MPC5103/MPC4103: Pastoral Ministry in US Hispanic/Latin@́ Contexts
Professor: Dr. Carmen Nanko-Fernández
Catholic Theological Union
Term: Fall 2014 (Online) Graduate Level Course

Office Hours: By appointment
Office Location: Room 522
Class Location: Online/D2L (*Access to course websites are only for students registered for this course.*)
E-mail: cnanko@ctu.edu (best means of contact)

COURSE DESCRIPTION
Demographics indicate that Latin@s currently constitute the largest and fastest growing population in the U.S. Catholic church. This course explores the history, experiences and diversity of this community and the implications for theology and pastoral ministry. Theological scholarship from Latin@́s is privileged in this seminar style course.

REQUIRED TEXTS

Books
1. Edwin Aponte, ¡*Santo! Varieties of Latino/a Spiritualty* (Orbis Books, 2012).
2. Orlando O. Espín, *The Faith of the People: Theological Reflections on Popular Catholicism* (Orbis Books, 1997).
3. Eduardo C. Fernandez, *Mexican-American Catholics* (Paulist Press, 2007).
4. Juan Francisco Martínez, *Walk with the People: Latino Ministry in the United States* (Nashville, Abingdon, 2008).

Readings (with copyright clearance, are posted on the course website, and/or accessible via a posted link. These readings can be found below on the course calendar according to their Unit).

Digital Articles from the Electronic Journal of Hispanic/Latino Theology

Electronic *Journal of Hispanic/Latino Theology*, available online at www.latinotheology.org, contains archived issues as well as recent content. Students may purchase a subscription for 2 days access at $10 and download the following course texts, or purchase a year subscription at $28 for ongoing access. Students on CUA Chicago campus may access journal for free on campus and download necessary articles. Students are encouraged to look through the JHLT, and consider it a resource.

Raúl R. Gómez, "Blurring the Line between Liturgy and Popular Religion an Example from the Hispano Mozarabic Rite," *Journal of Hispanic/Latino Theology* (August 2002) http://www.latinotheology.org/

Juan Francisco Martínez, "Ecclesiology a lo mestizo/a y mulato/a: What Happens to Church When We Move latinamente Beyond Inherited Ecclesiologies?" *Journal of Hispanic/Latino Theology* (12/10/2007) http://www.latinotheology.org/

RECOMMENDED TEXTS

Students who are building their theological and ministerial libraries may find the following texts helpful to ongoing research and ministry. These books are not required for the course. They are listed here as resources.

1. Orlando O. Espín and Miguel H. Diaz, eds., *From the Heart of Our People: Latino/a Explorations in Catholic Systematic Theology* (Orbis Books, 1999).
2. Orlando O. Espín and Gary Macy, eds., *Futuring Out Past: Explorations in the Theology of Tradition* (Orbis Books, 2006).
3. Carmen Nanko-Fernández, *Theologizing en Espanglish: Context, Community and Ministry* (Orbis Books, 2010).
4. Jose David Rodriguez and Loida I. Martell-Otero, eds., *Teologia en Conjunto: A Collaborative Hispanic Protestant Theology* (Westminster John Knox Press, 1997).
5. Secretariat for Hispanic Affairs, National Conference of Catholic Bishops, *Hispanic Ministry: Three Major Documents* (United States Catholic Conference; Bilingual edition, 1995).
6. Virginia Sánchez Korrol, "The Origins and Evolution of Latino History," *Organization of American Historians Magazine of History: Latinos in the U.S.* (10:2, Winter 1996)
   http://www.jstor.org/stable/25163064

LEARNING OUTCOMES AND ASSESSMENT:

Learning Outcomes
Student success in this course is manifest in the ability to:

1. Identify, articulate, critically and theologically reflect on the historical and contemporary contexts of US Latin@/Hispanic communities.

2. Identify, articulate, critically and theologically reflect on methods and themes found in the scholarship of an ecumenical selection of US Latin@ theologians.

3. Identify, articulate, critically and theologically reflect on teachings and ministerial practices of the Roman Catholic Church and other Christian denominations as they specifically pertain to US Hispanic communities.

4. Identify, articulate, critically and theologically reflect on and employ teología y pastoral en/de conjunto as a means of interlacing theological reflection and pastoral strategy in ministry.

5. Interact in a manner that privileges a mutually accountable process of constructing knowledge collectively, i.e. en conjunto.

COURSE STRUCTURE
This course is divided into 4 Units. Each Unit is the equivalent of three (3.5 hour/meeting) in-class meetings [10.5 hours of class time] and related readings/assignments [28-31 hours of reading and homework], i.e. each Unit is equivalent to 3.5 weeks of work in a traditional CTU face-to-face course delivery system. Each Unit consists of:
1. **Content**
   o presented as course notes in formats like PowerPoint, PDFs, weblogs, webpages with embedded hyperlinks to additional course-related material.

- o presented in assigned required readings, online videos, audios and interactive web activities.
2. **Participation**
   - o individual submissions [e.g. critical reflections, site reports, essays, media presentations, etc.] to be completed and/or turned in on specified locations on the course website [e.g. weblog, quiz, journal, drop box, etc.; some assigned submissions also invite feedback from classmates].
   - o group submissions to be accomplished on specified locations on the course website [e.g. group chat rooms, wikis, forums, discussion boards, webpages, etc.].
   - o Class conversation see tab for forum provided in each unit entitled **"Theologizing en conjunto: Discussion Space"**

Participation is determined in part on the basis of <u>active attendance</u> online e.g. posting of regular online entries associated with course readings, responding to classmates' postings, reading course materials posted online (please note ***professors are able to track student activity on the course website. In this course the tracking feature is activated***).

Assessment of Student Performance

Student performance [in written, oral, online, and peer teaching/learning community formats] will be assessed on the basis of the following criteria:

1. **Content** (i.e. quality of the material in the submission; clarity of thought; clarity in organization of ideas; integration of sources learned through course notes, research and readings; demonstration of ability to support one's position; demonstration of facility with a variety of methods and sources in Latin@ theologies and pastoral practice; accuracy in articulating the perspectives/positions of others/sources/resources.)
2. **Communication** (i.e. presentation of ideas, research, content, etc. in written, oral, online, and peer teaching/learning community formats; includes style--grammar, spelling; proper citation of sources; following directions, honoring word counts; ability to connect with respective audiences; use of media, use of technology; facility to communicate effectively in oral and written expressions, etc.)
3. **Critique** (i.e. ability to identify strengths and limitations of ideas/positions presented by self and/or others; attention to what is missing in the positions/ideas of self and/or others; attention to the contexts out of which positions/ideas arise, including one's own context; ability to distinguish amongst a variety of positions and methods; ability to identify, explain and utilize one's own sources and methods; recognizable and sustainable development of one's own theological and ministerial perspective.)
4. **Conjunto** (i.e. participates in a collaborative and respectful manner with others in ecumenical environment; contributes to peer teaching/learning community process in active, equitable and responsible manner; demonstrates accountability to peer learning community.)

* Assessment: Performance Grids are provided for assignments where applicable.

Grading Scale – See Student Handbook 4.2.18

For this course the following scale is used:

	A = 94-100, excellent, exceeded all course expectations, demonstrates excellent grasp of content and ability to recognize, substantially evaluate and critique positions' strengths/limitations, follows directions; work demonstrates significant preparation; timely completion of assignments; demonstrates initiative and leadership; proficient in critical analysis. Responds carefully and insightfully to peer postings.	**A- = 89-93, excellent, met all course expectations,** demonstrates good grasp of content and ability to recognize, evaluate and critique strengths/limitations, follows directions; work demonstrates significant preparation; timely completion of assignments; demonstrates degree of initiative and leadership; proficient in critical analysis. Responds carefully and insightfully to peer postings.
B+ = 84-88, good, above average, met most course expectations, demonstrates grasp of content and ability to recognize, evaluate and critique positions' strengths/limitations, follows directions; work demonstrates preparation and a timely completion of assignments. Responds carefully and insightfully to most peer postings.	**B = 79-83 , good, above average-average, met most course expectations**, demonstrates grasp of content and ability to recognize, evaluate and critique positions' strengths/limitations , follows most directions, quality of work needs consistency, organization, improvement and timely completion with a greater level of preparation. Responds to most peer postings.	**B- = 78-74 average, met some course expectations,** demonstrates some grasp of content and some ability to recognize, evaluate and critique positions' strengths/limitations, follows some directions, quality of work needs consistency, organization, improvement and timely completion with a greater level of preparation. Responds to some peer postings.
C = 70-73, below average, minimally met few course expectations, demonstrates weak grasp of content and little ability to recognize, evaluate and critique positions' strengths and limitations; quality of work is inconsistent, lacks attention to details, fails to fully follow directions and limited grasp of content, lacks clarity of thought and organization; work lacks evidence of preparation and is often turned in late if at all. Fails to respond to peer postings. **Quality of work does not meet standards for doctoral degree.**	**D =69-65, work unacceptable, did not meet course expectations** demonstrates no grasp of content and lacks ability to recognize, evaluate and critique positions' strengths and limitations; work lacks evidence of preparation and is turned in late if at all. Fails to respond to peer postings. **Quality of work does not meet standards for doctoral degree.**	**F = 64 and below, failure, work unacceptable, did not meet course expectations,** neglected attention to directions and/or CTU academic policies [e.g. plagiarism], lack of attention to detail, failed to demonstrate grasp of content, lacked clarity and organization, assignments incomplete or not turned in, etc. Fails to respond to peer postings. **Quality of work does not meet standards for doctoral degree.**

EXPECTATIONS

1. Students are expected to be familiar with the CTU academic calendar, guidelines, procedures, and policies articulated in the *Student Handbook* and other materials made available by CTU online via electronic communication, on the ctu.edu website, and on the D2L CTU learning platform.

2. **MPC5103/MPC4103 is an upper level graduate seminar course that meets online. Students are to be familiar with the expectations of Distance Learning as well as possess the technological features necessary to take an online course at CTU. For more information contact Director of Distance Learning.**

Course Calendar

UNIT 1: *Situating Ministry Latinamente*

Timeframe: (weeks of) September 4, 9, 16

Focus: Ministry entails the accompaniment of particular communities, in particular contexts at particular times. Therefore it becomes necessary to develop skills that allow ministers to "read" their respective contexts effectively. La comunidad latina is incredibly diverse including but not limited to race, ethnicity, nationality, socio-economic status, age, educational attainment, political affiliation, language, documented status. These factors impact ministry in particular contexts as well as shape the ministers who accompany these communities.

Required Readings MPC5103/MPC4103:

Course Notes
 Posted under Course Content on course webpage at CTU D2L.
Book:
 Eduardo C. Fernandez, *Mexican-American Catholics* (Paulist Press, 2007).
Articles and Chapters:
Fernando F. Segovia, "The Text as Other: Toward a Hispanic American Hermeneutic," in *Text and
  Experience: Towards a Cultural Exegesis of the Bible*, Daniel Smith-Christopher, ed.
  Sheffield Academic Press, 1995, 276-298. READ pages 285-298.
Carmen Nanko-Fernández, "¡Despierta Iglesia! Reconfiguring Theologies of Ministry Latinamente,"
  Concilium (2010/1), available w/permission on course web site.
"Many Cultures. One Faith," interview with Arturo Bañuelas in *U.S. Catholic (November 2009), Vol.
  74, No.11, 28,* http://www.uscatholic.org/church/2011/01/many-cultures-one-faith
Immanuel Wallerstein, "Latin@S: What's In A Name?" *Sociologists without borders/Sociólogos sin fronteras*
  http://www.sociologistswithoutborders.org/essays/LATINOS.pdf.
Paul Taylor, Mark Hugo Lopez, Jessica Hamar Martínez and Gabriel Velasco, "When Labels Don't
  Fit: Hispanics and Their Views of Identity," *Pew Hispanic Center* (April 4, 2012)
  http://www.pewhispanic.org/files/2012/04/PHC-Hispanic-Identity.pdf.

Required Readings MPC5103 (all of the above plus):

Luis Rivera-Pagán, "Pastoral Theology in a Post-Colonial Context: Some Observations from the
  Caribbean," *Perspectivas/Occasional Papers* (Fall 2007), 14. (Originally a lecture given in San
  Juan, Puerto Rico on June 14, 2007 at the Society for Pastoral Theology Conference.)
  http://www.ptsem.edu/uploadedFiles/HTI/Home_Page/Perspectivas/2007%20Fall.pdf

Assignments: (Instructions for all Assignments are posted on the course website.)

Situating Ministerial Identity: Those who minister are shaped by any number of socially located influences and factors. While much attention is paid to the formation of ministers, it is equally

important to attend to the social matrices that inform the development of ministerial identities. After reading the course notes for this Unit and the Segovia article, introduce yourselves according to the instructions provided on the course website.

POINTS: 10; **DUE DATE:** 12 September; **REQUIRES PEER FEEDBACK:** Yes

Cyber Reading Room: Post on the Unit's readings. See instructions on course website.
POINTS: 15; **DUE DATE:** September 22; **REQUIRES PEER FEEDBACK: NO**

UNIT 2: *Teología y pastoral en/de conjunto*

Timeframe: (weeks of) September 23, September 30, October 7

Focus: Teología y pastoral en/de conjunto

The relationship between theology and ministry has been articulated and imaged in a variety of ways. Latin@́ theologians/ministers articulate this relationship in terms of a mutual accountability between theology and ministry. In Spanish, this relationship is articulated as teología y pastoral en conjunto.

Required Readings MPC5103/MPC4103:

Course Notes
Posted under Course Content on course webpage on CTU D2L.

Book
Edwin Aponte, ¡*Santo! Varieties of Latino/a Spiritualty* (Orbis Books, 2012).

Articles and Chapters
Orlando Espín,"Traditioning, Culture, Daily Life and Popular Religion and Their Impact on Christian Tradition [Chapter 1]" in *Futuring Our Past: Explorations in the Theology of Tradition*,Orlando Espín and Gary Macy, eds.[Orbis Books, 2006].

"Spanglish Lessons: Diversity and Theology," interview in *U.S. Catholic* (March 2011) Vol. 76, No. 3, 18-21.
     http://www.uscatholic.org/church/2011/02/spanglish-lessons-diversity-and-theology

Hosffman Ospino, *Hispanic Ministry in Catholic Parishes: A Summary Report of Findings from theNational Study of Catholic Parishes with Hispanic Ministry* (Boston College School of Theology and Ministry with CARA, 2014).

*Elizabeth Conde-Frazier, "Doing Theology," in *Common Ground Journal* 1:2 (2004)
     http://commongroundjournal.org/volnum/v01n02.pdf.
If you have not taken DCS5200 you may find this article helpful in understanding teología y pastoral en conjunto.

Assignments:

Cyber Reading Room: Post on the Unit's readings. See instructions in the Assignments section.
POINTS: 10 **DUE DATE:** October 13; **REQUIRES PEER FEEDBACK: NO**

Situating Communities Group Project:

All students <u>except</u> DMINs in HTM concentration

In your peer teaching/ learning community create a webpage on the community you have been assigned (Caribbean - Cuban, Dominican, Puerto Rican; Central American-Salvadoran, Guatemalan, Honduran; South American-Colombian, Peruvian, Ecuadorian, Argentinean; Iberian--Spanish). [*Please note Mexican Americans are not included because they are the subject of your required text book in Unit 1*].

Situating Communities for My EDMIN Thesis-Project
DMIN Students in HTM concentration

Prepare a webpage on the Latin@ community at the center of your proposed DMIN thesis-project, e,g. if you are doing a project on Latin@s in Higher Education than you would target that as your community, on Latin@s in Catholic parishes in Chicago then your community would be the Latin@s of the Archdiocese of Chicago. This assignment should help you to narrow the focus and accomplish research on this dimension of your thesis-project.

POINTS: 15; **DUE DATE:** October 4; **REQUIRES PEER FEEDBACK:** Yes

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> **OCTOBER 13-19: Reading Week**
> **NO CLASSES MEET ON CAMPUS and NO EXTRA work is assigned.**
> **Online Students should use this week as an opportunity to catch up with assignments. For example, this would be a good time to attend to the Field Trip Assignment in Unit 3 or to read ahead.**

UNIT 3: *Popular Religion---in Teaching and Worship*

Timeframe: October 21, October 28, November 4

Focus: Among the insights of Latin@́ theologies is the role of daily lived experience (lo cotidiano) as source, ground and context for theologizing. One area that has often been dismissed or misunderstood is the role of popular religious expression. Latin@́ theologies take seriously these practices as sources of theologizing and as expressions of the lived faith of our peoples.

Required Readings MPC5103/MPC4103:

Course Notes
Posted under Course Content on course Webpage on CTU D2L.

Book
Orlando O. Espín, *The Faith of the People: Theological Reflections on Popular Catholicism* (Orbis Books, 1997).

Articles

1. Raúl Gómez Ruiz, "Liturgy qua Ritual," *New Theology Review, (November 2006).*
2. Carmen Nanko-Fernández, "Performative Theologies: Ritualizing the Daily Latinamente, *Liturgy* (2014), 29:3, 21-30, http://dx.doi.org/10.1080/0458063X.2014.894827.
3. Hosffman Ospino, "Catechesis, Diversity, and Culture: The Importance of (Re)Definitions, *New Theology Review* (February 2011) 5-19.
4. Luis G. Pedraja, "*Testimonios* and Popular Religion in Mainline North American Hispanic Protestantism," http://www.livedtheology.org/pdfs/pedraja.pdf .
5. Harold J. Recinos, "Loud Shouts Count," http://www.ptsem.edu/lectures/?action=tei&id=youth-2006-07.

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Raúl R. Gómez, "Blurring the Line between Liturgy and Popular Religion an Example from the Hispano Mozarabic Rite," *Journal of Hispanic/Latino Theology* (August 2002) http://www.latinotheology.org/

Resources

Carmen Nanko-Fernández, "The Craft of Holiness: The Art of Catechesis," *Catechetical Leader* (Nov/Dec. 2009) 4-7.

PBS, "Food for the Ancestors," http://www.pbs.org/foodancestors.

Smithsonian-UTEP, "Día de los Muertos Festival: A Second Life Experience!" http://latino.si.edu/education/LVMDayoftheDeadFestival.htm.

"Hispanic Holy Week" *Religion and Ethics News Weekly* , http://www.pbs.org/wnet/religionandethics/episodes/april-3-2009/hispanic-holy-week/2570/.

Museo del Barrio, "Día del os Muertos, Educator Resource Guide," (New York). Posted on course page.

Assignments

Cyber Reading Room: Post on the Unit's readings.
POINTS: 10; **DUE DATE:** 4 November; **REQUIRES PEER FEEDBACK: No**

Exploring Popular Religion Field Trip and Site Presentation

Option A: Actual Field Trip
In your local area, find and participate in, a Day(s) of the Dead expression. Please note many museums across the country also host Day of the Dead exhibits in the Fall. You may choose to go

to those exhibits for this assignment. **If you are taking this course in the Chicago area then please go to the annual Day of the Dead exhibit at the National Museum of Mexican Art in Pilsen** (http://nationalmuseumofmexicanart.org/).
Students in the same geographic region are encouraged to attend or visit their local sites with classmates (if possible).

Option B: Virtual Field Trip
If for some reason you are unable to either participate in an experience of this popular expression and/or visit a Día de los Muertos museum exhibit, then you may participate in the online experience at the Smithsonian Institute. Students choosing this option **must** first contact the professor and receive permission.

Instructions for both options are posted on our course website.
POINTS: 15; **DUE DATE:** 19 November; **REQUIRES PEER FEEDBACK: Yes**

UNIT 4: *Ecclesiology y Ministry*

Timeframe: November 11, November 18, November 25

Focus: There is a relationship between how a community understands itself as "church" and the pastoral activity that arises from that understanding. Latin@ theologians/ministers propose a variety of images for such an understanding drawn on lived experiences of latinidad.

Required Readings

Course Notes
Posted under Course Content on course webpage at CTU D2L.

Book
Juan Francisco Martínez, *Walk with the People: Latino Ministry in the United States* (Nashville, Abingdon, 2008).

Articles
Carmen Nanko-Fernández, "We Are Not Your Diversity, We Are the Church! Ecclesiological Reflections from the Marginalized Many," *Perspectivas: Occasional Papers* (Fall 2006) 81-107, http://www.ptsem.edu/uploadedFiles/HTI/Home_Page/Perspectivas/2006%20Fall.pdf, or in revised version *Theologizing en Espanglish,* Chapter 1, pp. 1-20.

"It takes a parish: Msgr. Arturo Bañuelas on creating a vibrant church," interview in *U.S. Catholic* November 2009) Vol. 74, No. 11, 28 http://www.uscatholic.org/church/2009/10/it-takes-parish.

"When World's Collide: Culture clashes coming to a parish near you," interview with Gary Riebe-Estrella, *U.S. Catholic* (December 2004) 24-28, http://www.uscatholic.org/church/2010/06/when-worlds-collide-culture-clashes-parish.

Chapters

Gary Riebe-Estrella, "Pueblo and Church," in *From the Heart of Our People: Latino/ a Explorations in Catholic Systematic Theology,* Orlando O. Espín and Miguel H. Díaz, eds., (Marknoll, NY: Orbis Books, 1999), 172-188. Available w/permission on course web site.

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Juan Francisco Martínez, "Ecclesiology a lo mestizo/a y mulato/a: What Happens to Church When We Move latinamente Beyond Inherited Ecclesiologies?" *Journal of Hispanic/Latino Theology* (12/10/2007) http://www.latinotheology.org/

Assignments

Cyber Reading Room: Post on the Unit's readings
POINTS: 10; **DUE DATE:** 30 November; **REQUIRES PEER FEEDBACK: No**

"Reading" and Informing My Ministry Context: The leadership of your denomination is seeking to determine the future direction of your church and/or ministry in terms of its relationship with Hispanic communities. You have been asked to provide a position paper on the current state of ministry with Latin@ communities in your ministry context. You were chosen because of your knowledge of Latin@́ theologies and your ability to access and analyze pastoral situations. Your report is to include an <u>assessment and analysis</u> of the current state of ministry with Latin@s in your context; <u>reflect insights from Latin@́ theologies</u>; <u>propose</u> no more than <u>3 specific pastoral recommendations with explanations</u> for the leadership to consider. **Please do not use the real names of your ministry context or describe it in such a way that it is easily recognizable. Do not include the names of real people or discuss their attitudes (positive or negative) regarding ministry with Latin@s.** 1200-1500 words.
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POINTS: 15; **DUE DATE:** 8 December; **REQUIRES PEER FEEDBACK: No**

December 1 is the last day of classes.
December 8 is the last day of the semester.
<u>ALL</u> work must be completed and posted by December 10.

Syllabus Subject to revision.