

RGP1621HF – Ignatian Foundations for Mission and Ministry

Rev. Dr. Gilles Mongeau, SJ
416-922-5474, ext. 257
gil.mongeau@utoronto.ca

Office Hours: by appointment

In this course, students are introduced to the spiritual, intellectual, professional and ethical foundations of mission and ministry in the Roman Catholic Church. The student is invited to appropriate a spirituality for service and professional guidelines for ministry and mission within a theological framework, thereby beginning the process of articulating a personal vision that is grounded in Scripture, Tradition, and experiences of vocation and/or ministry.

Class Preparation and Participation

The course is taught in two concurrent modules: spiritual conversation and lecture/discussion. The spiritual conversation component is rooted in sapiential reading and reflection, and teaches a method of active listening and communal discernment for mission/ministry. The mode of learning is reflective participation. The lecture/discussion component introduces various skills of leadership, conflict resolution, cross-cultural communication, and professional ethics, along with biblical, historical and theological foundations for thinking about mission and ministry in the Church. The mode of learning here depends on the Ignatian Pedagogical Paradigm.

Active learning assumes that students have developed a disciplined approach to reading reflectively and critically. Students are expected to take notes on key ideas as they read and develop some mode of personal appropriation of assigned texts (e.g. keeping a journal, forming a study group, developing an artistic portfolio...) in preparation for the final paper. One approach to reading is included in this syllabus, and reflection and appropriation questions sometimes accompany the readings.

Learning Outcomes:

Students will:

1. Appropriate the practices of the Ignatian Pedagogical Paradigm and Ignatian personal and communal discernment in relation to leadership in ministry.
2. Identify patterns of consolation and desolation in their personal experience.
3. Become more aware of self in a group.
4. Appropriate models of group development theory, leadership styles and facilitation, and apply them critically to personal experience in ministry and mission.
5. Appropriate the Church's tradition of theological reflection on pastoral leadership.
6. Identify key spiritual issues in leadership, intercultural communications, and conflict resolution.
7. begin to articulate a reflective sense of pastoral identity, authority and mission.

8. begin to articulate a personal understanding of the relationship between religious experience and culture.
9. articulate and evaluate appropriate professional boundaries for their ministry or apostolic service.
10. have the beginnings of the ability to evaluate the specific psychological, spiritual, ecclesial and sacramental needs of those they serve, and provide appropriate care, including referrals.
11. Appropriate the fundamental elements of a professional ethic
12. Understand and apply the concepts of fiduciary responsibility, ethical use of power, and confidentiality.
13. Understand ministry as a profession within a covenantal model of pastoral care.

Required Texts:

Javier Melloni, *The Spiritual Exercises of Saint Ignatius in the Western Tradition*

Timothy Gallagher, *The Discernment of Spirits*

Richard Gula, *Just Ministry: Professional Ethics for Pastoral Ministers*

All these texts are available at Crux Books, the TST bookstore located in Wycliffe College. All other readings can be found in the online course reader on the course website. The documents of Vatican II are available online at www.vatican.va, or in print form in the U of T library system.

Written Assignments:

Sapiential Reflection on Ignatian Discernment (Gallagher)	20%
Mid-Course Learning Report	10%
Reflection on Leadership in Ministry	20%
Unit 3 Learning Report	10%
Final Paper	40%

Due dates are listed in the course itinerary.

Course Overview:

Unit 1: Acquiring Tools and a Framework for Reflection and Self-Appropriation

1. Introduction to the Ignatian Pedagogical Paradigm and to Spiritual Conversation
2. The Two Standards
3. The Ignatian Understanding of Consolation and Desolation as Religious Experience
4. The Ignatian Vision of the Person, the Cosmos and God

Unit 2: Basic Notions

1. Church, Mission and Ministry in the NT and the Liturgy
2. Church, Mission, Ministry, Charism and Apostolate in *Lumen Gentium* and *Gaudium et Spes*
3. Church, Mission and Justice

Unit 3: Becoming a Responsible Autonomous Pastoral Agent

1. Leadership: Self and Group
2. Cross Cultural Awareness
3. Conflict Resolution Skills
4. Taking Responsibility for Social Safety: Program Design, Planning and Evaluation

Unit 4: Appropriating Learning in a Theology of Mission and/or Ministry

1. Lay and Ordained in the Church: Appropriating Identity in Dialogue
2. A Framework for the Integration of Mission, Ministry, Charism and Apostolate: the Dialectic of Authority and the Scale of Values

Course Itinerary:

Consult the instructions on sapiential reading before beginning the course. They are found at the very end of this document.

Class prep for Week One:

Metts, Ralph. *Ignatius Knew*. Washington: JSEA, 1995, pp. 1-34 and 125-134.

Assignment: Attempt the exercise on pages 4-6. If you wish, you may choose to shift the focus of the reflection by substituting leader for teacher, leadership for teaching, etc. We will discuss this material in class, it will not be submitted for a grade.

Class Prep for Week Two:

- Ignatius of Loyola, Saint. "Meditation on Two Standards," in *Spiritual Exercises*, Michael Ivens, translator. London, UK: Gracewing, 2002, pp. 41-43.
- ISECP Group. "The Two Standards," in *Understanding Group Spiritual Life*, volume 3 of *Ignatian Spiritual Exercises for the Corporate Person*. Wernersville: ISECP Group, 1999, pp. 99-105.

Guiding questions:

1. What is your response to "A Meditation on Two Standards"? Be attentive to both your thoughts and feelings.
2. In what ways is this text challenging, consoling, confusing, disturbing....?
3. Why do you respond this way to the text?
4. How does the ISECP article help further your dialogue with the text?
5. How do you experience yourself as Christ-centered? How do you experience movements that affirm or displace your Christ-centeredness? How do you experience the same dynamics working in groups?

Class Prep for Week Three:

Gallagher, Timothy. *The Discernment of Spirits*, p. 1-71

After class, write up as a no more than 5 page reflection:

The fruits of your sapiential reading of the whole of the Gallagher book. Make sure you meet all relevant guidelines for written assignments posted on the course website. This is due in my mailbox by no later than 4 pm on Friday November 25th.

Class Prep for Week Four:

Melloni, Javier. *The Spiritual Exercises of Ignatius Loyola in the Western Tradition*.
Danielou, Jean. *The Ignatian Vision of the Universe of of Man*

Class Prep for Week Five:

Dunn, James D.G. *The Theology of Paul the Apostle*. Grand Rapids, MI: Eerdmans, 1998.
Chapters 7 and 8, pp. 533-598.

Class Prep for Week Six:

Catholic Church. Vatican II. *Lumen Gentium* and *Gaudium et Spes*

Class Prep for Week Seven:

Compendium of the Social Doctrine of the Church, p. 27-48
Doran, Robert. "Suffering Servanthood and the Scale of Values"

Mid-Course Learning Report: this is due in my mailbox by no later than 4 p.m. on Friday, January 13th. See the instructions for this assignment on the course website.

Class Prep for Week Eight:

Frances, Mary. Stages of Group Development – A PCP Approach, in *Personal Construct Theory & Practice 5* (2008)

ISECP Group. “Leadership Styles,” in *Understanding Group Spiritual Life*, volume 3 of *Ignatian Spiritual Exercises for the Corporate Person*. Wernersville: ISECP Group, 1999, pp. 59-63.

Schemel, George. “Leader-Group Relations,” in *Understanding Group Spiritual Life*, volume 3 of *Ignatian Spiritual Exercises for the Corporate Person*. Wernersville: ISECP Group, 1999, pp. 133-44.

Guiding questions:

1. What is the role of trust and challenge in the development of a ministry or apostolic group?
2. How does Schemel’s distinction of authority and leadership help empower the development of leadership in ministerial settings?
3. How are you coming to understand the interrelation between the stages of group development and leadership styles? How does the context affect this interrelation? How do you understand the resources provided by the six phases of facilitation? Can you identify these elements and dynamics in your own experience?
4. Do you have a preference for a particular style of leadership, a particular phase of facilitation? Does this raise any spiritual issues for you as a minister?
5. What have you learned that may bring new energy and focus to your way of being with/in a group?
6. How might you transfer your learning into a ministerial setting? How might the “Two Standards” exercise remain a helpful resource for personal and communal discernment?

Write up as a no more than 4 page reflection:

Your answer to questions 4 to 6 of the guiding questions. Make sure you meet all relevant guidelines for written assignments posted on the course website. This is due in my mailbox by no later than 4 pm on Friday February 10th.

Class Prep for Week Nine:

Hwang, Wei-Chin. “Acculturative Family Distancing: Theory, Research, and Clinical Practice”

Cole, Elise. “Navigating the Dialectic: Following Ethical Rules Versus Culturally Appropriate Practice”

Class Prep for Week Ten:

selections from: Deutsch, M. et al (editors). *The Handbook of Conflict Resolution*

Class Prep for Week Eleven:

[material pending]

End of Unit 3 Learning Report: this is due in my mailbox by no later than 4 p.m. on Friday, March 24th. See the instructions for this assignment on the course website.

Class Prep for Week Twelve:

Cardijn, Joseph. *Laymen into Action*, pp. 59-108

Society of Jesus. General Congregation 34. *Jesuit Identity and Ministerial Priesthood*

Bernard Sesboüé - 'Lay Ecclesial Ministers: A Theological Look into the Future', *The Way* 42 (2003): 57-72

Class Prep for Week Thirteen:

Lonergan, Bernard. "Dialectic of Authority" in *A Third Collection*. F. Crowe, editor. New York: Paulist Press, 1985, pp. 5-12

Ormerod, Neil. "Towards a Systematic Theology of Ministry: A Catholic Perspective", in *Pacifica* 8 (1995), pp. 74-96.

TBD: Final Paper due in my mailbox by 4 p.m., see the instructions on the next page.

Final Paper

In a 10 to 15 page essay, develop your own personal vision of ministry or mission/apostolate, which synthesizes a spirituality and professional guidelines within a theological framework. This paper is being written not just for me, but will serve as the baseline document for your Contextual Theology Seminar next year.

The 7 to 12 page body of your essay should address some of the following questions:

1. The definition of ministry and the role of the minister, or alternatively, the definition of mission, apostolate and charism.
2. What is your understanding of collaboration in mission and/or ministry?
3. How is your vision of ministry and the minister related to Christ? The Spirit? The mission of the Church?
4. How is the practice of ministry or apostolate related to the person of the one who serves in this role?
5. What are some of the contemporary challenges that shape ministry within the mission of the Church?
6. What are some of the key sources in Scripture and Tradition that inform your understanding and practice of ministry or apostolate? Why do you choose these sources? Are there other aspects of Scripture and Tradition that challenge your approach?
7. How does a spirituality for ministry/apostolate help you address the tensions associated with the understanding and practice of ministry/apostolate?
8. What are some of the professional guidelines that your vision of ministry/mission attempts to integrate?
9. Do any of these guidelines raise questions for your vision of ministry/mission?

Please conclude your paper with a 3 page reflection that addresses some of the following questions:

1. What strengths did you bring to your studies this year?
2. How have you been able to link your coursework, your prayer life, and your understanding of ministry/apostolate?
3. What were your surprises/discouragements?
4. Do you have any fears regarding your study/service/spirituality?
5. What aspects of your personality and/or personal skill set now strike you as advantages/gifts

for future ministry/apostolate? Consider the following areas from the M. Div. Handbook:

- a. Faithfulness to persons and tasks
 - b. Personal Integrity
 - c. Personal Responsibility
 - d. Personal Flexibility
 - e. Gifts of Caring
 - f. Self-Awareness
6. In what areas did you experience the most growth?
 7. What further growing edges do you see for yourself?
 8. How have you maintained a balance in life?
 9. What integration has taken place for you this year?
 10. What part of the program did you find most helpful?

“Sapiential Reading”

The basic method of reading used in the course is sapiential reading. The goal of sapiential reading is twofold: it promotes a personal (rather than merely intellectual) appropriation of a text in light of one’s experience, and of one’s own experience in light of a text; your intelligent response to the text consists of coming to a deeper appropriation of, or to experience a transformation of, your understanding of your own experience in light of the text, not in grasping the argument in the abstract.

Preliminary Remarks:

Whenever we read, whether we are reading a novel or a textbook or a philosophical argument, we are always responding interiorly to what we are reading. Depending on the nature of the text we are reading, we can be more or less attentive to our responses:

- A novel or a short story can call forth from us images, memories and feelings that we are very much aware of; we expect these responses and we enjoy them as part of the experience of reading;
- A philosophical argument, on the other hand, will often require our intense intellectual concentration, so that we often miss our personal response to the text, even though this response – our enjoyment, interior resistance, sadness or joy – can tell us much about our grasp of the argument and whether the argument gives an account of reality that resonates with our experience;
- Lectio Divina, of course, especially with a text of Scripture, relies on our being attentive to this interior savouring of God’s Word.

In the case of this exercise, I would like you to be attentive to your interior responses to the text.

Instructions:

As you read, be attentive to your interior responses:

- a. You may experience a sense of personal connection with, or feelings of agreement with, what the text presents. Take the time to pause and ask yourself: what specific memories, feelings, or events does this passage evoke for me? Where am I pleasantly surprised? What do these responses mean to me in connection with this passage?
- b. Or you may be listless, bored, unhappy, angry or sad at other points. Again, pause and ask yourself: what is the meaning of this response? Are there unpleasant memories that are being evoked by this passage? Am I being challenged in an unexpected way? Am I experiencing resistance? What else might be happening?
- c. Perhaps you will read and not notice anything going on in you: reflect on that. Have I never thought about this before? Am I simply in the wrong space to be reading this? What else might be happening?
- d. Some of the texts we will read get very concrete and specific, but this can be an occasion for asking yourself: am I willing to take these matters seriously?

- e. When you come to the end of the text, take a moment to reflect on what has happened in the whole time you have been reading: what have I learned? What are my hopes and desires?

Once you have finished:

1. Make a short review of the key insights and fruits of your sapiential reading.
2. Come to class ready to share these insights and fruits.