MEMORANDUM

TO: Instructors of the course: Creating Communion in a Culturally Diverse Faith Community
FROM: Nelsa I. Elías
SUBJECT: Comments Regarding Course
DATE: Spring Semester

The Pastoral Institute is constantly trying to improve the Lay Ministry Program and therefore changes to the program, course content, and required readings may occur from semester to semester. For this reason, I ask that you read this memorandum and the course outline carefully.

• Instructors will find the course outline at the end of this document. Additional resources for Instructors are on the Instructors’ page online, see below. We ask that you distribute to the participants any materials that we were unable to post online on the first day of class. (The PI will provide the copies of these, as well as any textbooks for the course.)

• The PI Online Classroom web address has changed and the log in process has been simplified. As instructors, you will have access to the Instructors’ page for your materials. Instructors for both language tracks should become familiar with all instructor background materials. Note that the USCCB has recently published a document on intercultural competencies. You will find a link to these documents on the Instructors’ page on the PI Online Classroom. The Participants’ page of the Class year that you are teaching contains the participant’s materials. Note that you will have to log in to the Participants’ page with a different password. These passwords are found in the memo we gave you with the package containing the Participant’s General Assessment and other documents.

• Participants will be asked to download articles (when applicable) from the Pastoral Institute Online Classroom. Although the participants know that they are responsible for downloading the articles, we depend on you to remind the participants to do so as you give them the reading assignments. Only copies of articles not available electronically, if applicable, and the textbook will be distributed by the instructor, on the first day of class, as noted above.

• It is important that participants in the lay formation program have every opportunity to become acquainted with the course goals, as well as what they are expected to have learned by the completion of the course. We ask you to review the course purpose and the objectives of the participants’ education/formation experience during the first session of the course. When explaining the course goals, please stress to the participants that the focus of the course is “creating communion” among the members of our culturally diverse Church, not just learning about different cultures.

• The enclosure lists the required reading (English and Spanish) and the course outline indicates the material that is to be covered. Please feel free to cover the topics in the order
that you find most comfortable; however *all* topics outlined should be.

- **Integration Paper:** A written assignment is now required for this course. The Pastoral Institute requires that the instructors only offer participants a choice of two or three questions/topics from the list at the end of the course outline. Feel free to choose from this list the questions that you feel are more relevant. This will help us ensure that the theological and intellectual goals of the Pastoral Institute are met. The integration paper is not meant to be solely a report or reflection paper.

- The pastoral scenarios that have been provided may also be used to form the basis of a portion of the last class. The purpose of these scenarios is to illustrate some of the difficulties inherent when ministering to people of different cultures. You may wish to assign these by groups prior to the last class session so that the Participants are prepared to enter into discussion.

- When grading integration papers, please follow the Pastoral Institute guidelines and grading conventions. If necessary, a participant should revise their paper in order to meet the criteria for a “Satisfactory” grade. (Refer to the most recent Instructor Handbook.)

- The supplemental reading and resource list, if any, will be posted on the PI Online Classroom.

- Please also refer to and follow the directions included in the memo contained in your materials package.

I would also like to stress the importance of sending (emailing) the weekly attendance sheet to me. It is an important way of monitoring class attendance, a program requirement.

Thank you for all of your efforts on behalf of the Pastoral Institute! Please let me know if you have any questions regarding the course material or any aspects of the Lay Ministry Program.

Enclosure:

Revised Dec. 2012
Course Title: Creating Communion in a Culturally Diverse Faith Community

Course Length:
8 hours

Purpose:
The purpose of this course is to prepare lay pastoral leaders to exercise an awareness of cultural diversity in their ministries and to respond in a meaningful fashion to the social and spiritual needs of the growing culturally diverse faith communities in the diocese. Although there are many cultures, there is only one Church.

Objectives:

1. To encourage lay pastoral leaders to incorporate within their ministerial practice a spirituality of communion.
2. To provide a framework that will enable lay pastoral leaders to comprehend the dynamics and challenges of ministering in a culturally diverse context.
3. To facilitate through simulations the understanding and complexity of intercultural communication in culturally diverse settings.
4. To foster among the participants an appreciation for ongoing learning/understanding of the various cultural groups among which he/she is ministering with a sustained effort to build effective ministerial relationship for evangelization.
5. To promote basic intercultural competencies.
6. To understand that the Church has always been culturally diverse.

Required Readings for (Includes readings for both English and Spanish):


*Glossary of Terms.* (English and Spanish)


**Background Reading for All Instructors (Both English and Spanish tracks.)**


In the left hand side bar there are many statistics regarding demographics of various cultural groups.


USCCB: Video on Building Intercultural Competencies for Ministers. http://bcove.me/ecbahz8h

Pastoral Institute ♦ Diocese of Brooklyn
Lay Ministry Program

Course Title: Creating Communion in a Culturally Diverse Community

Course Outline

Part I: Introductory Activity and Setting the Scope of the Course, Definition of Terms

- The course begins with the following exercise allowing participants to speak from the experience of their own culture/ethnicity (so as to draw the distinction between the two) as it is experienced in their home, neighborhood, church, job, etc. Instructions will be distributed during the previous course to allow participants time to prepare.

  Participants bring the oldest picture they have of their grandparents and something that represents their culture. Allow each person to briefly share the story reflected in the picture and the object. These can then be placed on a table to represent a cultural collage of people’s backgrounds and family histories. Allow participants to comment on what they have learned about each other’s history and unique background. (Based on Salsa, Soul, and Spirit: Leadership for a Multicultural Age by Juana Bordas, page 56.)

- Discuss course objectives

  - Ministry in a diverse church grounded in a spirituality of communion
  - To provide framework, tools and language for understanding ministry in culturally diverse church
  - What skills are needed by lay pastoral leaders to bring together diverse cultures that make up the church
  - To understand the various models of parish life that exist in culturally diverse situations
  - To understand that the challenges today are not unique. The Early Church also struggled with the challenges of ministering in a culturally diverse community.

- Glossary of terms

- Participant readings

  - Glossary of Terms

Part II: Background Information: Parish Models, Church Teachings, Situation in United States, Situation in Diocese of Brooklyn

- Models of parish ministry

  (Note: The terms that follow are taken from Ministry in Multicultural and National/Ethnic Parishes: Evaluating the Findings of the Emerging Models of Pastoral Leadership Project by Ken Johnson-Mondragon, pages 8 – 12. When discussing parish structures, as opposed to ministry, other terms such as mission for the care of souls, chapel, personal parish, and parish within a parish are used.)

  - “One parish, one community” models
- Americanizing parish
- Ethnic or national parish
- Inclusive parish
  - “Community of communities” models
    - Segmented parish
    - Missionary parish
    - Integrated parish

• Church Teachings
  - An immigrant church
    - Welcome and pastoral concern
      - Signs and symbols of welcome
        - Theology and spirituality of communion

• The Current Situation
  - In the United States
    - Particular to the Diocese of Brooklyn
    - External challenges (evangelical and Pentecostal churches, anti-immigrant mentality, globalization, prejudice, nativism. . .)
    - Internal challenges (expanding priorities, constricted budgets, competition for resources, foreign born seminarians and priests, restructuring of parishes. . .)

• Participant readings
  - Welcoming the Stranger Among Us: Unity in Diversity (English & Spanish)
  - Diversity: Barriers Blown Away

Part III: Becoming a Leader in a Culturally Diverse Church for the Future and Concluding Activity

• Characteristics of leadership in a culturally diverse parish
  - From exclusive to inclusive leadership
  - Cultural differences in the perception of power and the consequences for leadership
  - Collaborative/community conferred leadership
  - Leading from a collective orientation
  - Leader among equals
  - Servant leadership
  - Admission of inadequacy

• Discussion of Pastoral Scenarios
• The Future: How will the Church respond to a changing landscape?
  o 2nd and 3rd generation immigrants
  o Formation/resources for ministry in culturally diverse parishes
  o Pastoral care/needs in culturally diverse parishes
  o Discussion of pastoral scenarios

• Participant readings
  o *Racial Reconciliation.* Cardinal Francis E. George's Pastoral on Racism, Dwell In My Love, in Condensed Form. (English & Spanish)
  o *Building Inclusive Communities*
1. The Church in the Diocese of Brooklyn is one of many races, ethnic groups and cultures. Each of these traditions brings gifts to Catholic life and worship. All of these together make up the Body of Christ. Describe your parish in terms of its cultural diversity. What can be done as Church in your parish to welcome and share the gifts of the diverse cultures that gather around the Lord’s Table? Describe in detail what you will try to do to be more sensitive to the cultural differences of persons you minister to in your parish. In your response make sure to answer each part of this question.

2. Too often in society, and even in the Church, we tend to focus on the differences between persons of different cultural and ethnic backgrounds. How can focusing on a Theology and Spirituality of Communion help us overcome, or at least become more sensitive to, our cultural differences? How has this course helped you to understand the importance of creating “communion” and community in the parish? What have you discovered about your own feelings towards persons who are culturally or ethnically different from you? In your response make sure to answer each part of this question.

3. *Project:* Attend a Catholic Mass in a parish other than your own. Choose a Mass that is celebrated by a culture and language different from yours, e.g. Korean, Chinese, Haitian, etc. Answer all the questions to the extent possible. (*Strongly recommended.)

   a. Describe your first impressions:
      i. How were you greeted? Did you feel welcome, etc.?
      ii. Describe the major aspects of the culture’s form of gathering and worship that impressed you. (Major differences and similarities between this community’s form of worship and your own.)
      iii. What kind of worship environment did you observe? (Was there a sense of communal or individual worship? Was reverence expressed differently from your own culture?)
      iv. What factors helped your prayer and experience of community despite the different language/culture?

   b. How has this experience challenged you to grow as a pastoral minister?
      i. Reflect on how you could improve your attitude towards others, especially towards the persons of different cultural backgrounds in your parish, in order to reflect the hospitality of Christ.
      ii. How would you apply what you have learned from this experience in your parish ministry?
**Temas / preguntas para el Papel de Integración (3-4 páginas). Solo use éstas.**

1. **La Iglesia en la Diócesis de Brooklyn está compuesta de muchas razas, grupos étnicos y culturas. Cada una de estas tradiciones trae dones a la vida y el culto Católico.** Todos los grupos juntos forman el Cuerpo de Cristo. Describa su parroquia en términos de la diversidad cultural. ¿Qué se puede hacer como Iglesia en su parroquia para ser hospitalario y compartir los dones de las diversas culturas que se reúnen alrededor de la Mesa del Señor? Describir con detalle lo que va a tratar de hacer para volverse más sensible a las diferencias culturales de las personas a quienes usted sirve en el ministro en su parroquia. Asegúrese de responder a cada parte de esta pregunta.

2. **Con demasiada frecuencia en la sociedad, e incluso en la Iglesia, se tiene la tendencia a centrarse en las diferencias entre personas de diferentes orígenes culturales y étnicos.** ¿De que maneras nos podría ayudar el centrarnos en una teología y espiritualidad de comunión para superar, o al menos ser más sensibles a las diferencias culturales? ¿Cómo le ha ayudado este curso comprender la importancia de crear "comunión" y comunidad en la parroquia? ¿Qué ha descubierto sobre sus propios sentimientos hacia las personas que son cultural o étnicamente diferente a usted? En su respuesta, asegúrese de responder a cada parte de esta pregunta.

3. **Proyecto:** Asistir a una misa católica en una parroquia que no sea la suya. Elija una misa que es celebrada por una cultura y una lengua diferente a la suya, por ejemplo, coreano, chino, haitiano, etc. Conteste todas las preguntas a la medida que sea posible. (**Muy recomendado.**)
   a. Describa sus primeras impresiones:
      i. ¿Cómo fue recibido? Se sintió bienvenido, etc.?
      ii. Describa los principales aspectos de la manera en la cual esta cultura se reúne y hace el culto que más le impresionó. (Las principales diferencias y similitudes entre la forma de hacer el culto de esta comunidad y la suya.)
      iii. ¿Qué tipo de ambiente para el culto observaste? (¿Había un sentido de la adoración comunitaria o individual? ¿Fue la reverencia expresada de manera diferente a la de su propia cultura?)
      iv. ¿Qué factores ayudaron a la oración y a la experiencia de la comunidad a pesar del idioma o la cultura?
   b. ¿Cómo le ha retado esta experiencia a crecer como un ministro pastoral?
      i. Reflexionar sobre cómo podría mejorar su actitud hacia los demás, especialmente hacia las personas de diferentes orígenes culturales en su parroquia, a fin de reflejar la hospitalidad de Cristo.
      ii. ¿Cómo aplicaría usted lo que ha aprendido de esta experiencia en su ministerio en la parroquia?

**Pastoral Institute ♦ Diocese of Brooklyn**

**Lay Ministry Program**
Course Title: Creating Communion in a Culturally Diverse Faith Community

Glossary of Terms

(a) Acculturation – The process of adaptation and developing cultural competence in a new cultural setting.

(b) Assimilation – The American “melting pot” concept in which new immigrants would be thrown into the mainstream of American life and together would develop a new amalgam or uniquely American culture.

(c) Cultural competence – The ability to interact comfortably and confidently with others in a particular cultural framework by appropriately utilizing or referencing the assumptions, customs, values and symbols of the culture.

(b) Cultural diversity – Synonymous with multi-ethnic but also identifies broader cultural dimensions of ethnic identity and a statement of fact about ethnic presence.

(c) Culture – The accumulated store of symbols, ideas and material products associated with a social system. Culture creates a shared identity and establishes the boundaries of a human group by defining behavior patterns that allow individuals to feel confident when relating to other members of the group.

(c) Cultural heritage – The language and culture of a person’s ancestors, whether or not the person is able to communicate comfortably and confidently with people of that culture in the present.

(a) Enculturation – The natural process of cultural acquisition from birth through interaction with the social environment.

(b) Ethnicity – Both a way in which individuals define their personal identity and a type of social stratification that emerges when people form groups based on their real or perceived common origins.

(b) Intercultural – Describes a communication or dialogue process between cultural groupings.

(b) Mono-cultural – Settings where one dominant group imposes its values by intention or default despite the presence of persons of diverse ethnic backgrounds.

(b) Multi-ethnic – Groups or settings in which people of diverse ethnic backgrounds are found, where ethnic and cultural difference is a reality.

(b) Multicultural – Refers to settings that are multi-ethnic in composition and where cultural values are recognized, respected and embraced beyond the simple acknowledgement of ethnic/cultural diversity.

(b) Multiculturalism – A socio-political theory that espouses recognition of all cultural communities and the legitimation of their voices in the public arena.

(a) From presentation made by Ken Johnson-Mondragon at National Ministry Summit, April 21-22
(b) From The Multicultural Leader: Developing a Catholic Personality by Dan Sheffield pages 10-11
(c) From Ministry in Multicultural and National/Ethnic Parishes: Evaluating the Findings of the Emerging Models of Pastoral Leadership Project by Ken Johnson-Mondragon page 6
Glosario de Términos

(a) Aculturación – El proceso de adaptación y desarrollo de una cultura dentro de un nuevo contexto sociocultural.

(b) Asimilación – El concepto crisol en el que nuevos inmigrantes serían tirados en la corriente principal de la vida norteamericana y desarrollarían juntos una nueva amalgama o cultura extraordinariamente norteamericana.

(c) Competencia cultural – la capacidad para interactuar con comodidad y confianza con los demás en un marco cultural particular, mediante la utilización apropiada o referencia a las hipótesis, costumbres, valores y símbolos de la cultura.

(b) Diversidad cultural – Sinónimo con multiétnico pero también identifica dimensiones culturales más amplias de identidad étnica y una declaración de hecho acerca de presencia étnica.

(c) Cultura- La acumulación de símbolos, ideas y productos materiales asociados con un sistema social. La cultura crea una identidad compartida y establece los confines de un grupo humano definiendo modelos de comportamiento que permiten que los individuos se sientan seguros cuando se relacionan con otros miembros del grupo.

(c) Herencia cultural – El idioma y la cultura de los antepasados de una persona, independiente de la capacidad de la persona de comunicarse con comodidad y confianza con la gente de esa cultura en el presente.

(a) Enculturación – El proceso natural de la adquisición cultural desde el nacimiento hasta la interacción con el ambiente social.

(b) Etnicidad – Tanto la manera en las que individuos definen su identidad personal como un tipo de estratificación social que surge cuándo personas forman los grupos basados en sus orígenes verdaderos o percibidos comunes.

(b) Intercultural – Describe un proceso de diálogo o comunicación entre los grupos culturales.

(b) Mono-cultural – Situaciones donde un grupo dominante impone sus valores por defecto o intencionalmente a pesar de la presencia de personas de diversos orígenes.

(b) Multiétnico – Los grupos o ambientes en los que personas de diversos orígenes étnicos se encuentran, donde la diferencia étnica y cultural es una realidad.

(b) Multicultural – se refiere a las ambientes, o situaciones, que son multi-étnicas en composición y donde los valores culturales son reconocidos, respetados y abrazados más allá del simple reconocimiento de la diversidad étnico-cultural.

(b) Multiculturalismo – Una teoría socio-política que defiende el reconocimiento de todas las comunidades culturales y la legitimación de sus voces en la arena pública.

(a) De la presentación por Ken Johnson-Mondragon en la Cumbre Nacional del Ministerio 21-22 de abril
(b) De The Multicultural Leader: Developing a Catholic Personality por Dan Sheffield páginas 10-11
(c) De Ministry in Multicultural and National/Ethnic Parishes: Evaluating the Findings of the Emerging Models of Pastoral Leadership Project por Ken Johnson-Mondragon pagina 6
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Supplementary Reading and Resources


English:  

Spanish:  

