notion perhaps more than anyone else was Laura Thompson. See her *Toward a Science of Mankind* (New York: McGraw-Hill, 1961). While I believe her understanding of the relation of values and behavior is faulty, her discussion of the relation of community and culture is still highly suggestive.

36. Ann Swidler, "Culture in Action: Symbols and Strategies," *American Sociological Review* (April, 1986), p. 273.

Globalization and Christian Religious Education

37. See Donald A. Schoen, *Educating the Reflective Practitioner: Toward a New Design for Teaching and Learning in the Professions* (San Francisco: Jossey-Bass, 1987); Chris Argyris and Donald A. Schoen, *Theory in Practice: Increasing Professional Effectiveness* (San Francisco: Jossey-Bass, 1982); and Donald A. Schoen, *The Reflective Practitioner: How Professionals Think in Action* (New York: Basic Books, 1983).
38. D. E. Comstock, "A Method for Critical Research," *Knowledge and Values in Social and Educational Research*, eds. E. Bredo and W. Feinberg (Philadelphia: Temple University Press, 1982), p. 378. This model is very similar in many respects to the "Ethical Process Model for Education in the Churches" developed by D. Campbell Wyckoff at Princeton Theological Seminary. (I first encountered his model in an introductory course in Christian education theory in 1976.) To the best of my knowledge, Wyckoff's model has not appeared in published form.
39. *Ibid.*, p. 388. This is similar, but unlike at crucial points, the method of practical theological reflection suggested by Richard Robert Osmer in *A Teachable Spirit: Recovering the Teaching Office in the Church* (Louisville: Westminster/John Knox Press, 1988), p. 167: "(1) identification of what is going on, (2) an evaluative description of why it is going on, including locating the situation in terms of the relevant 'whole' of which it is a part and forming causal explanations of the situation, (3) determination of the relevant theological and ethical concepts and principles, (4) formation of possible courses of action based on accrued practical wisdom, and (5) enactment of a concrete response and continued reflection on the effects it has." Osmer's approach is more reminiscent of John Dewey's approach to problem solving, hypothesis formation, and testing than it is to contextually-based critical social science [see John Dewey, *How We Think: A Restatement of the Relation of Reflective Thinking to the Educative Process* (Lexington, MA: D. C. Heath and Company, 1960), p. 107]. While Dewey and Osmer appear to seek to be problem solvers, their approach to critical social science recognizes the impossibility of solving problems, *per se*, and chooses to understand enlightenment and liberation in terms of an ongoing unfolding, ambiguous, evolutionary process. I believe this is an area of needed future discussion. Practical theological reflection and action are not problem-centered, but immersion in a knowledge community in which method and interpretation are grounded in "consensual rules of the relevant knowledge community" (Camilla Stivers, "Reflections," p. 410).
40. Paulo Freire, *Education for Critical Consciousness* (New York: Continuum, 1973).
41. See "Values and Politics in the Curriculum," *The Curriculum: Problems, Politics, and Possibilities*, eds. Landon E. Beyer and Michael W. Apple (New York: State University of New York Press, 1988), pp. 3-16.
42. Dow Kirkpatrick, *Amos: Window to God* (New York: The Mission Education and Cultivation Program Department for the Women's Division, The General Board of Global Ministries, The United Methodist Church, 1992).
43. Denham Grierson, *Education for Justice: A Conversation With the Church About its Life and Gospel* (Victoria, Australia: Champions of St. Lawrence, 1983).
44. Alice Frazer Evans, Robert A. Evans and William Bean Kennedy, *Pedagogies for the Non-Poor* (Maryknoll: Orbis Books, 1987).
45. Valerie J. Janesick, "Ethnographic Inquiry: Understanding Culture and Experience," *Forms of Curriculum Inquiry*, ed. Edmund C. Short (New York: State University of New York Press, 1991), pp. 101-19. This splendid work also contains a succinct and useful bibliography. The way this perspective was introduced within my basic Christian religious education course will be described below under the syllabus section on

congregational studies.

46. Bruce Joyce, et. al., *Models of Teaching* (Boston: Allyn-Bacon, 1992), pp. 261-77. The sequence of teaching includes: 1. "Teacher encourages free expression of feelings." 2. "Student is encouraged to define problem. Teacher accepts and clarifies feelings." 3. "Student discusses problem. Teacher supports student." 4. "Student plans initial decision making. Teacher clarifies possible decisions." 5. "Student gains further insight and develops more positive actions. Teacher is supportive." 6. "Student initiates positive actions" (p. 270). At first glance, this may appear to be a rather traditional approach to problem solving. In fact, the power of the teacher is dislocated in favor of empowering the subject's decision-making process. In practice, this is far less a decision-making model (although it certainly results in some careful thinking about behavioral change) than it is a model of contextual empowerment and student/teacher solidarity.

47. Robert C. Bogdan and Sari Knopp Biklen, *Qualitative Research for Education: An Introduction to Theory and Methods* (Boston: Allyn-Bacon, 1982).

48. Erskine Clarke, "Globalization in the Rising Sunbelt," *ATS Theological Education* XXVII, no. 2 (Spring, 1991), pp. 87-109. It is no doubt apparent to the reader who is familiar with this excellent essay that I am not in agreement with the benefits of "a middle way" that is centrally important to Clarke. I would call for something "closer to the margins." See for contrast Ronald H. Cram and Stanley P. Saunders, "Feet Partly of Iron and Partly of Clay: Pedagogy and the Curriculum of Theological Education," *ATS Theological Education* XXVIII, no. 2 (Spring, 1992), pp. 21-50.

49. As mentioned, there is a curriculum review process in motion at this time (March, 1993) that may revise the theological encyclopedia through interdisciplinary courses and courses that are based in contextual settings. It should also be noted that Columbia, along with Eden Seminary, is offering basic required course work at Orlando, Florida.

50. During the fall semester of 1992, I taught two courses: the required educational ministry course and an elective course with biblical area colleague Stanley Saunders on the topic of leadership in the church. In January 1993, I taught a course on the media and religious education with colleague Iwan Russell-Jones, a television specialist. In the spring of 1993, I will teach a required D.Min. course in Christian education in Pensacola, Florida; a course on play and creativity with colleague Chris Wenderoth, a play specialist; and a course on religious pluralism and educational ministry. I am approaching all these courses with an eye toward the meaning of doxology (and therefore from my viewpoint international connections) and Christian religious education.

51. Such books and periodicals as the following were used: "Cultural Pluralism: Can it Work?" *Theory Into Practice* (Winter, 1981); James Baldwin, *Nobody Knows My Name: More Notes of a Native Son* (New York: Laurel, 1961); Patrick Oster, *The Mexicans: A Personal Portrait of a People* (New York: Harper and Row, 1989); C. S. Song, *The Tears of Lady Meng* (Geneva: World Council of Churches, 1981); Richard T. Schaefer, *Racial and Ethnic Groups* (Glenview, IL: Scott, Foresman/Little, 1990); James A. Banks, *Multiethnic Education: Theory and Practice* (Boston: Allyn-Bacon, 1988); Mark Kline Taylor, *Remembering Esperanza: A Cultural-Political Theology for North American Praxis* (Maryknoll: Orbis Books, 1989); Richard Rodriguez, *Hunger for Memory: The Education of Richard Rodriguez* (New York: Bantam, 1982); Virgilio Elizondo, *Galilean Journey: The Mexican-American Promise* (Maryknoll: Orbis Books, 1983); Harry H. L. Kitano and Roger Daniels, *Asian Americans: Emerging Minorities* (Englewood Cliffs: Prentice Hall, 1988); Jonathan D. Spence, *The Question of Hu* (New York: Vintage, 1989); Young Pai, Delores Pemberton and John Worley, *Findings on Korean-American Early Adolescents and Adolescents* (Kansas City: School of Education, University of Missouri-Kansas City, 1987); Richard L. Garcia, *Teaching in a Pluralistic*

Globalization and Christian Religious Education

Society: Concepts, Models, Strategies (New York: Harper and Row, 1982); Jaime S. Wurzel, ed., *Toward Multiculturalism: A Reader in Multicultural Education* (Yarmouth, Maine: Intercultural Press, 1988); Patricia G. Ramsey, *Teaching and Learning in a Diverse World: Multicultural Education for Young Children* (New York: Teachers College Press, 1987); Maurice Craft, *Teaching in a Multicultural Society: The Task for Teacher Education* (Lewes, Sussex, England: Falmer, 1981); and Charles R. Foster, ed., *Ethnicity in the Education of the Church* (Nashville: Scarritt Press, 1987). There were many other sources, but these "went across my desk" most often.

52. All of this is subject to debate! When I was on the faculty of Presbyterian School of Christian Education in Richmond, Virginia (1985-91), some Indonesian students said that the South was very much like Indonesia, in that significant communication about difficult topics was never face-to-face, but always indirect through a third party. I have only a slight clue what all of this may mean, and I am sure I have made some conclusions that are half-baked. But one begins where one is....

53. Maria Harris, *Fashion Me a People: Curriculum in the Church* (Louisville: Westminster/John Knox Press, 1989). Harris understands curriculum to be the course of the church's life: *koinonia* (the curriculum of community); *leitourgia* (the curriculum of prayer); *didache* (the curriculum of teaching); *kerygma* (the curriculum of proclamation); and *diakonia* (the curriculum of service). This differs from my own understanding of curriculum discussed above. Rather than understanding these areas as the curriculum, I would understand them as those contexts within which curriculum may be formed.

54. See endnote 22.

55. Robert Coles, "The Moral Life," *Agnes Scott Alumnae Magazine* (Fall 1989), pp. 12-19.

56. Daniel S. Schipani, *Religious Education Encounters Liberation Theology* (Birmingham: Religious Education Press, 1988).

57. Basically, students had time to move through steps one through three of the Comstock model. A couple of students began to move into step four. The constraint of time was frustrating.

58. Beyer and Apple, *The Curriculum*, p. 5.

59. William M. Kephart and William W. Zellner, *Extraordinary Groups: An Examination of Unconventional Lifestyles* (New York: St. Martin's Press, 1991); William R. Myers, *Black and White Styles of Youth Ministry: Two Congregations in America* (New York: The Pilgrim Press, 1991); Peter L. Berger and Thomas Luckmann, *The Social Construction of Reality: A Treatise on the Sociology of Knowledge* (Garden City, New York: Doubleday, 1967); James F. Hopewell, *Congregation: Stories and Structures* (Philadelphia: Fortress Press, 1987); and Jackson W. Carroll, et. al., eds., *Handbook for Congregational Studies* (Nashville: Abingdon Press, 1990).

60. Many of my good friends and colleagues at the seminary had used the same traditional texts I had used for years (especially the Dudley materials), and the thought of developing a new method seemed a waste of time and bizarre. But I would still contend there is a basic difference between an institutional approach to congregational analysis and a laity-centered approach offered by ethnographic inquiry. The prefabricated analytical tools of a Hopewell or a Carroll, in my estimation, manipulate the congregation's self-understanding in intrusive and often unhelpful ways. While ethnographic research is not without its interpretive frame, its attention to the culture of the congregation and its symbolic system is highly generative.

61. Janesick, "Ethnographic Inquiry," pp. 101-19.
62. I was introduced to this idea by Sara Little and Freda Gardner, both extraordinary Christian religious educators. Together, they have shaped a generation of teachers in the local church, as well as in theological education.
63. Sarah Cunningham, ed., *We Belong Together: Churches in Solidarity with Women* (New York: Friendship Press, 1992).
64. Barbara A. Horner-Ibler, *Ours the Journey: Study Guide to Churches in Solidarity With Women* (New York: Friendship Press, 1992).
65. Bruce Joyce, Marsha Weil, with Beverly Showers, *Models of Teaching*, op. cit.
66. See Harry S. Broudy, *The Uses of Schooling* (New York: Routledge, 1988) for an excellent discussion of the problem of learning transfer.
67. While David Kelsey appears to have a rather traditional understanding of schooling, his focus on the relation of God and institution was timely and needed. See David Kelsey, *To Understand God Truly: What's Theological About a Theological School?* (Louisville: Westminster/John Knox, 1992).
68. The distinction that Donald A. Schoen makes between the expert and the reflective practitioner is worth review here. See *The Reflective Practitioner*, p. 301, for a summary of the distinction between the two.
69. Special attention should be given to such non-schooling attempts as the School of World Mission at Fuller Theological Seminary in California. I suspect there are many innovative program attempts that are unknown to most of us.
70. I am constantly haunted by the words of Veeseer in *The New Historicism*, "every act of unmasking, critique, and opposition uses the tools it condemns and risks falling prey to the practice it exposes...." (p. xi).

Teaching Pastoral Theology from a Global Perspective

Homer L. Jernigan

Introduction—An Opportunity to Dream

At Boston University School of Theology, I have taught a number of courses in pastoral psychology and theology. In addition, I have led some workshops at the annual meeting of the Society for Pastoral Theology, including one entitled, "A Transcultural Perspective on Pastoral Theology." The invitation to participate in The Association of Theological Schools' consultation on Globalization and the Practical Theological Disciplines provided an opportunity to build on these experiences and to dream about an "ideal" course in pastoral theology from a global perspective. For once, I can dare to dream without having to cope with the realities of the politics of curriculum-building in a theological school.

Dreaming about such a course, I want to focus on stories of families in different cultural contexts. This is a focus that I have found helps students begin to appreciate the importance of the cultural context for the theory and practice of ministry. This is also a focus that I find to be important for thinking about church and ministry today because of what I see happening to marriage and family life in many parts of the world under the impact of rapid cultural change. This is also a focus that fits my understanding of the methodology of contemporary pastoral theology. One of the things that I find distinctive about contemporary approaches to pastoral theology is a methodology that begins with "case" material and then develops and makes use of a framework for pastoral reflection on that material. This is the approach that I want to use in this paper.

The first section of the paper will introduce the objectives and methodology of the "dream" course, including the purposes and methods of presenting material drawn from human experience. The second section will present the story of a Filipino family and discuss how this presentation might take place in an actual course. The third section will discuss the purposes, functions, and content of the course in the context of a theology for pastoral relationships and concerns about globalization and contextualization. The final section will discuss two paradigms

or frameworks for reflection on pastoral relationships that speak to concerns about contextualization and globalization in theological education.

Teaching Pastoral Theology: From Experience to Reflection to Action (Ministry)

Years of using a teaching methodology that focuses on the interactions between experience, reflection, and action have demonstrated that students need help to understand such a methodology and its purposes in theological education. Students are accustomed to courses that begin with a body of knowledge or theory, and after considering methods and problems involved in understanding and interpreting the body of knowledge, move on to discussion of the implications of that knowledge for theology and /or the practice of ministry. In courses that use different methodologies, it is important to make clear the objectives of a particular course and the methods and resources that will be used to achieve those objectives. In a course that begins with experience and then moves to reflection, special attention needs to be given to helping students understand the purposes of the course and the methods by which the purposes are to be achieved.

In actual practice, I begin with the objectives of the course, but I have used a twofold approach to such objectives. On the one hand, I have considered it my responsibility in the course syllabus to define the objectives I see for the course as clearly and realistically as possible. I want to define appropriate and achievable objectives in terms of what I hope the students will have accomplished by the end of the course. On the other hand, I want to give the students, as adult learners, an opportunity to develop motivation for the course by defining their own objectives the light of their learning needs at this point in their theological education. The first task assigned to the students is to develop a “learning covenant” in which they define their own long-range goals, their objectives for the course in the light of those goals, the tasks and resources that they propose to help them achieve their objectives, and the methods by which their progress toward those objectives will be evaluated. I prefer to use the term “learning covenant” rather than “learning contract” because I believe that, in theological education, the student’s first responsibility is to God, and in a particular learning experience, the student needs to think about the purposes God might have for such an experience.

The task of developing objectives for an “ideal” course in pastoral theology is not a simple one. A number of assumptions about the nature and purposes of

pastoral theology and the role of pastoral theology in theological education are involved. The task becomes more complex when concerns about contextualization and globalization are taken seriously. Four assumptions seem important for the view of pastoral theology that is being developed here:

1. Pastoral theology is dependent on all the other theological disciplines. It is an *integrative* discipline that presupposes familiarity with all the other theological disciplines. (Pastoral theology is theology that helps the pastor “put it all together.”)
2. Pastoral theology is a *relational* discipline that focuses on the nature, functions, and methodologies of pastoral relationships. (The primary concern of pastoral theology is the quality of pastoral relationships with God, neighbor, self, and all of God’s creation. Pastoral relationships are both individual and communal and include the pastoral functions and relationships of lay persons as well as those of ordained clergy.)
3. Pastoral theology is an *inductive* discipline that develops methods of reflection on human experience in order to inform, guide, and evaluate pastoral relationships. (Pastoral theology begins with experience and moves to reflection in order to contribute to growth in pastoral relationships.)
4. Particular pastoral theologies are developed in the context of particular cultures and are influenced by those cultures and their theologies, but pastoral theology seeks to develop a *transcultural* perspective on human experience that respects particular cultural contexts but also transcends them. (Pastoral theology is a theology for pastoral relationships that communicates God’s concern for persons in local, global, and cosmic situations.)

Building on these assumptions and taking issues of contextualization and globalization in theological education seriously, the following objectives are suggested for the “dream” course in pastoral theology. Participants in the course should be enabled to:

1. Articulate a theology for ministry that shows understanding of the implications of contextualization and globalization for ministry in the Church at all levels of church life—local, denominational, ecumenical, global;
2. Communicate understanding of the impact of rapid cultural change on persons and their environments and implications for ministry;

Teaching Pastoral Theology from a Global Perspective

3. Demonstrate ability to establish caring relationships with individual persons, families, and communities in different cultures or subcultures;
4. Discuss the relationships between the Christian story and the stories of families from different cultural contexts;
5. Provide leadership in the church at all levels to respond to what is happening to people and their environment.

The proposed objectives do not assume that one course could possibly be sufficient to help students meet these objectives. The course assumes, as noted earlier, the other courses in the curriculum. The objectives also need to be understood as part of a process of ongoing learning that begins in seminary but continues after graduation, partly as a self-initiated process, but also through various forms of continuing education. One course can mark a beginning point but cannot be responsible for the pastor's life-long learning process.

As will be outlined in the syllabus at the end of this paper, the proposed structure of the course includes an introductory segment, a supervised ministry segment, and an integrative segment. Such a structure is necessary in order to be faithful to the integrative, relational, and experiential functions of pastoral theology.

Family life and the family life-cycle are suggested as the human experience that will be the primary focus of the course. There are several reasons for this suggestion. One is to de-emphasize the individualistic orientation of pastoral theology in Northern European and American contexts and emphasize the family orientation of cultures in most other parts of the world. A second reason is to illustrate what is happening to family and community life under the impact of rapid cultural change in many parts of the world, including North America. A third reason is to highlight the implications of these changes for the ministries of the church around the world. Many other changes are taking place in the world, but the changes in family and community life seem basic for what is happening in other aspects of individual societies and the global community.

A practical reason for focusing on family life in a course in pastoral theology is that, in my experience, comparison of families from different cultures contributes to a number of the objectives suggested for the course. For example, such comparisons help students to understand important aspects of the impact of rapid cultural change on persons and their social environments in different cultural contexts (objective 2). Information and insights concerning changes in family life suggest implications for the ministries of the church that need to be part of students' thinking about their own theology of church and ministry (objective 1) and their

leadership in the church (objectives 5 and 6). Classroom discussion of family life in different cultures provides background for thinking about the relationships of family stories and the Christian story (objective 4) and for the study of actual families suggested as part of the supervised ministry segment (objectives 3 and 4). A focus on family life seems important, but other aspects of the life and work of the Church are also important. Images of the congregation as a “worshipping-caring community” and “a spiritual extended family”—images that include individual persons (both in and out of family contexts) and larger aspects of the human environment—are important for the objectives of the course.

In this paper, a study of a Filipino family will be presented as material for pastoral reflection on connections between a family story and the Christian story. In the context of the proposed course, the story of the Filipino family would need to be compared with stories of families from other cultures. One of the first tasks for students would be to write the story of their own family of origin. One of the stories written by an American student, then, could be used as a “base line” for comparison with family life in other cultures. One significant possibility for the teaching of the course might be to have students from other cultures (whether members of the class or not) present their family stories and participate in the discussion of similarities and differences between their stories and an American story.

Family stories can be presented in various ways. One teaching method that enables students not only to gain information but also to develop some empathic insights into family life in different cultural contexts is the use of techniques of “family sculpture.” Some of us are familiar with “family sculpture” as a method of diagnosis and treatment in family therapy. A family therapist could be helpful for teachers who have no experience with “family sculpture.” The method that I have used in presenting a family story invites students to move into the “family space” and to take poses in relation to each other that suggest the organization and structure of the family in its life space. Important aspects of the family situation in different stages of its history can be “sculpted.” In addition to family members, the family’s life space can be expanded to suggest other important aspects of their environment, such as the school and the church; and important persons from outside the family, who may be significant participants in particular situations, can be moved in and out of the family space. Students serve as “living statues” in the family sculpture and do not speak to other family members. Their relations with other family members are suggested by their body positions and their placement

in the family space. From time to time, however, students may be asked how they feel about their position in the family and their relationships with other family members. What family members feel and what they can do about such feelings in their cultural context may be part of the discussion of the family story that follows the “sculpting” process. In an actual class, students from other cultures might become the “sculptors,” creating “sculptures” of important situations in their family histories and participating in the discussions of cultural differences that follow.

Space provided for this paper does not permit comparison of families from different cultures, but such comparison would be an important part of an actual teaching process. The syllabus suggests that the background for such comparisons needs to include some introductory material on family systems and family life-cycles. The presentation in this paper will focus on the current situation confronting a Filipino family, with background material important for understanding their situation.

The general outline used for presentation of the story of the Filipino family is the outline that should be used for stories from other cultural contexts. The outline assumes that each family story is embedded in a community story. The community story is embedded in a cultural story, and the cultural story is embedded in a global story. The interactions between family, community, culture, and world will be illustrated in the story of the Filipino family. The story presented here is based on information learned by the author during his two visits to the Philippines (1971 and 1991) and relevant readings, but much of it is hypothetical.

The Immediate Family

Mr. and Mrs. M. own a small house in a community on the outskirts of a city. The city is located on one of the larger of the 7,107 islands that make up the Philippines archipelago. Mr. M. runs a small neighborhood store with the assistance of members of his family. In the store, he sells groceries and a variety of household items. Mrs. M. helps out in the store at times, but also works at home, doing embroidery on dresses that are produced in a local factory. She is paid by the piece, that is, for her work on each dress. Mr. and Mrs. M. have worked hard for a long time to have enough money to support their family and make payments on their home.

Currently, Mr. and Mrs. M. have four of their six children and Mrs. M.’s mother living with them. The two-year-old daughter of their oldest female child also lives with them. Their small house is very crowded, but family members spend time in

the store, and the children are out of the house during most of the day. When the children are not in school, they like to be outdoors with their friends. The weather is pleasant during most of the year. The older children have part-time jobs in addition to working in the store.

At this time, the oldest daughter, Theresa, is working in the United States as a nurse. The family struggled to help her complete her degree in the School of Nursing at a nearby university and to qualify as a professional nurse. Shortly after she graduated from the university, Theresa married. She and her husband, Vincente, have one child. After the child was born, Vincente lost his job, and Theresa went to work as a nurse in a local hospital. Her salary in the hospital was not enough to support her family, however, and so it was decided that Theresa would go to the United States to work. Her mother and grandmother would care for the child, and Theresa would send as much money as she could to help support her husband and her child. It was hoped that Vincente would soon have a job and enough income to permit Theresa to return to the Philippines.

The oldest son, Jose, is working in Kuwait. He could not get a steady job after he finished high school. He saw an advertisement for workers in Kuwait, and so he and two of his unemployed friends made contact with an agency that helped them to go to Kuwait and find employment. Jose writes brief letters occasionally and sends money to the family.

The other children are living at home. Emma is a junior in high school and works part-time helping to care for an elderly neighbor. Ramon is in the first year of high school. He works part-time learning wood carving in a local shop. Manuel is in the seventh grade. He enjoys sports and prefers to be playing with his friends. Zita is the youngest child. She is still in elementary school and enjoys spending time with her grandmother and her little niece when she is not in school or playing with her friends. All the children who are living at home have chores at home and are asked to do some work in the store from time to time.

Mrs. M.'s mother helps with child care and does most of the cooking. She likes to take walks when the weather is not too hot and to visit with some of the elderly neighbors who are also living with children and grandchildren. She attends church regularly.

The income from the store, plus what Mrs. M. earns and the money that the children contribute has made it possible for the family to have a car and bicycles for each of the children. Mrs. M. has a modern sewing machine and modern conveniences in her kitchen. The family also has several radios and a small TV set.

The store has not been doing well in recent years, however, because of the economic situation in the Philippines.

The money from the store is no longer enough to sustain the family with its present standard of living. The money from the two children who are living overseas makes the difference, but Mr. and Mrs. M. are growing increasingly concerned about the situation. They do not want to be dependent on members of the family who leave the Philippines, but they do not know what their options may be for the future.

Mr. and Mrs. M. and Mrs. M's mother are also increasingly concerned about what is happening to their oldest daughter's family. Since Theresa has been working in the United States, her husband has been living with his parents. Vincente has not found this to be a satisfactory arrangement and is spending less and less time at home, even though he has been able to find very little work. He is living on the money that Theresa sends him, and he is spending more and more time with male friends, who are also unemployed. The M. family has heard that he is beginning to seek female companionship. They know that he comes to see his daughter less and less frequently. Mrs. M. and her mother are worried about what is happening to Theresa's marriage. What will Theresa find when she returns to the Philippines?

The Community Story

The M. family is but one of many families that are becoming increasingly dependent on income from family members overseas. The store has been a good source of income for them, but that income is declining, even though the store is important in the community. The location of the store is important. For the M. family and their neighbors it is some distance to larger stores, requiring a "jeepney" (shared taxi) or bus ride. Many families in the community cannot afford cars of their own. They prefer to buy groceries and household necessities in Mr. M's store, even though he charges higher prices than the supermarkets. During the difficult economic period, many of his customers have had to ask for credit, and with increasing unemployment, the number of customers who are behind in their accounts is growing. Mr. M. finds that the costs of running his store are increasing and, because of inflation, the prices for the products he buys to sell in the store keep going up at the same time that his cash income is decreasing. He is not sure how much longer he can operate the store at a profit.

The store is important to the family for more than the income it produces. Although Mr. M. and family members have to work long hours and keep the store open seven days a week, they have an opportunity to come to know the people of

the community. The store serves for important social contacts as well as family income. Mr. M. has become an important figure in the community because of the kinds of contacts he has with people through the store, and both the parents and children of the M. family enjoy the opportunity to talk with neighbors when they are in the store. There have been rumors, however, that one of the big supermarket chains is considering opening a store in the community. Mr. M. knows that his store could not survive long if faced with that kind of competition.

The schools in the community are important to the M. family because of the value that the older members of the family put on education. Theresa was a good student who worked hard in school, and Emma is following in her footsteps. Jose was an indifferent student who was not prepared for any kind of employment that required a good educational background. The younger children are having a difficult experience in school. They complain that they have to learn Tagalog (the national language) in school and also English, but they speak the local dialect at home and with their friends. The children feel that the quality of teaching varies widely. They like some of their teachers, but they find that the best teachers do not tend to stay in their schools very long—they go overseas to jobs that pay better.

The local Catholic parish is an important part of the community. Mr. and Mrs. M. were married in the church, and their children were baptized and confirmed there. Mrs. M's mother attends church regularly, but Mr. and Mrs. M. find that their work schedules leave little opportunity to attend church. They try to participate in some of the festivals with their children, and they respect the priests and nuns whom they meet in the community. There is some tension in the family over religion. Mrs. M's mother does not say much, but it is clear that she thinks the family should be more active in the church. And all three of the elder members of the family are concerned about what is happening to the faith of the two children who are living and working overseas.

The Cultural Story

As Roman Catholics, Mr. and Mrs. M. are aware of the influence of the church on their culture. They respect the priests and nuns as important authority figures in the community. Mr. and Mrs. M. were married in the church, and they know they are expected to be faithful to their marriage vows whatever may come. They are aware of the Catholic positions on birth control, and they know that abortion is outlawed by the Philippines constitution. They know they are expected to have a large family. They share in the family orientation of their church and culture, and they are concerned to do the best they can for their family. They worry about what

is happening to their oldest daughter's family. The presence of Theresa's little daughter in their home is a daily reminder of the problems with Theresa's husband. They know that no matter what Theresa finds when she returns home, divorce will not be permitted.

Many of their neighbors do not seem concerned about education for their children. They seem much more concerned about the present than the future, but Mr. and Mrs. M. want their children to have a good education. They are very proud of how well their two older daughters have done. They are very concerned about the problems their younger children are having in school, but they recognize that most people with a good education can make more money overseas than they can in the Philippines, and they are sympathetic to teachers who leave the schools to go overseas.

Like many of their neighbors, Mr. and Mrs. M. have difficulty defining what it means to be Filipino. They speak the dialect of the island community in which they grew up, and they are comfortable with the cultural patterns of their own island. They have little familiarity with what could be called "Filipino" culture, even though there is an effort to present such a culture in the Tagalog programs on radio and TV and to develop a sense of nationhood through the various forms of media. Mr. and Mrs. M. see many evidences of the influence of Spanish and American cultures. They see the Spanish influence in the religious life of the community, and American influence in the educational system, although they are not sure how well the system is operating at this time. Mr. M. is aware of American influence on the business and industrial affairs of the community and the country. He and his wife see American influences in the clothes that their children wear, the music they hear on their radios, and the programs they watch on television. Like many other people, Mr. and Mrs. M. resent the American military presence in the Philippines and they are glad that it is decreasing.

The American influence is also evident in the semblance of American-style democracy that constitutes the political system of the Philippines. Mr. and Mrs. M. and their neighbors can vote, but they do not have much confidence in their elected leaders. There are many stories of graft and corruption, and they know that to a great extent government operates for the benefit of a small political, economic, and social elite. Mr. M. works with his neighbors when they need some kind of action by city officials, but he and his neighbors know they must make the right connections if they want anything done. (See Steinberg, 1982, for a more extended discussion of the history and culture of the Philippines up to the Marcos era.)

Interactions of the Cultural Story and the Global Story

The cultural situation that confronts the M. family includes important developments in the economic and political systems that affect their daily lives. These developments have brought about rapid cultural changes as the Philippines has become more and more part of the world economy.

The M. family is experiencing first-hand the globalization of the Philippine economy. Because of the economic situation in their community, two of their children are living and working overseas. Some of their other children may need to go overseas to find work after graduation (or dropping out) from school if the employment situation does not improve. Mr. M. is aware of the problems that local farmers face with competition from overseas, and he knows that one of the major problems of the Philippine economy has been the development of the resources of the country to produce exports—exports that enriched the families who owned most of the land and controlled most of the resources. Mrs. M. as one of the many women who does “piece work” at home, knows how the pressure to produce more has increased and the pay has decreased as products from the Philippines have had to compete with similar products from other countries.

Mr. and Mrs. M. are increasingly aware of the extent to which their children are living in a global culture. They receive letters from their children in the United States and Kuwait. The children who are living at home want to wear the global uniform of children and teenagers—jeans and t-shirts. They want Western-style haircuts. They like to eat in American-style “fast food” restaurants. They like to watch movies and TV programs made in the West, especially America. On their radios, the children listen to the same kinds of Western music that children are hearing in most parts of the world, as well as some music that is distinctly Filipino. Radios also bring daily reports of global news and advertise products from many parts of the world. When the children have money to spend they want to buy the products they see advertised.

The story of the M. family is part of the story of what has been happening to the people of the Philippines in their interactions with other parts of the world. The people of the Philippines, themselves, are a mixture of different ethnic groups, most of which came originally from other countries. The intermingling of ethnic groups has been going on for centuries. The earliest settlers were Negritos, a group of aboriginal people. They were followed by the Malays, who developed the “low-land peasant culture,” primarily growing rice. There has been a wide variety of tribal groups in the “uplands” living primarily by “slash and burn” agriculture. Chinese immigrants came primarily to the cities and surrounding areas, and there

have been various periods of Chinese immigration. The Spanish left their imprint on the islands and intermingled with other groups although many of them returned to Spain. Other groups have also come to the Philippines. Through the centuries, the mixture of races has produced the *mestizos* who make up the largest group in the Philippines. (See Steinberg, 1982, Chapter Three)

The geographic separation of the islands from each other and the development of at least 70 different dialects have complicated the cultural story. Most of the people speak one or more of the nine primary dialects, and Tagalog, the dominant dialect of the Manila area, has become the national language. Uniting the islands that stretch for over 1100 miles in the South Pacific has been a difficult task.

From a Euro-American perspective, the Philippines were “discovered” by Ferdinand Magellan in 1521. The islands soon came under Spanish influence. Spanish missionaries “Christianized” most of the islands, and Spanish culture exerted a strong influence until the Philippines became a colony of the United States in 1899, after the Spanish-American war. The colonial powers encouraged the development of natural products of the Philippines that could be exported such as sugar (from sugar cane), coconut oil, copra, rice, hemp, hardwoods, and minerals. Household industries were also encouraged, such as embroideries, baskets, woodcarving, textiles, and matting. There was a long struggle for independence from the United States, which finally achieved success in 1941 and developed a strong spirit of nationalism among the peoples of the islands.

After the Second World War, the future of the Philippines in the world economy under the leadership of Ramon Magsaysay seemed promising. Brief summaries of economic and political developments since his death are found in two articles in *Pacific Century*, published in 1992 by the East-West Center. Most of the people of the Philippines live by farming, but most of the land is owned by a small number of wealthy families. The influence of those families has made land reform virtually impossible and has encouraged the development of export-oriented industries without strengthening the internal economy. Under the Marcos administration (1963-1986), the Philippines fell far behind, economically, as compared to some of the other countries in that part of the world. The economy developed as a form of “crony capitalism” that enriched the Marcos family and their friends, but did little to improve the lot of the people. The oil crisis of the 1970s and declining prices for Philippine exports proved disastrous, and large amounts

of money were borrowed from external sources to support the government and the economy. By 1983, the national debt had risen to over 25 billion dollars, or 60 percent of the gross national product. Money and people began to leave the Philippines, particularly after the assassination of Marcos's chief rival, Senator Benito Aquino. The standard of living for most of the people declined rapidly. The bottom 20 percent of the people received 5.5 percent of the national income—the top two percent received 53 percent. Support for the Marcos regime decreased, and in 1986 a popular election and “people power” established Corazon (“Cory”) Aquino in the presidency.

Hopes aroused by the election have gone largely unrealized, however. The old patterns of patronage and factionalism have reasserted themselves. The population has continued to expand rapidly. Poverty has increased. The exploitation of natural resources has continued. The rate of erosion of the soil and pollution of air and water has also increased.

The interaction of the cultural story with the global story has meant increasing hardship and suffering for most of the people of the Philippines. The M. family has done well when compared with most of the population of their country. They have not done well, however, when compared with people like themselves in other countries in that part of the world—particularly people in Hong Kong, Japan, Malaysia, South Korea, Singapore, and Taiwan. The people of the Philippines have not kept pace with the way in which their neighbors in Southeast Asia have been able to participate in the global economy.

There is much more that could be said about the various aspects of the story of the M. family. It is time, however, to suggest a framework for reflecting on this story and other human stories in the context of theological education and, particularly, the teaching of pastoral theology.

A Theology for Pastoral Relationships

A theology for pastoral work needs to be concerned with the theological foundations for all forms of ministry. The practice of ministry today builds on many different bodies of theory and requires a variety of skills. A major emphasis in the Hebrew Bible is on the development of a worshipping-caring community (some relevant references are included in the syllabus at the end of this paper). The primary emphasis in the New Testament is on loving relationships. Jesus' summary of the commandments emphasizes holistic love toward God, neighbor, and self (see Mark 12:29-31, for example), and Jesus gave his followers instructions to care for the hungry, the thirsty, the stranger, the naked, the sick, and the prisoner

(Matthew 25). In his teachings about God's "vineyard," Jesus depicts our human responsibilities as stewards of creation (see, for example, Matthew 21:28-41). Jesus' "new commandment" in John's gospel commands his followers "to love one another as I have loved you," (John 13:34) and the writer of the Johannine epistles instructed the early Christians, "Beloved, since God loves us so much, we also ought to love one another" (I John 4:11). Paul echoes a similar theme when he talks about faith working through love (Galatians 5:6b) and emphasizes the three virtues of faith, hope, and love (I Corinthians 13).

In the light of the New Testament, then, a theology of ministry needs to begin with a focus on loving relationships toward God, neighbor, self, and all of creation. In the language of pastoral care, ministry begins with caring relationships that communicate God's care. The worship of a Christ-like God who cares about what happens to people and their environment is to be expressed in caring relationships with our neighbors, ourselves, and our environment.

For the purpose of this paper, pastoral theology will be viewed primarily as a theology for pastoral relationships. The functions of such a theology are to provide a framework to inform, guide, and evaluate pastoral relationships. From this perspective, we can address the questions of the nature, functions, and methodology of pastoral theology—the what, why, and how questions. References to the story of the Filipino family will help to illustrate the answers to each of these questions.

The "What" Questions— Three Aspects of Pastoral Relationships

The "what" question is basic—what do we think of when we think of pastoral relationships? Some of the important passages from the New Testament that focus on loving relationships have already been noted. There are important passages in the Hebrew Bible that speak to the nature and functions of the people of God as a worshiping-caring community.

For my own part, reflecting on experience as a pastor and teacher of pastors, I have identified three basic aspects of pastoral relationships—"caring presence, caring detachment, and caring action." (See Jernigan, 1984 and 1991). Working with students, I have tried to define the meaning and significance of these three aspects of pastoral relationship in terms of the actual "operations" of ministry.

Such “operational” definitions have been strongly influenced by contemporary psychological theories but they are expressed in theological terms.

The theological assumptions underlying these three aspects of pastoral relationships are the experience of the love of God in Jesus Christ and the ways in which that experience motivates, informs, and guides the relationships of Christians with God, each other, themselves, and the people and the world around them. The church is a worshiping-caring community, worshiping the God of Jesus Christ, and bearing witness to that God through caring relationships with each other and the people and the world around them. How does the love of God become real in the lives of real people? How can the love of God become real for the M. family, particularly the lives of Theresa, Vincente, and Maria? Answers to this question will be suggested shortly, but first, what are the “operational” definitions of “caring presence,” “caring detachment,” and “caring action”? The definitions are expressed as learning goals for students, based on experience working with students in a variety of settings:

Caring (compassionate) Presence. Students, in an authentic pastoral role, need to:

learn to hear and understand what people are communicating to them verbally and non-verbally;

communicate empathic (compassionate) understanding of what they hear in ways that help people know that the pastor cares and understands;

put together the facts, feelings, meanings, and values that they hear people communicate, and the relationships that are important in the situation, in ways that help the pastor understand the persons and their stories;

respond to people in ways that communicate that the pastor is “with” them in their situations (representing a God who is “with” them and a community that cares about them);

become aware of other ways that a caring God and a caring community can be appropriately present with people in their particular situation.

The “caring presence” aspect of pastoral relationships represents the “Emmanuel—God with us” (Matthew 1:23b) aspect of an “incarnational” approach to pastoral theology. In theological education, “caring presence” represents an effort to help students learn how to communicate the compassion that Jesus showed to persons in the situations that he confronted in the New Testament.

Teaching Pastoral Theology from a Global Perspective

In order for students to learn to represent God's caring presence, however, they need to be able to experience God's care for themselves as persons in the learning situation. In terms of narrative theology, "caring presence" represents the "Advent" aspect of the Christian story—how God comes (or is prevented from coming) into human situations.

Caring (responsible) Detachment. Students in their pastoral relationships need to learn to:

reflect on what they have heard and learned about people, their situations, and their stories from a descriptive perspective, making use of their own empathic insights and the resources of secular disciplines and other helping professions in order to develop both subjective and objective assessments of the persons and the situation;

reflect on what they understand about the persons and the situation from a normative perspective, making use of their own Christian experience and the resources of the theological disciplines in order to develop a theological assessment of the persons and the situation;

identify possible pastoral responses and other resources to help the persons cope with the situation and grow in love toward God, neighbor, and self;

identify barriers in the persons and the situation that make coping and growing difficult—and pastoral responses and other resources that can help to overcome or transcend such barriers.

The "caring detachment" aspect of pastoral relationships represents the "prophetic" aspect of an incarnational approach to pastoral theology, representing God's concerns for the outcomes of human situations. In theological education, "caring detachment" represents an effort to help students identify ways to be responsible to God's purposes for persons in their situations—both in the assessment of persons and situations and the evaluation of possible responses and resources. In terms of "narrative theology," "caring detachment" is a reflective-evaluative process whereby students learn to relate a particular human story to "the Christian story."

Caring Action (embodiment). Students need to experience ministering as pastors to real persons in real situations in order to learn how to:

prepare for their relationships with people in particular situations;

describe their observations of persons and situations and their interactions with them;

reflect on and evaluate their relationships with people, making use of the processes and resources of “caring detachment” described above;

grow in their abilities to demonstrate “caring presence” and exercise “caring detachment” in order to be more faithful to God’s creative and redemptive purposes and processes;

learn to put into action the implications of “caring presence,” “caring detachment,” and “caring action” for the development of the church as a “caring community” at all levels of church life.

The “caring action” aspect of pastoral relationships is the embodiment aspect of an incarnational approach to pastoral theology—the ways in which “caring presence” and “caring detachment” are brought together in the actual processes of pastoral work. In theological education, “caring action” means students learning how to minister through actual experiences of ministry under pastoral supervision. In terms of narrative theology, “caring action” represents the actual ways in which connections are established between human stories and “the Christian story.”

Pastoral Relationships and the Filipino Family

The story of the M. family provides an opportunity for a kind of creative “dreaming” that is possible when the meanings of “caring presence,” “caring detachment,” and “caring action” are illustrated by various kinds of pastoral relationships with the family in its situation. Only one aspect of the M. family story will be the focus of this “dreaming” process—the developing crisis in the oldest daughter’s marriage. The process will illustrate both descriptive and normative approaches to the situation, but will be hypothetical. The purpose of such a “dreaming” process in a classroom would be to help students develop a vision of possibilities of the church as a community communicating caring through various kinds of pastoral relationships.

The situation of Theresa’s marriage is described earlier. Given the facts of that situation, what are the possibilities for pastoral relationships that might help the people involved to cope with the situation and to find resources for Christian growth in and through their experience of the situation?

The persons most involved in the situation are Theresa, her husband Vincente, their two-year-old daughter Maria, Theresa's family and Vincente's family. Vincente's friends in the community are also important. Theresa is living in a city in the United States and working as a nurse in a hospital there. Vincente is unemployed and it is reported that he is spending most of his time with his male friends, who are also unemployed. He is beginning to seek female companionship as well. Maria is living with Theresa's family. Vincente visits her occasionally but does not provide any support for her. Theresa sends money regularly to her family and to Vincente. She hopes to return to the Philippines, at least for a visit, after she has been working in the United States for two years.

Both Theresa's family and Vincente's family are concerned about what is happening in the situation and wonder what will happen when Theresa returns. Theresa's parents worry about her life in the United States. Her grandmother is particularly concerned about what is happening in her relationship with the Catholic Church. Vincente's parents worry about what is happening to him and his family, but they feel helpless to do anything about the situation.

Caring Presence

How can the love of God become real to the M. family, particularly to Theresa, Vincente, and Maria in a difficult time of transition that could become a real crisis? The family is not coming to church; how can the church come to them in ways that communicate the love of God and the care of a Christian community?

In the community. The two primary points of contact between Theresa's story and the Christian story have been her marriage in the church and the baptism of her daughter, Maria. In the current situation, baptism presents the most significant potential for contact of the church with Theresa's family.

A crucial theological question is the meaning and significance of Maria's baptism. Assuming that baptism is Maria's entrance into the church as a worshiping-caring community, are there ways that the church can reach out to Theresa's and Vincente's families that represent the ongoing significance of Maria's baptism? Theological reflection about infant baptism is needed (see the section on "caring detachment"), but in the context of the Catholic Church in the Philippines there is a potential resource for communicating God's care and the care of the church to the people involved in Theresa's situation. The ritual of godparenthood (*compadrazgo*) has a long history in the Philippines and other Hispanic cultures as a way of expanding the meaning of the extended family. In the Philippines,

compadrazgo represents a fusion of pre-Spanish blood compacts and Catholic godparenthood and has been used for various purposes to protect and enhance the situation of the families of children who were baptized (see Steinberg, 1982, pp. 5,6,63,71). In terms of "caring presence," *compadrazgo* could be an important resource by which the care of the church could come into the M. family. Some of the conditions that might help to make Maria's *compadre* (godfather) and *comadre* (godmother) effective resources will be discussed under "caring detachment" and "caring actions."

Assuming that Maria's godparents were chosen because of their close connection to at least one of the families involved, possibly both, they would know about Theresa's departure for the United States and some of the recent developments. They also would share the concerns of one or both families for what is happening. How could they represent "caring presence" in effective ways? There are several possibilities:

They (particularly the *comadre*) could listen to and share the concerns of both families and provide emotional and spiritual support;

They could (particularly the *compadre*), with the consent of both families, meet with Vincente, listen to his side of the story, and learn what his needs are;

They could help Vincente contact persons in the church and the community that could be of help to him;

If none of these, or similar efforts, fail to change the situation, then, when Theresa returns, she would need to talk with Maria's *comadre* or someone else in the church about her marriage and make use of resources the church could offer to help her and Vincente.

In the global church. A way of communicating God's care and the care of the church for Filipinos living and working overseas has already been established. When my wife and I were in Singapore in 1991, we observed "Filipino Fellowships" meeting in various churches. The Fellowships met weekly in church buildings at times when most of the Filipinos in the city were not working. The Fellowships scheduled other kinds of activities from time to time.

There are various ways that such a Fellowship could serve as a caring community for a person like Theresa. Some of the possibilities include:

Teaching Pastoral Theology from a Global Perspective

Welcoming her to her new home away from home and helping here to meet other Filipinos experiencing similar situations;

Helping her with problems of adjustment to life in the United States;

In the context of the Catholic Church, giving her an opportunity to participate regularly in the symbolic ritual of God's care for her and all people—the Eucharist—as well as other forms of worship that were familiar to her;

Giving her an opportunity for some social life with other members of the Fellowship, some of whom might come from her part of the Philippines;

Providing an opportunity for her to communicate at regular intervals by telefax with her husband and her family in the Philippines, by access to a "fax" machine in the church sending telefax messages to her home church and, in cases of emergency, by telephone to her family;

Providing news of the Fellowship to which she belonged to her home church—to be shared with her family.

Caring Detachment

What kinds of reflection on the situation of Theresa and her family would be needed to inform and guide the kinds of pastoral relationships suggested above, and how could the quality of those relationships be evaluated in Christian perspective?

In the community. In the local church, there would need to be opportunity and resources for:

Accurate information concerning the situation in which Theresa and her family were involved;

Empathic understanding of the ways in which the persons involved in the situation were reacting to the situation and interacting with each other;

Reflection on the responsibilities of the church for the marriage of Theresa and Vincente and the child who had been baptized;

Reflection on resources in the church to fulfill such responsibilities;

Discussion of plans and policies needed to develop, coordinate, and supervise such resources and make them available to Theresa and her family;

Ways to evaluate the effectiveness of pastoral relationships and other resources in the situation in the light of appropriate goals and criteria for ministries of the church.

In the church beyond the local congregation (and in theological education).

Pastoral relationships and other resources in the local congregation need to be informed, guided, supported, and evaluated by:

Concepts of the goals, function, and qualities of Christian marriage relationships;

Information about the realities confronting couples in the rapidly changing cultural context;

Identification of resources needed to help couples prepare for the realities of married life, cope with the realities of marriage and family life after marriage; cope with marital conflict and family problems; grow in the quality of their relationships with God, their partners, their children, the church and the world;

Assistance for local congregations in developing, utilizing, and evaluating such resources.

Concepts of the meaning and significance of infant baptism;

Information about the realities of family, community, and culture that make it difficult for the purposes of baptism to be fulfilled;

Identification of resources that can help families and congregations to recognize and cope with such realities;

Assistance for local congregations in developing, utilizing, and evaluating such resources.

In a global church. The situation confronting persons like Theresa calls for reflection about possible ways to represent a caring God and a caring church to them as they live and work overseas. The specific resource suggested is "Filipino Fellowships" in the cities to which people like Theresa go. Development of "Filipino Fellowships" should involve reflection on:

Information concerning the needs of Filipinos living and working in a particular city;

Means of contacting them when they come to the city;

The goals and objectives of "Fellowships";

Methods of organizing, supporting, and evaluating "Fellowships";

Resources that can be provided by “Fellowships”;

Ways of communicating news about “Fellowships” to the home churches from which the members come.

As “Fellowships” representing a global church, three symbols of a caring church were suggested as being particularly important—the Eucharist as the primary symbol of God’s care; and the telefax and telephone as symbols of the global community. (Having living in Singapore, my wife and I discovered how important the telefax and telephone are for overcoming some of the aspects of separation from home and family.)

The situation confronting Theresa, Vincente, and Maria has been identified as a developing crisis needing the attention of a congregation and a global church that is concerned about couples married in the church and their children who have been baptized in the church. The developing crisis represents a strategic opportunity—a significant “Advent moment”—for the ministry of the church to enter the life of a family and make an important difference.

The problems that confront Theresa and Vincente in their marriage, and many other couples, suggest the importance of reflection on the ways that the local church helps couples prepare for marriage, adjust to realities of marriage and family life, and grow together as Christians in the context of the rapid cultural changes that are occurring.

In the current situation, Maria’s godparents have been identified as possible resources for communicating God’s care and the congregation’s concerns about Maria and her parents to the families involved in the situation. The kinds of reflection suggested about the meaning and significance of baptism would be important to motivate, inform, and guide the development of the role and functions of godparents if they are to be authentic representatives of a caring God and a caring church. Such reflection would need to lead to the development of resources in the local congregation that could contribute to the preparation and support of godparents in the roles and functions that have been suggested. Reflection would need to lead to “caring action.”

Caring Action

Maria’s godparents are the strategic resource identified in “dreaming” about pastoral relationships with the M. family focused on Theresa’s situation. A number of things would need to happen in the local congregation for such pastoral relationships to be possible and to be effective in representing God’s purposes. These things might include, in addition to the congregation’s educational programs for children:

Education of the local congregation about the meaning and significance of infant baptism and the roles and functions of godparents as representatives of the church as a caring community;

Preparation of families and the godparents they have chosen before a baby is baptized;

Ongoing programs of education and support for parents of children who have been baptized;

Identification of one of the members of the church staff as the contact and support person for godparents;

Continuing contact with godparents and education concerning their relationships with their godchildren and their families;

Consultation with godparents related to families experiencing an actual or potential crisis like the one the M. family is experiencing;

Evaluation of all aspects of the congregation's responsibilities for baptized children and their families.

The congregation also should be concerned about the welfare and Christian growth of couples who have been married in the church. A similar outline of "caring action" with couples like Theresa and Vincente could be suggested for implementation of the "reflections" stated previously.

The role of the global church in representing a caring God and a caring community has also been stressed, identifying "Filipino Fellowships" as resources for "caring presence." "Caring action" would be important to implement the reflections outlined.

The story of the M. family, with a focus on the situation confronting Theresa, has provided an opportunity to illustrate the meaning of "caring presence," "caring detachment," and "caring action" as aspects of pastoral relationships. The illustrations are expressed in ideal terms to represent "dreams" about the nature and ministry of the church in a particular situation. Now we move on to ask the "why" question about the goals and purposes of pastoral relationships.

The “Why” Question— The Goals and Purposes of Pastoral Relationships

Supervising pastors in a variety of different situations and contexts, I have found that the purposes of caring relationships fall into three general categories. Responding to persons in their unique situations, pastors (lay and ordained) need to help the persons:

1. Cope with their situation.
2. Make changes in themselves and their situation that can help them to cope and to grow through their experience of the situation;
3. Grow in love toward God, neighbor, self, and all of creation.

The third purpose is the general purpose of all forms of ministry, but in the difficult situations of life, people are not able to grow unless first they are able to cope. Both coping and growing may require some important changes in the persons and their situations. From the perspective of narrative theology, the purpose of pastoral relationships is “transformative interactions” between human stories and the Christian story that can contribute to Christian growth.

The “transformative interactions” need to be appropriate to the situations that are involved in particular human stories. When a situation involves one or more significant losses, or the threat of such loss, then the persons involved need to be able to grieve. Their being able to grieve the losses or cope with the threat of loss may require changes in themselves and their environment, particularly when they are trying to avoid the pain of loss or when the social environment is inhibiting their grieving. Grief and mourning are social processes, and much depends on the ways in which the social processes are understood in particular cultural contexts. One of the most important things that pastors need to learn is the nature and significance of grief and mourning and ways to facilitate the processes of “healthy” grief and mourning in Christian context. The resources of Christian community are important for such processes (Jernigan, 1973 and 1976).

In situations involving illness, changes in persons and situations need to take place that contribute to healing. Students in a hospital setting need to learn how to participate as members of a “healing” team. A holistic view of persons emphasizes the wholeness of the experience of sickness—the physical, psychological, social, cultural, and spiritual aspects—and the changes that need to take

place in each aspect for a sick person to experience “healing.” In the Christian tradition, “healing” has been an important function of ministry. In our day, “healing” requires a “healing team” working together to help persons cope with the various aspects of what is happening to them. The “healing team” is an idealistic concept, and the reality of the “healing team” varies from hospital to hospital and ward to ward within particular hospitals (and from congregation to congregation). Students need to learn as much as they can, however, about the meaning of “healing,” the organization and functions of “healing teams,” and how they, as members of a “healing team,” can help people make the kinds of changes in themselves and their situations that can contribute to coping, healing, and growing.

The changes that need to take place for people to be able to cope and to grow varies from situation to situation, and one of the functions of “caring detachment” is the assessment of the changes that need to take place and the appropriate forms of “transformative interactions” in particular situations. In all situations, pastoral relationships seek to contribute to the Christian growth of the persons involved. The nature, processes, and goals of Christian growth require more discussion than is possible here. The goals that are emphasized here are growth in holistic love toward God, neighbor, self, and creation. “Caring detachment” means careful assessment of the “transformations” that need to take place in persons and situations for such growth to occur. In general, the kinds of changes that need to occur are determined by (1) what may be necessary for persons to be able to cope with their situation and (2) what may be necessary for Christian growth to be possible in concrete situations. Assessment of particular situations needs to include assessment of the resources available in the situation for coping and growing, and additional resources that may be needed. Assessment also needs to include recognition of the barriers to coping and growth that exist in the persons and the situation, and evaluation of what needs to be done to help people overcome or transcend those barriers.

In this paper, the focus is on the situation of a Filipino family. In order to look at the purposes of pastoral relationships in terms of the relations between coping, changing, and growing, it may be helpful to return to the situation confronting Theresa and her family. Some changes can be suggested that might help to promote coping and Christian growth.

Coping

Assuming that, in the long run, what Theresa and her family need in order to be able to cope with their situation is for all three of them to be able to live together.

Ideally, they need to be in an economic situation in which they can be together and have the support of both extended families and the local community, including the local church.

In the context of Theresa's family story, the ideal would require basic changes in the cultural-global aspects of that story for Theresa and Vincente to be able to live together. Changes would need to take place in the political and economic situation of the Philippines—changes that would make possible relatively full employment and a rising standard of living for most of the people. The changes would need to include coping with national problems such as population expansion, education, pollution of air and water, soil erosion, and exploitation of natural resources. The relation of these changes in the cultural-global story to the Christian story raises a number of controversial issues about the relations of the churches to cultural change.

Assuming, however, that such changes are not going to take place any time soon, Theresa and her family will need to cope with the situation described in their story. The coping resources that have been suggested earlier mean significant changes in the cultural-religious aspects of the story of the M. family, particularly the role of the local church and the global church.

Some of the kinds of information, reflection, and action needed for the *compradrazgo* (godparent) relations to become more effective means of care and support in Theresa's situation (and similar situations) have been suggested. Basic to such changes would be serious attention to what is happening to marriage and family life in the Philippines and the significance of Holy Matrimony and baptism as points of contact between family stories and the Christian story.

In the context of the global church, continuing development of "Filipino Fellowships" for people like Theresa who are living and working overseas has been suggested. In addition to the supportive aspects of such fellowships, three basic resources have been suggested to help overcome the loneliness and isolation that people like Theresa may experience—the Eucharist as the primary symbol of the presence of a caring God, and the telefax and telephone as practical means of bridging the distance from home and family.

The most difficult coping problems, however, are those confronting Vincente and his family. Changes are needed that help him find employment, maintain close contact with his wife and daughter, and cope with his own social and emotional needs. Changes in the local church may be necessary if he is to find any help there, and his daughter's godparents might be important points of contact with the church.

When Theresa returns to the Philippines, she is going to need resources to help her cope with the situation she finds there. Ideally, Vincente would join her in making use of these resources, but changes may be necessary in the local church and community for appropriate resources to be available for individual or couple counseling and support.

Growing

The ideal situation for Christian growth for Theresa and her family would be, again, husband, wife, and child living together, supported by two extended families, and actively participating in the local church. The material on “Caring Detachment” and “Caring Action” suggested some of the changes that would need to take place at various levels of church life if participation in a local church were to provide significant resources for Christian growth in marriage and family life. The critical nature of problems confronting couples like Theresa and Vincente in the Philippines would need to be recognized, and the responsibilities of the church for marriage and family life seriously reconsidered. Changes in the cultural context of Philippines life that would need to take place for Theresa and her family to be able to live and grow together in the Christian life were suggested earlier.

There are many things described in the story of the M. family that interfere with the possibilities for Christian growth. Some of these have to do with the coping problems that have been discussed. Some of them have to do with the “spiritual” situation of the M. family. The basic issue is the issue of “worship”—the issue of how and where the family members find meaning and purpose for life. What do they value? The cultural situation means that, like most families in the Philippines, survival issues dominate most of life. Survival issues are defined primarily in material terms, and so material values tend to dominate their lives. The family itself is a primary value, but family survival may mean (as it has for the M. family) depending on money from family members who are working overseas. The family is in “bondage” to survival values, and there is little or no room for Christian values.

How can this situation be changed? The previous discussions about possible pastoral relationships with the M. family suggest ways in which the church as a worshipping-caring community might be able to interact with the family around Theresa’s situation. Such points of contact can witness to Christian qualities of faith, hope, and love that speak to the family situation. The power of such witness can help members of the M. family experience values that transcend survival values and to want to be more involved in the community that represents such

values. An important means of such involvement might be Mr. and Mrs. M's participation in a "base community" or small group in which Bible study was related to the everyday problems they are facing in their family and community.

Discussion of the M. family story, focusing on Theresa's situation, has illustrated purposes of pastoral relationships involving caring presence, caring detachment, and caring action. A variety of possibilities for caring relationships has been suggested. The importance of caring presence, caring detachment, and caring action has been illustrated as means of helping people (1) cope with the situations that they experience, (2) make changes in themselves and their situation that can contribute to Christian growth, and (3) grow in love toward God, neighbor, self, and all of creation through the situations they experience. These three aspects of pastoral relationships also have important implications for the "how" of pastoral theology—the methods by which pastoral theology can serve to inform, guide, and evaluate pastoral relationships.

The "How" of a Theology for Pastoral Relationships

This is not the place for an extended discussion of the methodology of pastoral theology. The approach that is demonstrated in this paper illustrates a methodology that begins with human experience and reflects on that experience from a pastoral perspective in order to provide guidance for individual and communal pastoral relationships with persons involved in a particular form of human experience. The three aspects of pastoral relationships that have been described suggest three basic methodologies for pastoral theology:

1. Empathic understanding derived from "caring presence" with persons in their situation and intuitive, imaginative participation in their "story";
2. Disciplined reflection, making use of the contributions of the behavioral sciences, other helping professions, and theological disciplines in order to think both descriptively and normatively about persons and their situations and to evaluate possible pastoral responses to them (Relating the human story to the Christian story); and
3. Responsible action, making use of the resources of the practical theological disciplines and appropriate supervision or consultation in order to bring together "caring presence" and "caring detachment" in ways that help persons: (a) cope with their situation, (b) make changes in themselves and the situation that make possible Christian growth, and (c) grow in love toward God, neighbor, self, and all of creation.

There are important elements of such methodologies that are different from the methodologies of other theological disciplines and require educational methods that are different from those usually used in theological classrooms. Some of these methods have already been suggested, and these will be included with some additional methodological suggestions in the syllabus at the end of this paper.

The methodologies of pastoral theology have roots in a variety of sources that are important for understanding and putting them into practice. Empathic understanding of and participation in people's stories has roots, for example, in phenomenology, and, particularly "phenomenological psychology" as developed by people like C. Rogers, D. Snygg, A. Combs, and A. Van Kaam. Other significant psychological roots include the "self psychology" of H. Kohut, and "object relations theories" of M. Klein, H. Guntrip, and D. Winnecott. The reflective correlation of descriptive and normative approaches to human experience has roots in the correlational methods of P. Tillich and the critiques of such methods by people like T. Oden and D. Browning. The use of a "story" or "narrative" approach to pastoral relationships has a long history. I am most indebted to the writings of C. Gerkin. The actual processes of pastoral relationships in congregation and community have roots in the extensive literature on Christian education, liturgics, homiletics, church administration, evangelism, pastoral care and counseling, and other "practical disciplines" in theological education. There is also a rapidly growing body of literature on supervision and consultation with pastors, congregations, and denominations.

Pastoral Theology in Global Context: Two Paradigms

The discussion of pastoral theology has focused on the three aspects of pastoral relationships—caring presence, caring detachment, and caring action. The meaning of these three aspects has been illustrated in reflection on the story of a Filipino family. The Filipino family was chosen to emphasize the importance of the cultural context for pastoral understanding and pastoral action. Inevitably, however, there are difficulties in understanding and respecting cultural differences. There are always problems involved in bridging from one culture to another. In the view of pastoral relationships that have been presented here, for example, there is always danger that:

empathic understanding and participation will be biased by models developed in a particular cultural context,
disciplined reflection will be limited to secular and theological disciplines developed in a particular cultural context, and

caring actions will also be based on the methods, models, and values of a particular culture.

Such dangers cannot be avoided, but paradigms are important that can help to recognize such dangers, respect cultural differences, and point to human concerns that transcend cultural differences. Such paradigms are also important to provide “the big picture” of pastoral relationships. Study of particular human stories, such as the story of the M. family, are important for an “incarnational” approach to pastoral theology, but it is difficult to generalize from one story, and larger frameworks for reflection are needed.

Two paradigms have been found to be helpful, particularly for thinking about contextualization and globalization issues in teaching pastoral theology. The two paradigms look at pastoral experience from two different perspectives. The first perspective looks at those aspects of human experience that seem basic to pastoral relationships with persons. This perspective is represented by an “experiential” paradigm. The second perspective looks at the structures of human existence that influence the lives of individual persons. This perspective is represented by a “structural” paradigm.

An “Experiential” Paradigm

The first paradigm is one that has proved useful for reflection on any efforts to relate to persons in their unique situations. The paradigm is based on a holistic view of the nature of the experience of ministry with persons. It reflects the emphasis in this paper on pastoral relationships with persons in their unique situations, and goes beyond situations to recognize the importance of the cultural context and that which transcends any particular cultural context—the mysteries of human existence. Persons as individuals, couples, families, groups, or communities do not exist in a vacuum, and ministry always involves pastoral relationships with persons in their unique situations. But human situations always have a cultural context, and beyond the cultural context, human situations always involve encounters with the mysteries of human existence that transcend particular human situations and contexts (*e.g.*, suffering and death).

The paradigm begins with the actual *person* or persons involved in a particular situation and emphasizes a holistic approach to the understanding of persons. The paradigm then moves to the *situation* in which the person or persons are involved and emphasizes putting together the facts of the situations, the feelings the person(s) involved have about the situation and the meanings they attach to

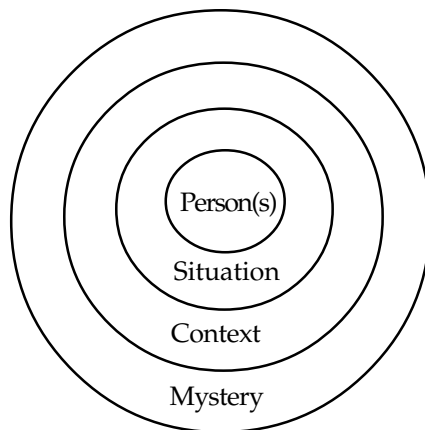
it, and the significant interpersonal and systemic relationships (past and present) that influence the person's responses to the situation. The paradigm then focuses on the *cultural context* of the situation and the importance of that context for understanding both the persons and the situation. Both empathic understanding of the impact of the cultural context on the persons and the situation and objective information about the culture (from study of literature about the culture and interviews with "informants") are important, but participant observation of a particular culture over an extended period of time is even more important. Finally, the paradigm moves to the transcendent issues of life that are part of every human experience—the mysteries of human existence. In every human situation, people are assuming and yet seeking to find answers to these mysteries. Every cultural context includes efforts to find meaning for these mysteries and to develop cultural patterns and values that reflect cultural assumptions about these mysteries. Such mysteries include questions such as:

What does it mean to be a person?
How should persons relate to each other?
How should males and females relate to each other?
How should the old and the young relate to each other?
How should power, authority and responsibility be exercised in human relationships?
What should be the place of sexuality, emotionality, aggression, and spirituality in human relationships?
How should persons, individually and collectively, relate to their natural environment?
What is the "good life"?
What is the meaning and significance of suffering, pain, and death?
What is the meaning and significance of: time (including the relationships of past, present, and future); space (including "sacred" space, "secular" space and cosmic space); and causality (how are events, both human and natural, related to each other?)
What is (and should be) the relationship between order and chaos?
What about God or gods?

Traditionally, the function of religion in culture has been to develop some kind of answers to these questions and a collection of myths, legends, symbols, and rituals by which the people in a particular culture relate to these mysteries. Religions usually identify some central meanings and values and relationships

to the transcendent aspects of existence around which life is organized and acceptable patterns of behavior are defined. In spite of continuing human efforts to identify particular answers to the mysteries of existence as “the truth,” the mysteries remain mysterious, and religious approaches to the mysteries of existence are always influenced by the cultural environments in which they develop and are transmitted from generation to generation.

The diagram below brings together the aspects of the first paradigm that has been described:



From the perspective of this paradigm, Christianity is one of many religions that attempts to provide answers to the mysteries of human existence and myths, legends, symbols, and rituals by which people can relate to those mysteries. In the traditions of religions based on the Bible (Judaism, Islam, and Christianity), the theological concern is to put human relationships with God at the center of the paradigm. In Christianity, the central concern is human individual and collective relationships with a Christ-like God.

A “Structural Paradigm”

The second paradigm is important for defining the nature and functions of the church. This paradigm provides an overview of the significant structures of human existence that are involved in the experience of persons. It begins with the individual *person* and moves to the structures of existence that are significant in the experience of the individual person. The first structure is, of course, the *family*—both the family into which the individual is born and the family that later may be established by marriage (which, of course, varies with cultures). The second structure is the *peer group* or group of age-mates that becomes the second primary

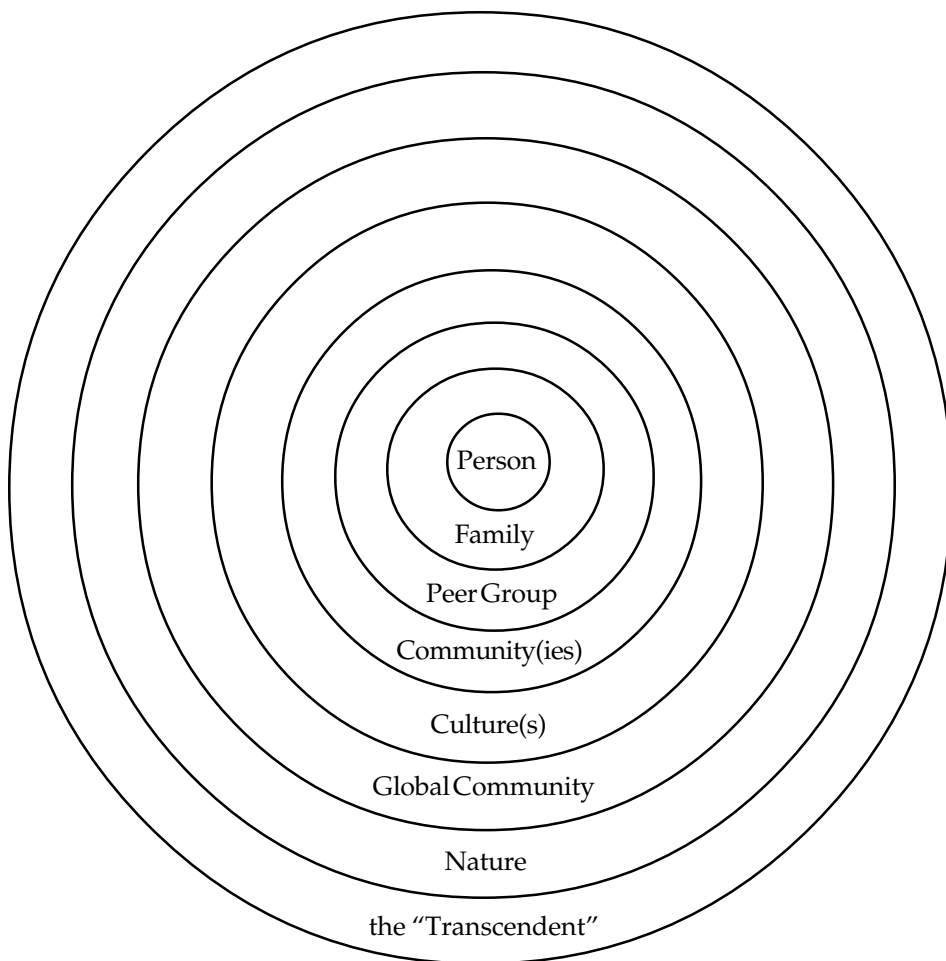
reference group (after the family) through which the individual learns appropriate behavior in a particular society. The next structure is the *community* (or communities, in modern society) in which the individual lives, works, worships, plays, and defines his/her individual identity. Beyond the community/ies is the structure of the *culture*. *Culture* is a difficult structure to define and describe, but for practical purposes it is defined here as a lifestyle that the individual person shares with other people who have a common language (or family of dialects), a common history, and the contemporary physical, economic, social, and religious systems that shape the shared lifestyle. From a pastoral perspective, the most important aspects of culture are the assumptions about the mysteries of existence that are passed from generation to generation and that influence the collective lifestyle, particularly the patterns and values by which persons relate to each other and to the world around them. The esthetic visions by which artists, writers, and architects express their impressions and critiques of culture are important for understanding particular cultures. In reality, individual persons may experience more than one culture, or different versions of the same culture, in our rapidly changing world.

Beyond the culture as a structure of human existence, is the collection of human cultures that we know as *the global community*, and beyond the human global community is *nature*—the natural environment. And finally, beyond the natural environment is *the “transcendent”*—the structure that transcends all structures and signifies the mysteries of human existence.

The “structural” paradigm is summarized in the diagram on the following page.

For religious traditions based on the Bible, God is the transcendent reality that gives meaning and worth to all the other structures of existence; and human relationships with God are central to human existence and belong at the center of the diagram.

From the perspective of pastoral relationships, the most important aspect of the diagram is the strategic place of “community.” Religious community, inspired and informed by relationships with “the transcendent,” is in a strategic position to influence what happens in the structures below it and above it in the diagram. In the Christian context, the church, as both local and global community, is strategically in a position to work both for the “salvation” of individual persons and the world. The Church is in a position to work for the benefit of the individual person through the structures that most directly influence individual experience—family, group, and community life, but the church is also in a position to work for the benefit of the individual person and the world through particular



cultures and the global community as they interact with their natural environment. In the context of the "structural" diagram, Christians, individually and as a community, need to struggle with the answers to three basic questions:

- Who are we?
- Whose are we?
- Where are we?

Answers to these three questions are important to inform, guide, and evaluate the life and work of the Church at all levels in the context of the structures of human existence. The "structural" paradigm suggests some important clues about the "who" and "where" questions and the ways in which the "whose" question needs to be addressed in relation to the individual person and the world.

My impressions, based on my pastoral experience in the United States, my observations in Asia, and the studies my students have done in Africa are that the pace of cultural change is bringing serious problems for marriage and family life in many parts of the world. The story of the Filipino family is only one of many illustrations that could be given of these problems. If the church is concerned about the welfare and growth of persons, the church needs to put increasing emphasis on the kinds of ministry with marriage and family life that have been suggested in this paper. The church also needs to move more rapidly to develop small groups that can provide support for individual and family Christian lifestyles (*e.g.*, the small Bible study groups we encountered in churches in Singapore and the “base communities” of which we are aware in various parts of the world). There are other great challenges the church needs to face as suggested by this paradigm—such as the part the Church needs to play in responding to the economic and political problems we have noted in particular cultures, such as the Philippines—and even more important, the part the church needs to play in responding to the threats to ecological systems around the world and our cosmic environment, and to the damage and destruction of the resources of creation that have already occurred.

The two paradigms that have been described have important implications for thinking about the church and ministry in our day. Their particular importance for this paper, however, lies in their functions in teaching pastoral theology. They provide frameworks for reflection on any situation that calls for pastoral relationships and any consideration of the strategic role of the church today. These frameworks emphasize the importance of cultural differences but also make it possible to view cultural differences in the light of the basic assumptions about the mysteries of human existence that underlie cultural differences. From my own experience, I know how coming to understand the cultural assumptions underlying traditional Chinese culture has influenced my understanding of my own culture, other cultures, and the nature and functions of Christianity in today’s world. I now know that pastoral relationships need to be informed, guided, and evaluated by a theological perspective that both respects and transcends cultural differences. In a global community, the teaching of pastoral theology needs to include such a perspective and the kinds of experience that can give concrete reality (“flesh”) to the perspective.

Syllabus for a Course in Pastoral Theology

The process of dreaming that has been shared in this paper comes to conclusion with the outline for a proposed course in pastoral theology. The outline is based in part on the workshop on “A Transcultural Perspective on Pastoral Theology” that I conducted for the Society for Pastoral Theology. It also draws on various aspects of my experience of living and working in Asia and teaching theological students in the United States and Singapore. The course does not fit the usual structure for courses in the theological curriculum. The objectives of the course suggest three segments—an introductory segment, a supervised ministry segment, and an integrative segment. The basic three segment patterns seem important for teaching pastoral theology, both to students in residence and to continuing education students, but the particular time sequence suggested for the proposed segments would be problematic. The supervised ministry segment draws on my experience as a supervisor of students in clinical pastoral education (CPE) and suggests some possibilities for using CPE centers around the world as one of the resources for the proposed course.

The Syllabus

Context: It is suggested that the course be divided into three parts:

1. An introductory segment to be offered in the spring term of the student's second year of classwork.
2. A supervised ministry segment to be offered in the following summer. This section should be conducted in a culture different from the student's own culture, either in another country or in a very different culture from the student's own.
3. An integrative segment to be taught in the fall term of the student's third or final year.

Instruction in the course should be interdisciplinary, under the leadership of a pastoral theologian, with the participation of graduate assistants who can help to lead small group discussions of course material and case studies

Objectives: Satisfactory completion of all three segments should enable each participant to:

1. Articulate a theology for the participant's own ministry that shows understanding of implications of contemporary issues of contextualization and globalization for ministry in the church at various levels of church life—local, denominational, ecumenical, global.

2. Communicate understanding of the impact of rapid cultural change on persons and their environments in various cultural contexts.
3. Demonstrate ability to establish caring relationships with individual persons and families in different cultures.
4. Discuss the relationships between the Christian story and the story of particular families that the participants have come to know in other cultures.
5. Provide leadership in the Church at all levels to respond to what is happening to God's creation (God's creatures and their environment).
6. Provide leadership for congregations as worshipping-caring communities in cultural and global contexts.

Content and Methods

A general comment on methodology: Class meetings should be a creative combination of didactic plenary sessions, using some of the teaching methods suggested in the syllabus, and small group sessions for the discussion of class materials, the participant's pastoral experience, and case material.

I. The Introductory Segment

A. Introduction of the participants to:

1. Biblical foundations for the church as a worshipping-caring community
2. The nature and functions of pastoral relationships
3. Narrative theology
4. Family systems in cultural context, including
 - a. Cross-cultural aspects of marriage and family life
 - b. The family life-cycle in different cultures
 - c. Family "sculptures" from different cultures
5. The Christian story and human stories
6. Christian perspectives on marriage and family life
7. The church and the family life-cycle
8. The church and the environment
9. Life and work in other cultures

B. Content and Methods

1. Biblical foundations—the covenant community as a worshipping-caring community in the Hebrew Bible and the New Testament—connections between relationships with God and human relationships
 - a. Some biblical resources (illustrations)

Teaching Pastoral Theology from a Global Perspective

The Hebrew Bible

Portions of Exodus 20-26; Leviticus 19, 25; Deuteronomy 5, 10, 15, 16. Excerpts from writings of the prophets, such as, Amos 5; Micah 6; Isaiah 2, 9, 121, 40 58, 61 (and many others); Jeremiah 31-33; Ezekiel 47, selected Psalms.

The Christian Scriptures

The teachings of Jesus

The New Covenant: I Corinthians 11:25, Matthew 26:27-29, Mark 14:23-25, Luke 22:20

The Commandments: Mark 12:28, John 13:34,35

The Last Judgment: Matthew 25:31-46

Love for Neighbor: Luke 10:25-37

Christian Love: I Corinthians 13, 1 John 4

The Community of the New Covenant: Acts 2-6, II Corinthians 3-5, Ephesians 4, Hebrews 6-10, Acts 2-6

- b. Each participant will write a paper on some aspect of biblical foundations, papers to be shared with other participants.
2. Pastoral Relationships
The New Testament concern about the quality of interpersonal and communal relationships.
A theology of pastoral relationships (Jernigan, 1984, 1991)
3. Narrative and "hermeneutical" theology (Gerkin, 1984, 1986)
4. Family systems and family process
 - a. General introduction (Friedman, 1985, chaps. 1 and 2)
 - b. Cross-cultural comparison of family systems (Jernigan, duplicated but unpublished):
 - the definition of who is included in "the family"
 - purposes of marriage and family systems
 - the nature of authority and the processes of decision-making
 - male and female role definitions
 - communication patterns between and among individuals and generational sub-systems
 - sources of support in times of transition and crisis
 - c. Family life-cycle
American perspectives (Carter and McGoldrick, 1980)
Cross-cultural comparisons (see 4e. below)
 - d. Family stories (see illustration in this paper)

- e. Family “sculptures” in cultural context
“Sculpture” of the story of an American family life-cycle by an American student from the time his parents met until the present time (consult family therapists or texts on family therapy for the technique of “sculpting” a family story)
“Sculptures” of the stories of the family life-cycle of families of students from different cultures (the student’s family of origin and his/her own family) to illustrate processes and consequences of cultural change
 - 5. The Christian story and human stories (possible content)
 - a. The Biblical story and the Christian story—Creation, the Covenant and the Covenant Community, the Broken Covenant, the New Covenant, and the New Community
 - b. God in the human story—Incarnation, Crucifixion, Resurrection, Pentecost
 - c. The story of the Christian year—Advent, Christmas, Epiphany, Lent, Holy Week, Good Friday, Easter, Pentecost
 - d. Points of contact between the Christian story and human stories—Eucharist, matrimony, baptism, confirmation, (other transitional rites), Christian burial rites
 - 6. Christian perspectives on marriage and family life (Jordan, 1986, Patton and Childs, 1988)
 - 7. The Church and the Family Life-Cycle (Friedman, 1985, Jernigan, this paper, and 5d. above)
Each participant writes his/her own “family story,” including important points of contact with the Church.
 - 8. The church and the environment (Nash, 1992)
 - 9. Living and working in other cultures
Materials on the history, geography, sociology, economics, and politics of particular cultures to which students will be assigned
Sharing of experiences by persons who have lived and worked in other cultures
- II. The Supervised Ministry Segment
- Setting: student should be assigned to CPE or CPE-type programs which have:
Competent supervision
A peer group
Institutional support for the program

Teaching Pastoral Theology from a Global Perspective

Opportunity to establish, record, and reflect on pastoral relationships

Interaction with other professional disciplines

Orientation to and evaluation of the learning experience

If students are assigned to a clinical setting, they should also be assigned to a nearby parish in which they would spend one afternoon and evening a week and most of the day on Sunday. The purposes of the parish assignment would be:

Orientation to parish life in cultural context

Visitation with families in the parish

Preparation of a “case study” or “family story” based on contacts with one family in the parish

A. Objectives (see Objectives for Basic Clinical Pastoral Education)

1. Orientation to ministry in a particular setting and cultural context
2. Learning goals, methods, and qualities of pastoral relationships with persons in the setting
3. Learning first-hand about life and ministry in another culture
4. Orientation to parish life in cultural context (see above)
6. Preparation of a “family story” (see “setting” above and concept of “family story” in this paper)
7. Observation of what is happening to the ecology of the setting in which the participant has been working.

B. Content and Methods (see Standards for Basic Clinical Pastoral Education)

In addition to the usual content and methods of CPE, attention will need to be given to:

1. Pastoral relationships and the caring community, both in the setting of the program and the relationships between the setting and local churches
2. Pastoral theology and clinical pastoral education (special programs for orienting and preparing CPE supervisors may be needed)
3. Understanding and working with families
4. What is happening to the environment (participants prepare a brief written report)

C. Evaluation of the Segment

1. The usual written evaluations by participants and supervisors
2. A special group of theological faculty and CPE supervisors to

evaluate relationships between this segment and other segments of the program.

III. The Integrative Segment

A. Objectives

1. Opportunity for the participants in the previous two segments to share and evaluate their learning experience
2. Learning (sharing and reflection) based on the various aspects of “family stories” the participants developed in Segment II, especially implications for the life and work of the church at various levels—local, denominational, ecumenical, global
3. Sharing observations of what is happening to the environment in different parts of the country and the world and implications for the life and ministry of the church
4. Normative goals, plans, and strategies for the growth of the church as a worshiping-caring community
5. Writing and evaluating a paper on each participant’s own theology of ministry

B. Content and Methods

1. Opportunities for sharing in small groups, related to objectives 1 and 2
2. and 3. Small groups become working groups to share with the whole class (and the entire school) findings related to objectives 1, 2, and 3.
4. Review of biblical materials on the covenant community as a worshiping-caring community. Class lecture-discussions and participant projects focused on:
 - a. Theological concerns of the worshiping community (discernment)—differentiations in theology, liturgy, and Christian life between:
 - God and idols
 - Worship and idolatry
 - The Holy Spirit and the demonic
 - The Church and the Kingdom of God
 - The Church and the World
 - The created Self and the “historic” Self
 - b. Planning, development, organization, and administration of the caring community (using resources of the practical disciplines)

Teaching Pastoral Theology from a Global Perspective

Education concerning the nature and possible functions of the church as a caring community

Planning—goals, processes, strategies, relationships, schedules, etc.

Communication with congregation and community concerning the planning process

Organization and administration of the plans

Recruitment, training, and support for lay ministries

Evaluation of progress toward goals

Celebration at appropriate stages in the process

- c. Small group projects focused on planning and developing caring community in various levels of church life

5. Writing, sharing, and evaluating participants' final papers on the theology of ministry.

IV. Evaluation

In addition to evaluation of each segment by the participants, a group would need to be organized, representing all three segments and some appropriate external consultants, to evaluate the whole course in the light of the objectives stated at the beginning. Every aspect of the course would need to be evaluated in terms of the quality of the learning experience and the extent to which each aspect contributes to the accomplishment of the objectives.

BIBLIOGRAPHY FOR THE COURSE SYLLABUS

Carter, Elizabeth A. and Monica McGoldrick. *The Family Life Cycle: A Framework for Family Therapy*. New York: Gardner, 1980.

Friedman, Edwin H. *Generation to Generation: Family Process in Church and Synagogue*. New York: Guilford, 1985.

Gerkin, Charles V. *The Living Human Document: Revisioning Pastoral Counseling*. Nashville: Abingdon, 1984.

_____. *Widening the Horizons: Pastoral Responses to a Fragmented Society*. Philadelphia: Westminster, 1986.

_____. *Prophetic Pastoral Practice: A Christian Vision of Life Together*. Nashville, Abingdon, 1991.

Holy Bible

Jernigan, Homer L. "Some Reflections on Chinese Patterns of Grief and Mourning," *The South East Asia Journal of Theology* 15, no. 1 (1973): 21-47.

_____. "Bringing Together Psychology and Theology: Reflections on Ministry to the Bereaved," *The Journal of Pastoral Care* 30, no. 2 (June 1976): 88-102.

_____. "The Chinese Clan as a Caring Community," *Pastoral Psychology* 25, no. 1 (Fall 1976): 75-85.

_____. "Immanence and Transcendence in Pastoral Care: Some Basic Considerations," *The Journal of Pastoral Care* 37, no. 2 (June 1984): 12-132.

_____. "A Prolegomena to Pastoral Theology," *The Journal of Pastoral Care* 45, no. 3 (Fall 1991): 221-230.

_____. *Aging in Chinese Society: A Holistic Approach to the Experience of Aging in Taiwan and Singapore*, New York: Haworth Pastoral Press, 1992. Also published as a special issue of *Journal of Religious Gerontology* 8, no. 3, 1992.

Jordan, Merle R. *Taking on the Gods*. Nashville: Abingdon, 1986.

Nash, James. *Loving Nature: Ecological Integrity and Christian Responsibility*. Nashville: Abingdon, with The Church's Center for Theology and Public Policy, Washington, D.C., 1992.

Patton, John and Childs, Brian H. *Christian Marriage and Family: Caring for Our Generations*, Nashville: Abingdon, 1988.

REFERENCES FOR THE PAPER

East-West Center. "Developing Economies in the Asia-Pacific Region," In *Pacific Century: The Emergence of Modern Pacific Asia*, ed. Mark Borthwick (Boulder, CO: Westview Press, 1992), 274-289.

Gerkin, Charles V. (see Bibliography in the Course Syllabus)

Holy Bible, New Revised Standard Version. New York: Oxford University Press, 1989.

Jernigan, Home L. (see Bibliography in the Course Syllabus)

"Patterns of Globalization, Six Studies," *Theological Education* XXVII, no. 2 (Spring 1991), 157.

Kohlenberger, John R. *The NRSV Concordance, Unabridged*. Grand Rapids: Zondervan, 1991.

Nash, James. (See Bibliography in the Course Syllabus)

Steinberg, David Joel. *The Philippines: A Singular and a Plural Place*. Boulder, CO: Westview Press, 1982.

_____. "The Marcos Era," in *Pacific Century: The Emergence of Modern Pacific Asia*, ed. Mark Borthwick. (Boulder, CO: Westview Press, 1992), 343-350.

