

MISSION U 2019

REQUIREMENTS FOR CERTIFICATION & BIBLIOGRAPHY FOR ADULT SPIRITUAL GROWTH STUDY

Practicing Resurrection: The Gospel of Mark and Radical Discipleship

Mission u establishes certification requirements to help prepare study leaders to lead this study. There are two to three major components of these requirements, depending on whether you have previously led a mission study at a conference Mission u.

CERTIFICATION REQUIREMENTS

1. Complete Reading Requirements and the Online Reading Checklist: In addition to the mission study text and leader's guide, study leaders for this study will complete the readings below and engage in the Experiential Encounter Exercise (described on pages 6-7 of this handout).

A. **The Gospel of Mark** (from the Bible): Follow the suggested steps outlined in "Transformative Pedagogy: Preparing to Facilitate *Practicing Resurrection*" on pages 8-9 of this handout.

B. **Mission Study Text:** *Practicing Resurrection: The Gospel of Mark and Radical Discipleship* by Janet Wolf.

C. **Required Book 1 (choose 1):**

A Poor Man Called Jesus: Reflections on the Gospel of Mark, José Cárdenas Pallares. Orbis, 1982.

OR

"Say to This Mountain" Mark's Story of Discipleship, Ched Myers, Marie Dennis, Joseph Nangle, Cynthia Moe-Loeboda and Stuart Taylor. Orbis, 1996.

D. **Required Book 2 (choose 1):**

Fear + Less Dialogues, Greg C. Ellison II. Westminster, John Knox, 2017.

OR

Critical Minds and Discerning Hearts: A Spirituality of Multicultural Teaching, Kathleen Talvacchia. Chalice Press, 2003.



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E. Choose Book 3 from Bibliography: _____

F. Engage in the Experiential Encounter Exercise (see pages 6-7 of this handout).

Online Reading Checklist: Indicate the completion of the reading requirements above through the online reading checklist: umwomen.wufoo.com/forms/k1aos31j18hecrc/

All readings and the reading checklist must be completed before Mission u training (by April 30 for the May 1- 4 training and by May 13 for the May 16 -19 training).

2. **“Orientation to Mission u” Online Course: Only for first-time study leaders** (those who have not previously led a study at a conference Mission u). First-time study leaders will receive notice on how to access the course after registering for the Mission u training. Registration for Mission u training is scheduled to open in late January 2019.

3. **Attendance at One Mission u Training Event:** Your Mission u dean will notify you when registration for training is available.
 - May 1- 4, 2019, in Tempe, Ariz.
 - May 16 -19, 2019, in St. Louis, Mo.

AVAILABILITY OF THE MISSION STUDY TEXT:

Practicing Resurrection: The Gospel of Mark and Radical Discipleship is now available at bit.ly/AdultMarkStudy.

HOW TO OBTAIN RESOURCES

Order your mission study text and download the Leader's Guide (adult studies only) from the **United Methodist Women Store**: umwmissionresources.org/ (1-800-305-9857).

Search Cokesbury: cokesbury.com for other texts, particularly those recently published by Abingdon (1-800-672-1789).

Internet Search: A quick way to locate a book for purchase is to enter the title of the book in an internet search; locations where you can purchase the book will appear. Amazon.com often lists used copies of the title and alternative formats such as kindle, which can be significantly less expensive than a new copy.

Libraries and bookstores are also places for obtaining these resources. A useful search engine on the internet is worldcat.org/ where you can find books in libraries closest to you as well as vendors selling the book. Other resources can be obtained by contacting the toll-free order number of the publisher, which can be located through an internet search.

BIBLIOGRAPHY

Practicing Resurrection: The Gospel of Mark and Radical Discipleship

The reading lists are compiled to assist you in knowing the field of study and in making selections to enhance your background knowledge. You are encouraged to study deeply and broadly in the topics explored in your study. If you have already read some of the required readings, choose additional titles to read.

World changes lead us as Christian disciples to seek new ways to communicate our understanding of our faith and God's mission in our day. It is a stimulating time, a time for ethical questioning and the clarification of values, a time for discovering and comprehending in new ways the deepest affirmations and insights in our scriptural and church heritage about God and God's relation to the world. As leaders in Mission u: Learning Together for Transformation of the World, it is important that we are informed and challenged by the insights of others with different perspectives from our own. The listed books and resources are drawn from a wide spectrum of authors, and the viewpoints expressed do not necessarily imply endorsement by United Methodist Women or The United Methodist Church.

The Gospel of Mark

A Feminist Companion to Mark, Amy-Jill Levine. Sheffield Academic Press, 2001.

Genesis to Revelation: Mark, Orion N. Hutchinson. Abingdon, 1997.

Harper Collins Study Bible, editor Harold W. Attridge. Society of Biblical Literature, 1989. (Read introduction to Mark and marginal notes.)

Immersion Bible Studies: Mark, Emerson B. Powery. Abingdon, 2011.

The Insurrection of the Crucified: The "Gospel of Mark" as Theological Manifesto, Theodore W. Jennings, Jr. Chicago: Exploration Press, 2003.

Journey through the Bible: Mark, C. Clifton Black. Cokesbury, 1994.

The Learning Bible, Contemporary English Version, American Bible Society, 2000. Pp.1821-1861.

The New Interpreter's Bible: Matthew - Mark (Volume 8), Leander E. Keck. Abingdon, 1995.

The New Oxford Annotated Bible with the Apocrypha: An Ecumenical Study Bible, editors Bruce Metzger and Roland E. Murphy. Oxford, 1991. Read study notes about Mark—introduction and footnotes.

A Poor Man Called Jesus: Reflections on the Gospel of Mark, José Cárdenas Pallares. Orbis, 1982.

"Say to This Mountain" Mark's Story of Discipleship, Ched Myers, Marie Dennis, Joseph Nangle, Cynthia Moe-Loebada and Stuart Taylor. Orbis, 1996.

The Way of the Cross: Following Jesus in the Gospel of Mark, Joel B. Green. Wipf and Stock Publishers, 2009.

POVERTY, GENDER, JUSTICE, EQUALITY

The Biblical Vision of Sabbath Economics, Ched Myers. Bartimaeus Cooperative Ministries, 2006.

Hope for the Future: Answering God's Call to Justice for Our Children, Shannon Daley-Harris. Westminster John Knox Press, 2016.

Jesus and the Disinherited, Howard Thurman. Beacon Press, 1949.

Nobody Cries When We Die: God, Community and Surviving to Adulthood, Patrick Reyes. Chalice, 2016.

The Politics of Jesus: Rediscovering the True Revolutionary Nature of the Teachings of Jesus and How They Have Been Corrupted, Obery Hendricks. Doubleday, 2006.

Seeing Children, Seeing God: A Practical Theology of Children and Poverty, Pamela Couture. Abingdon, 2000.

The Silent Cry: Mysticism and Resistance, Dorothee Soelle, Fortress, 2001.

Stand Your Ground: Black Bodies and the Justice of God, Kelly Brown Douglas. Orbis, 2015.

The Third Reconstruction: Moral Mondays, Fusion Politics, and the Rise of a New Justice Movement, William J. Barber II. Beacon Press, 2016.

Threatened with Resurrection: Prayers and Poems from an Exiled Guatemalan, Julia Esquivel. Elgin: Brethren Press, 1982.

The Violence of Love, Oscar Romero, Orbis, 2007.

Walking with the Poor: Principles and Practices of Transformational Development, Bryant Myers. Orbis, 1999.

TEACHING AND LEARNING

Critical Minds and Discerning Hearts: A Spirituality of Multicultural Teaching, Kathleen Talvacchia. Chalice, 2003.

Fear + Less Dialogues, Greg C. Ellison II. Westminster John Knox, 2017.

Learning to Listen, Learning to Teach: The Power of Dialogue in Educating Adults, Jane Vella. Jossey-Bass, 2002.

Making Sense of Adult Learning, Dorothy Mackeracher. University of Toronto, 2004.

Powerful Techniques for Teaching Adults, Stephen D. Brookfield. Jossey-Bass, 2013.

Reset the Heart: Unlearning Violence and Relearning Hope, Mai-Anh Le Tran. Abingdon, 2007.

Teaching Biblical Faith: Leading Small Group Bible Studies, Jack. L. Seymour. Abingdon, 2015.

Teaching that Transforms: Worship as the Heart of Christian Education, Debra Dean Murphy. Brazos, 2004.

Mission u 2019 Experiential Encounter with the Real | Alisha L. Gordon

Introduction

As a part of the preparation in leading the mission study on the gospel of Mark, we are inviting you to engage in an experience where you learn about “social location” through having an encounter with the “real.” “Social location,” as defined by Janet Wolf, author of *Practicing Resurrection: The Gospel of Mark and Radical Discipleship*, is “who we are, where and how we live, our race and ethnicity, age, gender, education, economic circumstances, language, sexual identity, family of origin, physical abilities, geographic locations...” that “...shapes our hearing of the gospel and our understanding of who God is and how God is at work in the world.”¹

This social location is an essential part of our day-to-day encounters with others and a key theme throughout this year’s Spiritual Growth Study on Mark.

Purpose

The purpose of this exercise is to allow you to practice the theory of “social location” through seeing and hearing those around you. Most importantly, the purpose of this exercise is to give special care to how *your* social location filters power, privilege and status onto those who you encounter. Your experiences will shape the conversation in your class at this year’s Mission u training and will serve as a shared foundation for approaching this study.

Directions

The directions for this activity are simple: go to a public space – a bus depot, train platform, public park, bustling neighborhood or shopping center and sit with an unobstructed view. You should be free from distractions like cell phones, headphones, etc. You are welcome to bring a notebook/notepad and pen to jot down notes during the observation. We want to encourage you to observe for at least 15 minutes, but feel free to stay as long as you like.

As you sit, observe the people, sounds, smells around you. Remember, “social location” is about who *you* are and how those identifiers shape how you see and hear people. As you observe, consider these questions:

- Who do you see? What do you imagine would be their story?
- Where are these people going? Who do these people know?
- What do the sounds around you tell you about the geographical location? Is this a suburban area? Metropolitan?
- Is there anyone you see or a sound that you hear that creates a visceral response in your body or mind? What and why?
- What biases are evident in you as you observe? Name them.
- Considering your own social location, based on your external observations, what marked differences do you assume about the people you are observing? What characteristics or experiences do you think may be the same as yours?

¹ *Practice Resurrection: A Conversation on Growing Up in Christ*, p. 13.

Periodically during your observation, you can jot down thoughts, ideas, questions that come to mind. Offer honest reflection about your observation, giving special attention to places where your mind wandered toward bias, privilege and assumptions about who you saw and what you heard.

At the end of your observation, you may choose to meditate quietly, offer a small prayer for those whom you were observing, and jot down any remaining thoughts from your experience.

Bring these notes with you to Mission u; you will have an opportunity to reflect on them during the sessions.

Transformative Pedagogy: Preparing to Facilitate *Practicing Resurrection*

Excerpted from the Leader's Guide to the Practicing Resurrection text.

This guide focuses on transformative or liberating pedagogy: learning that happens through the process of communal dialogue, rather than the traditional model of teacher and learners. In this transformative community of collective wisdom, everyone is a teacher and everyone is a learner. The leader, then, is defined as an animator, one who seeks to bring to life, to create movement, or a facilitator, one who helps make the process flow and who helps shape a learning environment in which everyone is invited to be an active partner. This liberating pedagogy emphasizes process over product, openness over linear agendas, accompaniment rather than control. This requires flexibility, creativity, deep listening, compassion, and a wild sense of humor.

The study invites facilitators to prepare in several ways:

1. **Commit to a daily practice of meditation and prayer**, understanding that this may take many different forms, including walks in the woods, centering mantras or breath prayers, opening ourselves through readings that disrupt, and music that catches our hearts.
2. **Read the entire Gospel of Mark several times, each time doing so in one sitting.** My friend and United Methodist elder, seminary professor, author and distinguished Mark scholar, Theodore Jennings, suggests we do so and then ask: “What would we say about Jesus if this is all we had to go on, if these were the only stories handed down?”
3. **Read the focus texts for each session in this guide before reading the content about the texts.** This will allow you to come to the stories with your own experience and ideas and then, in conversation with this book, explore additional experiences and ideas.
4. Read the spiritual growth text with a pen so that you can jot down in the margins questions, ideas, and links to other resources while you are reading. **Talk back to the text and note pieces of the text that are especially challenging, troubling, helpful, important for you.**
5. **Begin a journal** where you can jot down reflections, images, stories, notes about your encounters with the stories of Mark, especially the stories of women, and your encounters with this particularly disruptive and demanding Jesus. Write down your responses to the “Wrestling with Radical Discipleship” sections at the end of each chapter.
6. **Place an empty box near the place where you read** so that you can collect articles, newspaper clippings, comic strips, photographs, and notes about documentaries, video clips, songs, social media, and other resources that might be useful in shaping your sessions.
7. **Define your social location**, naming your citizenship status, geographic location, gender, age, education, race, ethnicity, family of origin, economic status, marital status, sexual identity, language and physical abilities, identifying what gives you privilege, power, and status in your location. Consider whether or not you are privileged or targeted by the systems and structures around you. For example, in my location, those who are white, middle to upper income, somewhere between young and old, heterosexual, male, able-bodied (one of my friends prefers the term “tab” or temporarily able-bodied) citizens with college

educations are privileged and kept powerful by the systems and structures. Reflect on how your social location impacts your hearing of and response to the Jesus of Mark.

8. **Engage in the participatory Bible study process.** If you are someone with power and economic stability, you may do so without changing your social location (though it is infinitely more powerful if you can relocate into partnerships with those in the margins), but it is highly recommended that you engage the voices and stories of those who have their backs against the wall, if not in person, at least through readings, videos, films, poetry, music, and other forms of art. Test out this participatory Bible study process with a variety of texts.
9. As you journey through this study in partnership with the Jesus of Mark's Gospel, **note marks of radical discipleship.** Where do you encounter the following in the spiritual growth text and in Mark's Gospel, and how might they define radical discipleship in Jesus' name? What might be missing from this list?

Radical discipleship in Jesus' name includes:

- Nurturing beloved community, giving flesh to boundary-breaking, out loud loving;
- Living as liberated and liberating disciples, personally and communally embodying a faith you can see;
- Practicing proximity and partnership, listening to and learning from, shaping ministry among and with those who are systemically oppressed rather than ministry *to* or *for*;
- Embracing salvation as radical personal and communal transformation here and now;
- Investing in justice rather than charity; publicly and collectively unmasking, naming, engaging, confronting, challenging, disrupting, dismantling and transforming systems and structures, theologies and policies, empires and cultures of domination and oppression in us and in the world around us;
- Practicing resurrection day after day, living as a partner in the Jesus movement, refusing to be complicit with or complacent about, silenced or sidelined by, systems and structures of domination and death.