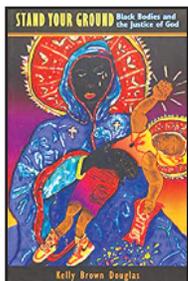


INCLUSIVE GRACE:

HEDGEROW SEMINAR
Fall 2019



THE LIFE AND SEARCH OF TWO PASTORS



Monday Evenings 6:30 pm – 8:30 pm
September 23 – December 9, 2019

Emmy Kegler and **Kelly Brown Douglas** explore and live out their experiences contending with gender, racial justice and sexuality. One is a millennial, identifying queer and searching for her vocation. One is a Gen X prophet, critiquing white exceptionalism and calling for racial justice and equality.

Emmy Kegler is a gifted and only child who journeys through several Christians traditions to find acceptance and her vocation as a Lutheran pastor. *One Coin Found* is the memoir of this queer woman who falls in love with scripture and develops a “hermeneutic of the hip” in her wrestling with God.

A mother with a teenage son, Kelly Brown Douglas feels the shooting of 17-year-old Trayvon Martin as an immediate family danger, an all-too-familiar story in the black community. In *Stand Your Ground*, the theologian and Episcopal priest traces white exceptionalism in American history from the Massachusetts Bay Company to Manifest Destiny to the Stand Your Ground laws in Florida that protected the “watch captain” who shot Trayvon from criminal charges.

The course will involve presentations, conversations, and writing prompts to explore the mystery of God in one’s own search for personal purpose and justice in our world.

Sample Sessions Include:

- **Gender 101: Learning from a new generation**
- **Tell a Story: Lost, Real, Good, Marked**
- **Black Bodies and the Justice of God**
- **Jesus and Trayvon**

Instructors



New Englander by birth, Midwesterner by choice, **NANCY CORCORAN, CSJ** has been and still is being consciousnessed by the communities with whom she lives and works as a chaplain, presently in Ferguson, Missouri, and ministering with transgender, gender expansive, intersex folk and their families. Nancy is called to challenge the status quo in numerous ways holding the tension of being both oppressor and oppressed.

JUDGE KATHLEEN GEARIN spent 25 years handling criminal, civil and juvenile cases as a trial court judge, including two terms as Chief Judge, in Minnesota’s Second Judicial District (St. Paul and suburbs). The St. Catherine alumna has served on numerous local, state and national task forces and committees focused on child abuse, sexual assault, judicial education, and jury reform.



EMMY KEGLER pastors Grace Lutheran Church in Northeast Minneapolis focused on feeding the hungry and community outreach, and is co-leader of the Queer Grace Community, a group of LGBTQ+ Christians who meet for worship, Bible study, and fellowship. *One Coin Found* tells the story of her journey as a queer Christian called to ordained ministry and her relationship with Scripture throughout that call.



ANGELA T. KHABEB is a pastor of Holy Trinity Lutheran in Minneapolis. From 2000 to 2002 she was an ELCA missionary in Namibia, where she met and married her husband, Benhi. Pastor Angela’s core spiritual belief is quite simple: Jesus is intimately and infinitely concerned with each and every one of us.



TARSHIA L. STANLEY is Dean of the School of Humanities, Arts, and Sciences and Associate Professor of English at St. Catherine University. She has written articles on Black women’s iconography in African American and African Cinema and American popular culture. Founding president of the Octavia E. Butler Literary Society, she edited *The Encyclopedia of Hip Hop Literature* and the forthcoming *Approaches to Teaching Octavia E. Butler in the Academy*.

Hedgerow planning instructors: **Barbara Lund, Joan Mitchell, and Andrea Tande.**

Required Texts

One Coin Found: How God’s Love Stretches to the Margins, Emmy Kegler

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

Additional articles will be provided.

Registration

Online: www.wisdomwayscenter.org

Call: 651-696-2788

Cost: \$240 for the series or \$25 per session.

Location: Wisdom Ways Center for Spirituality • 1890 Randolph Avenue • St. Paul, MN 55105

A Ministry of the Sisters of St. Joseph of Carondelet

Syllabus Hedgerow Seminar Fall 2019

Inclusive Grace: The Life and Search of Two Pastors

Attend any one session, all 12, the five sessions on gender only, or the seven on racism only. Books are available at Wisdom Ways Center for Spirituality and on the first evening,

Mondays, September 23, 2019 through December 9, 2019, 6:30 – 8:30 pm
Carondelet Center, 1884 Randolph Ave, St. Paul, MN 55105

Part I Bruised and Blessed by the Bible (five sessions):

Instructors: Andrea Tande, MA. **Guests:** Nancy Corcoran, CSJ, MTS; Rev. Emmy Kegler

Text: *One Coin Found, How God's Love Stretches to the Margins*, Rev. Emmy Kegler; Also, "Bruised and Blessed by the Bible" (*Christian Century*, 3/27/2019).

"Other ways of being human," by Nancy Corcoran, CSJ, June 21, 2018
<https://www.globalsistersreport.org/column/equality/other-ways-being-human-54571>

Bring your questions and insights to class. The questions below are reading guides.

- Sept 23 **Gender 101: Learning from a new generation**
Presentation, Nancy Corcoran, CSJ, MTS, She/her
- Sept 30 **Chapter Titles Tell a Story: Lost, Real, Good, Marked Read pp. 1-83**
What makes stories real? What does it mean, "We take the Bible too seriously to take it literally?" What does the word *gay* name about herself for the author? What burdens does using scripture to condemn GLBTQ create for the author? What distinguishes guilt from shame?
- Oct 7 **Fed, Pinned, Shut up Read Chapters 4-7, pp. 85-134.**
How does St. Olaf chapel music and Eucharistic celebration affect the author? How does *queer theology* unlock the world for the author more fully than *gay*? What are the author's quarrels with scripture? What is the author's *hermeneutic of the hip*? Why does she stop speaking of God? How does scripture find her?
- Oct 14 **Unknown, Wide, Found Read Chapters 8-10, pp. 135-188.**
How do the Apostle Paul's words bruise? How are Paul's words gift? How does physics help the author deal with her father's death? What insights do you especially appreciate in what the author finds in scripture?
- Oct 21 **Lecture and Conversation with author Emmy Kegler**

Part II: Black Bodies and the Justice of God (seven sessions)

Text: *Stand Your Ground: Black Bodies and the Justice of God*, Rev. Dr. Kelly Brown Douglas
First Dean of the Episcopal Divinity School at Union Theological Seminary, New York

Instructors:

Dr. Tarshia Stanley, Dean of the College of Arts and Science, St. Catherine University
Judge Kathleen Gearin, Minnesota Second Judicial District (St. Paul and Suburbs)
Rev. Angela Khabeb, Co-Pastor Trinity Lutheran, Minneapolis

Bring your questions and insights to class. The questions below are reading guides. Many of the questions simply highlight the author's own questions that lead us through the book.

- Oct 28** **American Exceptionalism** **Dr. Tarshia Stanley**
Read *Stand Your Ground*, pp. vii-47
1. Author's questions: Why is it becoming increasingly acceptable to kill unarmed black children? Why are they so easily perceived as a threat? How are we to keep our black children safe? How am I to raise my black child in a society in which his body is not cherished? How am I to raise him to cherish his black self in a society defined by a narrative that tells him he has no value?
 2. How do language, quota systems, evangelicals, whiteness, and whiteness as cherish property figure in white exceptionalism?
- Nov 4** **The Black Body: A Guilty Body** **Dr. Tarshia Stanley**
Read *Stand Your Ground*, pp. 48-89.
1. Why is it reasonable to believe, even in face of all evidence to the contrary, that a black murder victim is culpable in his or her own slaying? Why is she/he viewed as a threat even when asking for help? Why is self-defense so easily granted as a justification for killing an unarmed black person, especially when the killer is white? How do white exceptionalism and natural theo-ideology combine to form a sacred canopy for white supremacy?
 2. What social-cultural conceptions coalesce to deem the black body as a threat? How do commodification, natural law, science, stereotypes contribute?
 3. How does a free black body point to a different cosmic order and indict white exceptionalism as wrong? How does reconstruction foster the criminal nature of the negro? What is the threat of a free black body no longer under chattel control, literally for living while black? What are the tools for criminalizing the black body? How has media contributed to seeing conflating the words criminalblackman and for stereotyping black women as welfare queens? Why doesn't a black body enjoy a presumption of innocence?
- Nov 11** **Manifest Destiny War** **Judge Kathleen Gearin**
Read *Stand Your Ground*, pp. 90-134.

1. What is Manifest Destiny? What is its mission and means?
2. How was the presence of Native Americans and emancipated black chattel to be reconciled with the narrative of Manifest Destiny? Assimilate, exterminate, or let natural extinction take place?
3. How is Manifest Destiny a declaration of war? Do you agree with Brown Douglas, "Exceptionalism authenticates itself in the form of dominating and deadly power, over space, land, and life?" Who views Manifest Destiny as a legitimate war? A call from God? How does the culture of white exceptionalism correct Emancipation, Civil Rights, the election of a black president?
4. Author's questions: How are we to understand the justice of God in relation to the slaying of young innocent black people? How are we to understand the goodness of God in the face of such evil? What is the nature of God's power in the face of a stand-your-ground culture? Where was God when Emmett and Trayvon were slain?
5. Why does the war on drugs target crack cocaine?

Nov 18

A Father's Faith: The Freedom of God Rev. Angela Khabeb

Read *Stand Your Ground*, pp. 137-170.

1. What are the competing faith claims of the stand-your-ground culture and its counter-narrative in black faith? What is faith? What gives the black faith tradition its strength and tenacity?
2. How does freedom identify who God is? How is the freedom of God the transcendence of God? How does Africa contribute to black faith? "To be created in the image of a God that is free means that the human person is meant to be free." Where can blacks live into the fullness of who they are in the image of God?
3. What do you appreciate about the author's reflections on God? "In the very use of a verb as a name, God clearly self-identifies as movement, an ongoing presence in history. In other words God is to be known by the way God moves in the world. God is not to be known by being identified with any particular people.... no one can have an exclusive claim on God (160).
4. How does black faith identify with the exodus story? How does white exceptionalism identify? How is Jesus' story a counter-narrative?
5. To know that one is meant to be free yet is not free does not create a hopeless spirit but a restless one (165). What is an unshattered faith?

Nov 25

Jesus and Trayvon: The Justice of God Rev. Angela Khabeb

Read *Stand Your Ground*, pp. 171-203.

1. How does linking crucifixion and lynching affect you?
2. What does Jesus' crucifixion reveal about who God is?
3. What is impossible about fighting death with death, deadly violence to defeat deadly violence (183-4)?
4. How has the redemptive meaning of Jesus' crucifixion been used to justify the oppressive surrogacy roles that black women have been forced to place (186)?

5. How did his death overshadow the life of Trayvon (189)?
6. How does stand-your-ground culture deny the sacredness of God's human creation (194)?
7. "How long, O Lord?" God is freedom. God is love. God is life. ..On the night Trayvon was slain God was where life was crying out to be free from the crucifying death of stand-your-ground culture

Dec 2

Prophetic Testimony: The Time of God Rev. Barbara Lund, Joan Mitchell

Read *Stand Your Ground*, pp. 204-227.

1. President Obama's questions: How do we learn some lessons for our history and move in a positive directions? How do we write a new history?
2. What possibilities do you see in *kairos* time. A *kairos* time is pregnant with infinite possibilities for new life. Kairos time is God's time. It is a time bursting forth with God's call to a new way of living in the world. It is God calling us to a new relationship with our history and sense of self, and thus to a new relationship with one another and even with God (206).
3. What in your experience is the lasting power of Dr. King's "I Have a Dream" speech? Of Civil Rights Act of 1965? Of President Obama's election?

Dec 9

Creative Writing and Projects