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Graduate Education

in Your Location

Loyola University New Orleans, through its Institute for Ministry (LIM), offers master's degrees and certificates in pastoral studies and religious education entirely on-site in a local area. Through a partnership with local sponsoring agencies, a diocese, parish, retreat center, or other established institutions, Loyola has offered these degrees and certificates in the extension format since 1983.

The program is known as the Loyola Institute for Ministry Extension

Lay ecclesial ministers...need proper theological study that builds on and goes beyond the work of catechesis. Those who embark on formation, whether in academic degree or diocesan certificate programs, should understand this need, recognize its benefits, and be open to the demands such study will place upon them.

— U.S. Catholic Bishops

Program. It is a professionally oriented graduate program that develops the theological and ministerial competencies of participants through an integration of rigorous academic study with theological reflection on ministerial practice and the participants' lived adult experience as people of faith. A primary feature of this program is that students integrate their knowledge of the Catholic faith with their own ministry. Students develop a solid ministerial proficiency by combining in-depth study of the Christian theological tradition of their

first ministry context with an appreciative and critical understanding of the contexts in which they minister. These contexts include the sociocultural context of their ministry, the personal context of participants' own faith development and spirituality, and the institutional context and organizational dynamics of the ministry sites in which they work and collaborate with others. Since the world and the Christian community are developing a growing awareness of ecology, the context of creation is also included. In addition, participants develop specific competencies in a ministry focus area of their choice.

The Loyola program originated as a response to Vatican II's universal call to ministry and to the changing demographic patterns in church and society since the Council. The program particularly responds to the educational needs of Catholic dioceses with little or no access to residential graduate programs by offering adult practitioners the opportunity to pursue graduate studies in learning communities within their own localities.

HOW IT WORKS

The institute offers a 36-hour curriculum of 10 common curriculum courses and two focus area courses. (All courses are three credits.) The common curriculum courses are taken in sequence in learning groups, each

led by a master's level, Loyola-certified facilitator under the direction of Loyola faculty. The sessions for each course are designed by Loyola faculty and incorporate a variety of reflection methods and experiential learning approaches, along with lecture material presented in text form online and supplemental video input from leading scholars in the field. The learning process seeks to nurture a breadth of theological knowledge and provide opportunities for participants to practice skills related to the performance of ministry and religious education. In the process, students learn habits of theological reflection on their performance of ministerial skills, weaving content of the tradition with practice and lived faith. The two focus area courses are taken as semi-independent study between Courses Five and Ten of the common curriculum.

THE LEARNING COMMUNITY

Because Christianity is a communal faith, Loyola faculty believe that education to deepen understandings of the Christian faith and to learn how to engage in Christian ministry is best fostered within the rich experience of community. Participants in Loyola's program form learning communities of eight to 15 members who remain together for the duration of the program. Within this setting, students support, encourage, listen to, and challenge one another as they reflect upon their own

life and ministerial experiences in light of course content and gospel values.

Learning groups include students with a variety of interests and goals. Some are professionally employed as ecclesial ministers or religious educators, while others may work in hospitals, social service agencies, various businesses, or other settings. Groups may be ecumenical in composition. In order to assure a graduate level discussion, learning groups must have a majority of their students enrolled for graduate credit.

Sponsoring agencies select facilitator candidates to lead these Loyola learning groups. Facilitators hold a graduate degree in pastoral studies, theology, religious education, or a related field, are skilled in interpersonal dynamics and group leadership, and need basic organizational and computer skills. Before being certified to facilitate a Loyola group, they must successfully complete a week-long facilitator certification workshop led by a Loyola faculty member.

Facilitators are not instructors. Rather, they implement the learning designs for each session created by Loyola faculty. Loyola faculty maintain phone, e-mail, and written communication with facilitators and students, and monitor the progress of groups. Loyola faculty also provide consultation to facilitators and offer further skills development and program information through facilitator workshops held later in the program.

FACULTY PRESENCE TO LEARNING GROUPS

Faculty support and monitor the progress of learning group participants in a variety of ways through: (a) careful and integrated design of course content, extensive syllabi, and group sessions; (b) development of class lectures in text form and provided to students online; (c) creation of supplemental videos that bring national scholars to learning groups; (d) evaluation of students' written assignments; (e) phone contact with the learning group; and (f) accessibility to students through e-mail, phone, and fax communications.

Each course is coordinated and overseen by an instructor of record who is a faculty member at Loyola. The instructor of record is responsible for coordinating all aspects of a course and is assisted by a team of adjunct faculty who are pastoral scholars in their fields. Each course that a learning group undertakes is assigned to an adjunct faculty member who contacts the group to give general advice about the assignment and to discuss student questions, and provides constructive feedback and evaluation of graduate student assignments. In focus area courses, adjunct faculty are individually assigned to students and are available for consultation on course content and written assignments. Through the institute's toll-free telephone lines and e-mail, instructors of record are also readily available to students, facilitators, and liaisons who wish to discuss any

aspect of course content, assignments, or resources related to their courses.

Class Lectures (Course Book)

Faculty prepare a course book of lectures for common curriculum courses, which are provided to students online as a downloadable file. This course book provides commentary by the faculty on content provided in the assigned textbooks that students are reading for the courses. The course book requires, on average, one-and-a-half hours of student study each time before the learning group meets.

Video/DVD Component

The educational purpose of the course video (provided on a DVD) is not a lecture replacement, but an experience that deepens the discussion of issues relevant to the day's session. These videos, usually about 25 minutes of the three-hour learning design, are formulated from the course objectives and are produced by the institute for specific courses. Loyola faculty oversee the preparation, scripting, and production of all video segments.

Syllabus

The syllabus, written by Loyola faculty, is an extensive document provided as a downloadable file that presents a careful and clear formulation of the goals for each course and session, the individual student assignments and activities completed in preparation for learning group sessions, a bibliography of



resource materials, and the process and activities for each learning group session. The syllabus is not only a summary of the course, but also a detailed instrument designed to focus the student's learning.

Facilitator's Manual/ Learning Designs

The facilitator's manual is a companion piece to the syllabus, prepared by Loyola faculty. It structures, outlines, and provides detailed explanation for the learning process in each group session. The extension program's delivery system requires a systematic, disciplined conversation between the students' experience and the particular content upon which the course focuses. The facilitator's manual guides the facilitator in implementing the learning design with the group. Loyola faculty not only design the learning process, but also supervise facilitator performance.

Focus Course Material

Each focus course contains an introductory video/DVD, an audio-CD for each of the eight study units, and a course book-CD. Much of each focus course is undertaken as semi-independent study. However, during each course, students meet twice as a learning group to discuss assigned readings and review written assignments with one another. The focus course material provides a structured learning process guided by Loyola faculty. The content includes course objectives, reading assignments, study and journal questions, learning designs for the two group sessions, and audiotaped lectures and conversations with national scholars. Students contact their individually assigned adjunct faculty member for assistance with and evaluation of written course assignments.

Educational Philosophy

Two principles have shaped the Loyola program. The first defines its purpose, and the second determines its underlying process. Both principles are presented below and are expressed in the curriculum design and session designs.

The First Principle:

The Centrality of the Learner

Participants will study many things about their faith tradition and relate it to their practice of ministry, but each student's own life and experience is also treated as central to the learning process. Students are challenged to reflect upon their experiences and ministry in light of new insights and to test these insights during their ongoing ministerial experience. The program is intended to help participants become more intentional in their practice of ministry as well as develop habits of lifelong learning and theological reflection.

The Second Principle:

Ministry Occurs in Context

Ministers live in a particular city or rural area with a particular history and culture that give the place its flavor and distinctive characteristics. Participants minister in a clearly defined church institution or in some other organizational setting. As Christian ministers, all stand within the context of the Judeo-Christian tradition. Additionally, as unique individual persons, participants bring the sum total of their experiences and inherited characteristics to the learning

groups. This life experience constitutes an additional textbook in the LIM educational and formation process.

Faith is lived in the world, and effective disciples of Jesus Christ must have a sufficient knowledge of not only their faith tradition, but also the contexts in which that tradition is expressed, enriched, and lived. The Loyola program is a "practical theology" program in the truest sense of the term. Course content is structured to *inform* and *be informed* by the various contexts of ministry. Theological reflection, grounded in both the Christian and Catholic tradition and the various contexts, builds habits of ministerial practice that remain true to the faith tradition and relevant to the world. The program is designed to create the dialogue between the Church and the world described in Vatican II's *Pastoral Constitution on the Church in the Modern World*. It is to help students to imbue everyday activity "with a deeper meaning and importance" (n. 40), and "to hear, distinguish, and interpret the many voices of our age, and to judge them in the light" of the Word of God.

Four principal ministry contexts are explored throughout the courses, with a reflection process based upon Rev. Bernard Lonergan's theological method serving as the means for linking experience with course content. Course one introduces this theological reflection method and four contexts of ministry.

and Curriculum

The four ministry contexts are as follows:

1. *Christian Tradition*—Participants study the Judeo-Christian biblical, doctrinal, theological, ethical, sacramental, liturgical, and historical tradition within which the minister stands.
2. *Sociocultural Context*—Students learn how to engage in social analyses critical to leading others in the social mission of the church. They also learn how to enter into an appreciative awareness of the symbols, stories, and world view of cultures different from their own.
3. *Personal Context*—Participants explore the literature on faith development and spirituality, while they also reflect upon their faith journeys and own personal identities and spirituality as ministers.
4. *Institutional Context*—Students connect contemporary models of leadership and organizational development with an understanding of church that is grounded in the ancient sense of community, or *communio*. This context is focused on helping students develop a pastoral vision and the leadership skills essential to realizing that vision.

Throughout the program, students will also explore the role of creation in manifesting God's presence and generativity. The growing ecological awareness and influence in contemporary affairs is explored through ecclesial documents, traditional teachings, and contemporary understandings.

Course One, *Introduction to Practical Theology*, gives students a philosophical and methodological orientation to theological and ministerial studies.

Courses Two through Six concentrate on the biblical and historic-theological dimensions of the Christian tradition. During these courses, participants relate the Christian tradition to their own lives, to their work in their ministry sites, and to the society and culture within which they are living and ministering.

Courses Seven through Nine emphasize issues of professional competence in ministry and religious education. Reflecting on academic theories in light of the field experience of students' existing ministerial activities, participants use the same theological reflection model in these courses as in the previous courses. They examine the

Theological study of the faith employs principles and methods proper to the various branches of theological scholarship and research...It also unearths treasures in the Tradition and sheds light on the Church's teaching by making connections within and beyond the discipline of theology.
— U.S. Catholic Bishops

sociocultural, the institutional, and the personal dimensions of their ministry or educational practice.

A discernment process and retreat is scheduled either after Course Five, *Church, Sacraments, and Ministry* or after Course Six, *Spirituality, Morality, and Ethics*. During this discernment, students reflect on their own life and ministry as they choose a focus area of study for the remainder of the program.

The religious education courses and the pastoral studies focus area courses are taken in a semi-independent study format between Courses Five and Ten.

Focus area courses provide content and models related to specific areas of ministry and religious education. Students reflect upon their ministry and religious education in relation to current literature in the field.

Course Ten, *Pastoral and Educational Praxis*, is the capstone course in the program. During this course, participants provide a concluding integration and articulation of their learnings in terms that are theologically grounded, professionally literate, culturally relevant, and personally coherent. The course guides students through a comprehensive reflection on their current ministerial or educational praxis.

The Loyola Institute for Ministry Extension Program is a graduate-level program of study in education for ministry. Preparation for each class usually involves six to eight hours of reading and assignments with additional time needed for projects and papers. The entire 36-hour curriculum normally takes three-and-one-half to four years to complete, depending upon the learning group's desired pace.



Degree Requirements

The requirements for both the Master of Religious Education degree and the Master of Pastoral Studies degree consist of 36 credit hours. For continuing education students, 36 continuing education units are earned upon completion of the 12 courses for a certificate in religious education or pastoral studies. The curriculum consists of the following:

THEOLOGICAL CORE COURSES (18 credit hours)

- Introduction to Practical Theology (LIMX 703)
- Jewish Roots of Christian Faith (Old Testament) (LIMX 711)
- Christian Origins (New Testament) (LIMX 712)
- Grace, Christ, and Spirit (LIMX 714)
- Church, Sacraments, and Ministry (LIMX 722)
- Spirituality, Morality, and Ethics (LIMX 704)

MINISTRY AND RELIGIOUS EDUCATION CONTEXT COURSES AND CAPSTONE COURSE (12 credit hours)

- Faith and Culture (LIMX 840)
- Faith Development and Spirituality (LIMX 860)
- Pastoral Leadership and Organization (LIMX 861)
- Pastoral and Educational Praxis (LIMX 886)

FOCUS AREA COURSES (6 Credit Hours)

MASTER OF RELIGIOUS EDUCATION

- Foundations of Religious Education (LIMX 701)
- Curriculum Development (LIMX 715)

MASTER OF PASTORAL STUDIES

Pastoral Life and Administration Focus Area

- Parish Life and Ministry (LIMX 844)
- Contemporary Issues in Pastoral Ministry (LIMX 845)

Christian Spirituality for Ministry Focus Area

- Spirituality for Ministers (LIMX 827)
- History of Christian Spirituality (LIMX 828)

Youth Ministry Focus Area

- Foundations of Youth Ministry (LIMX 870)
- Adolescent Spirituality and Methods of Faith Development (LIMX 876)

Small Christian Community Formation Focus Area

- Inner Life of Small Christian Communities (LIMX 809)
- Public Life of Small Christian Communities (LIMX 810)

Marketplace Ministry Focus Area

- Spirituality and the Theology of Work (LIMX 819)
- Ministry in the Marketplace (LIMX 820)

Religion and Ecology Focus Area

- The Universe as Divine Manifestation (LIMX 813)
- The Emergent Universe: Our Sacred Story (LIMX 814)

Hispanic Ministry Focus Area

- Hispanic Experience of Religion and Culture (LIMX 833)
- Pastoral Ministry in Hispanic Communities (LIMX 834)

Pastoral Care Focus Area

- See pages 21 – 22

Spiritual Formation

A personal experience in and through the church of the love of the Father in Christ through the Spirit is foundational for all ministry...If ministry does not flow from a personal encounter and ongoing relationship with the Lord, then no matter how “accomplished” it may be in its methods and activities, that ministry will lack the vital soul and source needed to bear lasting fruit.

— *U.S. Catholic Bishops*

Spiritual formation is an essential element of preparation for ministry. The Loyola program attempts to integrate the spiritual growth of students into their theological education in a way that enriches their relationship with God and enlivens their ministry. The extension program, which is in itself an intense theological and spiritual formation process, offers an explicit spiritual formation program based on the themes and graces of the Spiritual Exercises of Ignatius Loyola. By tapping into the dynamic and movement of the Ignatian Exercises, the spiritual formation piece of the Loyola graduate program wraps the student’s growing theological understanding into an environment that provides opportunities for prayer, reflection, and faith sharing during each learning group session of the Common Curriculum courses. This process helps students develop a life of prayer in the Ignatian tradition that will enrich their theological reflection and become the foundation for the discernment of their call to ministry.



Admissions

DEGREE PARTICIPANTS

Persons who intend to work toward the M.R.E. or M.P.S. degree must have a bachelor's degree (with a minimum grade point average of 2.5) or its equivalent.

Applicants may apply on-line at www.lim.loyno.edu/extension or complete the application packet given to them at the Loyola information session.

The admissions process includes:

- submission of completed application form,
- a \$20 application fee (*waived if applying online*),
- two recommendation forms,
- a three-page statement of educational purpose,
- a resume of work, volunteer service, and/or ministry experience,
- official transcripts mailed directly by academic institution showing bachelor's degree, plus subsequent academic work, and
- submission of notification of application form which is sent directly to the sponsoring agency.

These should be sent to:

LIM Enrollment Office
Loyola University New Orleans
6363 St. Charles Avenue
Campus Box 67
New Orleans, LA 70118

(Students in our international programs have these materials sent directly to their administrative liaison.)

Participants who are admitted as graduate students and who complete the first four courses with a cumulative grade point average of 3.0 (on a four-point scale) will be accepted as candidates for the degree. A cumulative grade point average of 3.0 is required for graduation.

Because of the extension program's unique educational methodology and sequential curriculum format, students are allowed to transfer up to six hours of Loyola-approved graduate coursework only in lieu of focus area courses. The learning from the transferred courses is to be integrated into the student's capstone pastoral/educational praxis course (Course Ten).

CONTINUING EDUCATION PARTICIPANTS

Persons who participate under the Continuing Education (CEU) Certificate status are, for the most part, those who have extensive ministry experience, often in diocesan, school, or parish leadership positions, and have the ability to do the graduate-level reading, but lack the required bachelor's degree to enroll for the graduate degree. Other certificate students often already have graduate credentials and do not wish to earn another advanced degree.

Applicants may apply on-line at www.lim.loyno.edu/extension or complete the application packet given to them at the Loyola information session.

The admissions process includes:

- submission of completed application form,
- a \$20 application fee (*waived if applying online*),
- two recommendation forms,
- a three-page statement of educational purpose,
- a resume of work, volunteer service, and/or ministry experience,
- submission of notification of application form which is sent directly to the sponsoring agency, and

These should be sent to:

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Campus Box 67
New Orleans, LA 70118

(Students in our international programs have these materials sent directly to their administrative liaison.)

CONTINUING EDUCATION UNITS

CEU or "certificate" students receive continuing education units as defined by the Southern Association of Colleges and Schools. Three CEUs are granted for each course in the program and are recorded on a Loyola CEU transcript. These are kept in the permanent records of the Office of Student Records.

Full participation in the learning group's activities and reading assignments are required of CEU students. Papers, examinations, or other work assigned for evaluation of graduate students in Common Curriculum courses are not required by Loyola of CEU students, except as specifically required in the focus area courses. For the focus area courses, CEU students must submit special CEU written assignments. Individual sponsoring agencies often set up their own evaluation system for CEU students, independent of the Loyola evaluation system. All CEU students who successfully complete the 36-hour program will be granted a Certificate of Pastoral Studies or a Certificate of Religious Education.

TUITION AND FEES

All students are assessed tuition and fees on a per course basis. Current tuition and fee schedules are available from the LIM office. Some dioceses and other sponsoring agencies charge an administrative fee to help defray costs in the local area. Loyola offers a substantial discount on graduate tuition for ministry students. The extension program tuition rate reflects this discount. Extension students are eligible to participate in some private loan programs for part-time graduate or continuing education students. Part-time extension students are not eligible for Federal Student Financial Aid.

ACCESS TO TECHNOLOGY

All students need access to the Internet and computers with CD and DVD drives in order to effectively participate in the extension program.

POLICY MANUAL

The *Loyola Institute for Ministry Policy Manual* provides sponsoring agencies and all participants with the policies and procedures that the institute has established for its extension program. Because of the nature of the Loyola program, these procedures and policies are especially important for the proper functioning of the program. The manual provides details concerning groups, liaisons, facilitators, admissions, tuition and fees, library resources, and academic policies and procedures. A policy manual CD is given to each student during the orientation session for Course One. Replacement copies and later editions are available online.

Course Descriptions

THEOLOGICAL CORE COURSES

Introduction to Practical Theology (LIMX 703)

This initial course in ministry education introduces students to a process of “pastoral praxis,” through a method of keeping theological reflection in constant dialogue with action. Students explore the interplay of the Christian tradition and the dynamics of living out that tradition through the sociocultural, personal, and institutional contexts of their ministries. The method of theological reflection is based upon the work of the Rev. Bernard Lonergan, S.J., and David Tracy.

Jewish Roots of Christian Faith (Old Testament) (LIMX 711)

This course introduces students to the literature, history, and theology of ancient Israel as embodied in the ancient Hebrew scriptures commonly known as the Old Testament. It examines the major themes of Exodus, promise-fulfillment, and covenant in Israel’s history from the time of the patriarchs to the period of late Second Temple Judaism, which was the context of Jesus’ life and teachings. In particular those texts, events, and beliefs of ancient Israel which form an indispensable background for understanding the New Testament are highlighted.

Christian Origins (New Testament) (LIMX 712)

This course introduces students to the literature, history, and theology of the early Christian scriptures commonly known as the New Testament. It examines the historical context of Jesus’ teachings, his parables and preaching of the “reign of God,” and the theology of Paul and the Gospels. Particular attention is given to the experience of faith that was engendered by Jesus among his first disciples and the lived faith of the earliest Christians.

Grace, Christ, and Spirit (LIMX 714)

This course introduces students to the rich Christian tradition of theological reflection and teaching on the person of Jesus Christ, the Trinity, and grace, as well as the role of the Holy Spirit in Christian life. In the context of this tradition, students are invited to a deeper understanding of the meaning of salvation in their lives and in their ministry. Contemporary theologies of Christ and salvation are also explored, using Karl Rahner’s writings as an example of a modern theology of grace.

Church, Sacraments, and Ministry (LIMX 722)

This course presents the experience and theology of church, sacraments, and ministry as they have unfolded throughout Christian history. A major part of the course is dedicated to a deeper understanding of the meaning of sacramentality and the theology of the individual sacraments in the Catholic tradition. Special emphasis is given to Vatican II and post-conciliar developments in the church’s self-understanding and in the theology and practice of ministry, sacraments, and liturgy.

Spirituality, Morality, and Ethics (LIMX 704)

Traditional Catholic ethics are examined in the light of Vatican II. Students study the nature of the human person and the meaning of freedom and sin. They also explore the role of Scripture, reason and the natural law, norms, conscience, and Church authority in making moral decisions. Throughout the course, Christian living is placed in the context of personal spirituality and the call to discipleship. Sexual ethics and Catholic social teaching are discussed at length in the course.

MINISTRY AND RELIGIOUS EDUCATION CONTEXT COURSES AND CAPSTONE COURSE

Faith and Culture (LIMX 840)

This course explores the mystery of faith operating within the context of contemporary culture. Students are introduced to a broad array of social science perspectives and analytical skills. Powerful cultural forces, such as the news and entertainment media, generational differences, ritual, and technology are analyzed for insights in improving ministerial praxis and personal spiritual understanding.

Faith Development and Spirituality (LIMX 860)

This course invites students to develop a life-long commitment to faith formation and growth. Adult faith development and integrated spirituality are explored as students reflect on their own growth and the growth of those to whom they minister. Topics of adult

development, learning, and faith are presented, including vocation, relationships, prayer, liturgy, and justice.

Pastoral Leadership and Organization (LIMX 861)

In this course, students explore the meaning of pastoral leadership in light of the current research in organizational development and ecclesiology. Current literature will be surveyed in light of the mission of the church and its implications for leadership. Special emphasis will be placed upon participative strategic planning processes and organizational development. Participants will analyze an organizational system for its strengths and weaknesses and propose interventions that would strengthen its organizational functioning.

Pastoral and Educational Praxis (LIMX 886)

In this capstone course, students employ the method of practical theology to reflect on concerns related to their ministerial and educational praxis. Careful analyses that include the social and cultural circumstances surrounding their identified praxis will be undertaken, as well as an appreciative and critical retrieval of the voice of the faith tradition. Based on that reflection, possible educational and ministerial interventions that meet criteria of pragmatic feasibility and religious faithfulness will be imagined and articulated verbally and in writing for evaluation and feedback from faculty.

Focus Area Courses

RELIGIOUS EDUCATION FOCUS AREA COURSES

Both church and culture continue to invest their hopes for a better world in education. This vocation is viewed as the means through which we achieve an understanding of life and how it should be lived. Religious educators are especially attentive to this mission. They work both within and alongside religious tradition to promote within their students a sense of identity, reverence, and responsibility for life and the sacred.

The degree in religious education provides religious educators with a broad and in-depth exploration of the field. The coursework combines the development of confidence and creativity in working out curricula and gives practice in crafting effective learning processes. It provides educators with a set of multi-disciplinary perspectives and methodologies to enrich their practice.

Foundations of Religious Education (LIMX 701)

An exploration of the contextual roots of the field that includes the Christian theological tradition, family, church, and socio-cultural influences and responses, as well as creation itself. Through this model of contextual reflection, participants will trace the evolution of the theory and practice of religious education in its Christian expression with special attention to its contemporary Roman Catholic character and responsibilities in ecclesial and academic settings.

Curriculum Development (LIMX 715)

The course enables participants to distinguish three models of teaching and learning that are practiced in various educational contexts and to consider their strengths and weaknesses as well as their value, relevance, and appropriateness in the practice of religious education in church and school. Special attention will be given to contemporary guidelines, curricula, and concerns in Catholic religious education.

PASTORAL LIFE AND ADMINISTRATION FOCUS AREA COURSES

Competent, educated lay ecclesial ministers are being called by today's church to facilitate the pastoral and administrative life of parishes and dioceses. The focus area in pastoral life and administration helps prepare pastoral leaders for ministry in the growing number of parishes without a resident pastor or to serve as pastoral associates on parish teams. This circumstance provides the laity, religious, and deacons with increasing opportunities to share their gifts and talents with the parish and diocesan church. LIM seeks to help students discover and claim these gifts and talents and prepares students with skills in pastoral administration.

Parish Life and Ministry (LIMX 844)

This course introduces participants to the dimensions of parish life in its many shapes and forms. The liturgical life of the parish, pastoral practices, and canon law are used as reference points for exploring the development of vibrant parish life. Models of pastoral and liturgical planning are also introduced in the course.

Contemporary Issues in Pastoral Ministry (LIMX 845)

This course examines a number of the challenges facing parishes and pastoral leaders in a variety of ministry settings. Topics include issues related to evangelization, collaborative ministry, parish mergers and transitions, and the spirituality of lay ecclesial ministers, among others. Course participants also examine in more depth the needs and models of ministry related to particular population (for example, ministry to homebound elderly) in their faith community.

CHRISTIAN SPIRITUALITY FOR MINISTRY FOCUS AREA COURSES

The focus area in Christian spirituality recognizes that theological reflection and ministry are rooted in and foster the minister's lived relationship with God.

The focus area introduces students to the history of Christian spirituality, to the rich variety and diverse forms of people's search for God. It also invites reflection on the theological foundations and practices of the Christian life and on the integration of religious experience and ministry. As a preparation for spiritual ministry, theological principles and spiritual practices are examined that will enable students to be more effective in planning and facilitating days of prayer, retreats, and group prayer sessions. It also assists those who are ministering to others as faith companions as they listen to and dialogue with those desiring to grow in their relationship with God.

Spirituality for Ministers (LIMX 827)

This course discusses the theological foundations of Christian life and explores how ministry is rooted in and gives expression to the minister's relationship with God. Students are invited to reflect on prayer, discernment, and spiritual growth in the context of finding God in the midst of ministry.

History of Christian Spirituality (LIMX 828)

This course is an introduction to the variety of experiences and expressions of Christian spirituality from the roots of the Hebrew scriptures to contemporary spiritual writing. The course focuses on monasticism, mysticism, and modern apostolic spirituality as a way of exploring the recurring questions and challenges that shape the human search for God.

YOUTH MINISTRY FOCUS AREA COURSES

Parish youth ministry is a relatively new concept and new style of ministry in the U.S. Catholic Church. The National Conference of Catholic Bishops (NCCB) issued a landmark statement, in 1997, called *Renewing the Vision: A Framework for Catholic Youth Ministry*. In it, bishops called for dynamic and effective forms of leadership education to prepare both adults and youth (peer ministers) who minister with youth and who are called to empower young people for their mission in the world.

This focus area introduces students to the dynamic foundations of youth ministry—with an emphasis on the developmental needs of adolescents, the lived experience of contemporary youth ministers, and ministry models and

practices that promote healthy Christian development in youth during these challenging times. It also gives students an opportunity to explore in depth the phenomenon of adolescent spiritual development, the ministry methods and strategies that promote it, and the impact that an effective youth ministry can have on the mission of local churches, the whole church, and the wider community in which youth and their family members live and work.

Foundations of Youth Ministry (LIMX 870)

The course examines the broad foundations of youth ministry with young and older adolescents. It then investigates a model for comprehensive youth ministry that incorporates developmentally sound youth programs, strengthens the family's role in the lives of young people, involves adolescents as integral members of the local church, and reaches out to key individuals and organizations in the wider community in a dynamic effort to promote healthy youth formation.

Adolescent Spirituality and Methods of Faith Development (LIMX 876)

With this course, students first examine in depth the phenomenon and characteristics of adolescent spirituality today. They then examine typical stages of religious development during the adolescent years. Finally, students direct their attention to a study of a variety of methodologies to enhance and encourage the faith development of youth, and appropriate to helping youth grow in religious knowledge and religious expression.

SMALL CHRISTIAN COMMUNITY FORMATION FOCUS AREA COURSES

There is a powerful new movement afoot throughout the Christian world. It goes by multiple names: basic Christian communities, basic ecclesial communities, small church communities, and small Christian communities. By whatever name, they are a way of being in the world that harkens back to the models and fervor of the early church. As the U.S. bishops have said in their document *Called and Gifted for the Third Millennium*, "Small church communities not only foster the faith of individuals, they are living cells which build up the body of Christ." They bring life to parishes and credibility to Christian faith across continents.

The focus area in Small Christian Community Formation provides pastoral agents with a broad theological and historical understanding of this movement, with a familiarity with the movement in the U.S. church, and with skills for forming and nurturing intentional Christian communities in parishes, religious communities, schools, and other grassroots settings.

Inner Life of Small Christian Communities (LIMX 809)

A true Christian community is both gathered (faith's inner life) and sent (faith's public life). This course examines the inner life of small Christian communities: their leadership, communication, worship, and decision-making. It includes historical and theological perspectives on the functioning of Christian communities inside their own boundaries.

Public Life of Small Christian Communities (LIMX 810)

This course includes historical and theological perspectives on the relationship between Christian communities and their surrounding cultures and society. The course focuses on how small Christian communities can together engage in ministry and social justice.

MARKETPLACE MINISTRY FOCUS AREA COURSES

Pope John Paul II in several encyclicals (*On Human Work* and *Christifidelis Laici*), the U.S. Catholic bishops (*Called and Gifted for the Third Millennium*), as well as the growing body of Catholic social teaching, have all affirmed the importance of the laity bringing Christian values to every sector of society. Organization and communities may be viewed as sacred fields of human energy in which the primary work of envisioning and structuring the life of our global community takes place. The ministerial praxis of those who engage others in work places, neighborhoods, and volunteer associations and organizations involves acting as leaven for the reign of God in the midst of those social and ecological systems. Ministers in the "marketplace" are "church sent." They participate in the evangelization of social systems to bring about more just and caring communities and organizations.

The courses of the Marketplace Ministry focus area assist students in reflecting upon the spirituality of work in its various manifestations. Students then explore the meaning and avenues for Christian praxis in the midst of organizational settings that are not specifically ecclesial in identity.

Spirituality and the Theology of Work (LIMX 819)

Oriented to those students who understand their ministry as primarily taking place outside of parish or other explicit ecclesial communities, this course investigates work and profession from the standpoints of vocation and community. Vocation is considered as a transformation of toil into creative work, and profession is viewed as an expression of the way one professes commitment to a particular community. Creativity, redemption, and collaboration are explored in light of workplace systems and the difference that Christians can make in the world.

Ministry in the Marketplace (LIMX 820)

This course helps students discern practical approaches to working toward mutually respectful, caring, and just communities in diverse and pluralistic work and community settings. The course will explore how images of collective life rooted in the biblical image of the reign of God can be translated into contemporary societies and community life with respect for persons of varying backgrounds and traditions.





RELIGION AND ECOLOGY FOCUS AREA COURSES

The goal of this focus area is to offer students an opportunity to work out an integration of their faith tradition and their experience of the natural world—bringing the perspectives and resources of both to bear on their lives and their work.

We have a new sense of the systemic nature of life—its interrelatedness and interdependence. We have a new story of the universe and deeper appreciation for the uniqueness and richness of the planet earth. We grapple with the implications of the most revolutionary paradigm in human historical consciousness, one that asserts the human as a subsystem within the larger life context. This shift in perspective and awakened consciousness introduces the need to set our social concerns and efforts in larger perspective. We cannot address the needs of humans without addressing the needs of the context that bestows and sustains their existence.

The Universe as Divine Manifestation (LIMX 813)

This course engages students in a process of discernment, interpretation, and response to the natural world as revelatory, as a primary mediation and distinctive locus of divine presence and activity. Our exploration begins with searching out this revelation in the

cosmological order through scientific insights into the structure and function of the universe. From this macrophase perspective, the course shifts to the more proximate witness to the divine as this finds expression in and through the planet Earth. Out of this experience and insight we will articulate the meaning of this revelation for ourselves and for people of faith in our times.

The Emergent Universe: Our Sacred Story (LIMX 814)

The course asks participants to immerse themselves in contemporary discoveries and understandings of the emergent universe and to reflect on its spiritual dimensions and significance. As we become familiar with this new story, this sacred story, we will also attend to the data that describes the urgency of the ecological issue with an eye to discerning its implications for the physical, psychic, and spiritual dimensions of our lives.

HISPANIC MINISTRY FOCUS AREA COURSES

Eighty percent of Hispanic people are Catholic, and pastoral ministers are increasingly being called upon to minister in faith communities that reflect this diversity. This focus area introduces students, non-Hispanic and Hispanic, to the growing literature on Hispanic/Latino/Latina theology arising from the U.S. Hispanic context, and from the Latin American experience. The courses offer a multicultural perspective on the varieties of Hispanic cultures. The courses assist pastoral ministers in developing a cultural sensitivity to and awareness of the pastoral challenges that U.S. Hispanic communities face and in developing pastoral strategies for ministry in the particular Hispanic communities in which they live.

Hispanic Experience of Religion and Culture (LIMX 833)

This course presents an overview of the diversity of Hispanic cultures in the United States and introduces participants to the history and development of Hispanic/Latino/Latina theologies that have emerged in the U.S. context since the second half of the 20th century. Participants will gain an appreciative awareness of various cultural symbols and expressions of religious life among Hispanic communities and explore the implications of these for ministry among Hispanic peoples.

Pastoral Ministry in Hispanic Communities (LIMX 834)

Rooted in an understanding of cultural and religious experiences of Hispanics in the U.S. context, this course explores various pastoral approaches that address issues particularly significant in Hispanic communities. Theological reflection on ministry is interwoven throughout the course.

PASTORAL CARE FOCUS AREA: OPTIONS FOR EXTENSION STUDENTS

Opportunities for providing pastoral care come with the territory of prison, hospice, hospital, and nursing home ministry, as well as ministry in social service agencies. This focus area offers a solid background and working knowledge of skills for women and men who work in pastoral care settings, which require them to initiate and sustain relationships with others in which a high degree of support and challenge are offered. The purpose of this focus area is not to train professionally certifiable pastoral counselors, but to equip pastoral ministers with a set of basic skills, along with the accompanying conceptual and experimental background, to respond

well during the everyday pastoral care demands of their ministries.

Students interested in pastoral counseling or counseling as a profession should seek out degree programs ending in licensure. Loyola University New Orleans has a unique on-campus program leading to a dual master's degree in pastoral studies (M.P.S.) and a master's degree in counseling (M.S.). For more information on this exciting program, see the LIM website at: <http://lim.loyno.edu/oncampus/jointdegree.htm>.

This focus choice may not be feasible for all extension students or be available in all extension locations. Students considering the Pastoral Care focus area need to access their ability to complete the four required courses. Extension students who choose this focus area need to be able to complete the equivalent of the two required counseling courses (Counseling Theories and Counseling Practice) from an accredited graduate program in their local area, if on-campus work is not possible for them during a regular fall semester at Loyola University New Orleans. Students also need to come on-campus for a three-week summer session to complete the Introduction to Pastoral Care and Counseling course. The fourth course in this focus area requires one unit of Clinical Pastoral Education from an accredited site. Available accredited sites for CPE may be found on the Association for Clinical Pastoral Education web site: www.acpe.edu/directories.htm.

Extension students choosing this focus area complete their program as on-campus students, and, consequently, will not finish the program with their learning group. Normally, they will complete with their learning group the six theological core courses, and two context of ministry courses: Faith and Culture and Faith Development and Spirituality.

Introduction to Pastoral Care and Counseling (LIM 849)
3 credits

This course is a religious and social psychological introduction to the basic stance of pastoral care and counseling. It explores how pastoral counseling is like and not like “secular” counseling practice and articulates the unique characteristics of forms of counseling calling themselves “pastoral.” *Students wishing to take this course may not take it as an extension course, but must instead take it on Loyola’s campus.* This course is regularly offered as a three-week course in the LIM summer session. *Transfer credit is not accepted for this course.*

Counseling Theories (CNSL 830)
3 credits

This course presents an overview of nine approaches to counseling and psychotherapy. Topics include therapeutic process, client/therapist relationship, and specific techniques and procedures applicable to individual and group counseling. Offered through the Department of Counseling at Loyola, the course aims to develop a balanced view of various therapies and the practical techniques in the therapeutic process. *Students wishing to take this course may not take it as an extension course, but must instead take it on Loyola’s campus.* However, an equivalent graduate course may be transferred in from an accredited college or university. *In order to take this course at another institution, you will need to meet the admissions requirements of that program; this could include counseling prerequisites or enrolling in their program as a degree candidate. A copy of the graduate course description must be sent to the LIM Graduate Studies Committee for transfer credit approval before the student registers for this course.*

Counseling Practice (CNSL 835)
3 credits

This course is designed to acquaint students with the special methods and techniques found in effective counseling. Offered through the Department of Counseling at Loyola, it is based on personality and counseling theory, with special emphasis on the logical extension of these research areas into practice. The course also covers ethical issues and local referral sources and agency personnel. *Students wishing to take this course may not take it as an extension course, but must instead take it on Loyola’s campus.* However, an equivalent graduate course may be transferred in from an accredited college or university. *In order to take this course at another institution, you will need to meet the admissions requirements of that program; this could include counseling prerequisites or enrolling in their program as a degree candidate. A copy of the graduate course description must be sent to the LIM Graduate Studies Committee for transfer credit approval before the student registers for this course.*

Clinical Pastoral Training (LIM 897)
3 credits

Ordinarily arranged through a local CPT or CPE supervisor in a hospital, prison, or other pastoral counseling setting, this praxis experience acts as the capstone of the pastoral care and counseling focus area. One unit of CPT is the minimum requirement. Students may complete one unit of CPE to fulfill this requirement. You must be currently registered as a Loyola student while you are taking your CPT or CPE for the course to count toward your degree. Additional coursework is required for LIM graduate credit. *Extension students must assess if CPE placement is available locally. LIM instructors must approve the CPT or CPE placement in advance before registering for the course. Please contact your LIM faculty adviser prior to arranging for CPE.*

Sponsoring Agencies

The Loyola Institute for Ministry enters into an agreement with sponsoring agencies to ensure the quality delivery and administration of the extension program. Because of this collaboration, Loyola University New Orleans offers a significant tuition discount from its regular graduate tuition. Loyola asks for the following personnel and resources to be provided:

1. **Liaison Administrator:** The sponsoring agency should appoint a local administrator of the program. The liaison administrator participates in a facilitator workshop and a half-day orientation for new liaisons before beginning the extension program in the local area or when there is a change in liaisons. The liaison acts as the link between the institute and the sponsoring agency and has the following responsibilities: (A more detailed job description is provided with the liaison agreement which is signed by the sponsoring agency before beginning the program in the local area).

➤ **Recruiting participants:** To start the extension program, it is recommended to begin with a group of 10 to 15 students. Larger groups require two facilitators. When the needs of a rural or mission area require it, or due to other unique considerations, the program may begin with a minimum of eight students. In all cases, a group is to

begin with a majority of degree-seeking students. In order for an extension group to be educationally and fiscally viable, a group needs a minimum of five participants, including the facilitator. Groups are asked to merge with another group or to disband if their numbers drop below five. Because the institute is not able to recruit participants effectively at extension sites, it is dependent on local resources to do this. The liaison oversees this process.

➤ **Coordination and administration:** The liaison provides an administrative link between Loyola and the learning communities in a particular area. These administrative responsibilities ensure proper coordination of the program and competent delivery of student services. Liaisons are asked to meet regularly with facilitators and to serve as a key communicator between the university, the sponsoring agency, and the learning groups.

➤ **International responsibilities:** The international sponsoring agency is responsible, in collaboration with Loyola faculty, for the cultural adaptation of Loyola print and video materials, promotion of the program in the region, sending one tuition check in U.S. currency per roster, and the central collection of application materials.

➤ **Recruiting facilitators:** Facilitators are key to the success of the program. The liaison administra-

tor reviews the criteria for facilitators and selects and nominates suitable applicants. The institute then receives applications from potential facilitators and offers an initial five-day workshop for those selected. Depending on the number of applicants and the distances involved, this workshop is held either in New Orleans or at a suitable regional site.

2. Facilitators: The institute contracts with facilitators subject to the following terms:

➤ Prospective facilitators nominated by their sponsoring agency complete an application form available from the institute's office, documenting their educational background and facilitation expertise.

➤ If selected, the prospective facilitator attends a five-day workshop prior to the first course session he or she intends to facilitate. Times and places for these workshops are announced, usually at least six weeks in advance.

➤ On the basis of evaluation of performance at the workshop, candidates may or may not be certified as facilitators. Those who are not ready for certification may re-apply for a facilitator workshop at a later date.

➤ A certified facilitator, after being assigned to a learning group, will receive from Loyola an honorarium on a course-by-course basis for each learning group he or she facilitates.

➤ An additional two-and-one-half-day workshop is required for facilitators and occurs some time between Courses Five and Six. These workshops are offered in New Orleans twice a year and periodically at other regional sites.

➤ Facilitators will be responsible for the general administrative duties in their learning groups (registration process, tuition collection, group e-mails, attendance, mailing papers to Loyola, and so forth) and will report to the institute periodically on the groups' progress.

➤ The sponsoring agencies accept responsibility for the travel and lodging expenses of prospective facilitators and for the expenses of the Loyola faculty member if the workshop takes place in the local area. If the workshop takes place at a regional site involving more than one sponsoring agency, each diocese or agency is asked to pay a prorated share of the expenses.

3. DVD Equipment: Sponsoring agencies are asked to ensure that DVD playback equipment is available for groups to use at the times of the sessions.

4. Classroom Facilities: The sponsoring agency is responsible for providing safe and adequate classroom space suitable to the adult learning environment. It is helpful if the classroom has Internet and computer hookups.

5. Library: Participants will need access to a library to supplement the course books supplied for the program and the basic books students will be expected to buy for their personal use. The on-site liaison administrator seeks library privileges for extension participants at local community colleges or other nearby institutions of higher education. The institute supplies a bibliography listing a minimal professional library collection that must be available to extension participants. The local sponsoring agency is responsible for the cost of purchasing this professional library. Diocesan libraries usually already have some of these books.

Additionally, all extension students can make use of our Extension Library Service, which provides research assistance and free article and book delivery. Off-campus students with Internet access may log on to the library's web page and link to the library's online catalog and a list of the library's journal and magazine subscriptions, as well as access to other automated research tools.

6. Administrative Fees: Some sponsoring agencies charge participants an administrative fee to help defray costs in the local area. Prorated over a three-year period, these fees can cover the costs of hosting the extension program. For more information, please contact the LIM office and the associate director for administrative services.

Partnerships among dioceses, academic institutions, and other training programs are helpful, particularly in situations where no single diocesan or academic institution is able to provide all the formation needed by most lay ecclesial ministers.

—U.S. Catholic Bishops



About the Loyola Institute for Ministry

Loyola University New Orleans is a Jesuit university founded by the Society of Jesus and chartered on April 15, 1912, with ownership vested in the Loyola community of Jesuit fathers. The university was authorized to grant degrees by the General Assembly of Louisiana in 1912. Loyola University New Orleans is accredited by the Commission on Colleges of the Southern Association of Colleges and Schools, the major accrediting agency for higher education in this region.

The Loyola Institute for Ministry is part of the College of Social Sciences, one of the five colleges that comprise Loyola University New Orleans. The mission of the Loyola Institute for Ministry (LIM) is to prepare women and men for ministry and leadership in Catholic and other Christian communities through professional graduate education and through professional continuing education. Master's degrees are offered in religious education and pastoral studies. These programs are offered on-campus, across the country, and internationally in English-speaking

areas through agreements with Roman Catholic dioceses and other sponsoring agencies.

The Loyola Institute for Ministry began in 1968 as “the Catechetical Institute of New Orleans” at Notre Dame Seminary under the auspices of the Archdiocese of New Orleans. In 1978, the institute moved to nearby Loyola University New Orleans and became a part of the university's program of graduate studies.

As the “Catechetical and Pastoral Institute of Loyola” (CPIL), it became an important educational center for carrying out the renewal mandated by the Second Vatican Council concerning the expanded participation of the laity in the church's ministry. Religious educators and pastoral ministers enrolled in summer courses, some for continuing education and some in pursuit of the master's degrees in religious education or pastoral studies. CPIL also began offering courses in the fall and spring semesters, supplementing the summer session offerings for students who lived near enough to the university to attend classes at night or on weekends.

In the late 1970s, several dioceses in the southern region served by the university began to ask if it might be possible for students to do some or all of their coursework in their home locale. In 1981, the staff of the institute began to give serious thought to how an extension program might be developed. Drawing upon the experiences of other extension programs, the present program was designed and constructed.

As a symbol of the increased scope of its mission, in January of 1983, the Board of Trustees of the university officially changed the institute's name to “The Loyola Institute for Ministry.” That same year, the institute inaugurated the Loyola Institute for Ministry Extension Program (LIMEX).

The program was thoroughly reviewed by an external evaluation team of visiting scholars in 1987, as mandated by the Southern Association of Colleges and Schools. Their report states, in part:

“It is the unanimous and strongly held view of the LIMEX evaluation team that the LIMEX program is an educational enterprise of extraordinary vision, entailing an unparalleled commitment by a major Catholic university in this country to promote the ministerial richness of the life of the Church.

“We believe that the learning model for LIMEX is an exceptional instance of balanced professional education, reverencing both



We encourage dioceses and academic institutions to seek creative ways of providing opportunities for the preparation and formation of lay ecclesial ministers, especially in mission and rural areas, and for meeting the needs of various cultural groups.

—U.S. Catholic Bishops

traditional academic values and the finest insights of learning theory, especially as this applies to the adult learner. Indeed, we consider that the learning model incarnates a vision of Church as community and, most interesting, is an especially forceful and efficient vehicle for promoting commitment to traditional academic values and behaviors. That is, given the demand that adult learners take responsibility for their learning, and the context of accountability to others within the group, certain academic values are often better served in this educational model than in the traditional graduate school course and class.

“Further, we consider that the present and future potential impact of LIMEX in deepening the base and quality of a cadre of professionally trained and spiritually mature ministers cannot be exaggerated. It is for this reason, again, that we salute Loyola University New Orleans for the concrete and substantial ecclesial commitment that has brought LIMEX into existence.”

By 1995, the extension program had been invited into 45 Catholic dioceses, located in the United States, Canada, England, Scotland, and Switzerland. In that same year, the Commission on Colleges of the Southern Association of Colleges and Schools granted reaffirmation of accreditation to the Loyola program.

In 1997, the degree and certificate programs expanded to 36 hours with the addition of six credit hours in focus area courses.

Extension students now have the opportunity to take focus area courses in religious education, pastoral life and administration, Christian spirituality for pastoral ministry, small Christian community formation, marketplace ministry, religion and ecology, youth ministry, or Hispanic ministry.

In 2000, a Post Master's Certificate in Pastoral Studies and an Advanced Continuing Education Certificate were developed, thus enabling graduates to take additional focus areas after graduation while at the same time earning an additional credential.

In 2002, LIM offered its program for the first time in Central America in the nation of Belize. Interest in the Loyola University distance education adult learning model from other nations has also increased. This is slowly giving LIM a distinctive global flavor, which will offer Loyola students an opportunity for learning experiences of a universal church, while remaining in their own locality.

In this new millennium, the church community is presented with many new opportunities and challenges. To persons who wish to address these demanding challenges, the Loyola Institute for Ministry continues its extensive efforts to offer a rigorous program of education for ministry. As has been the case since the beginnings of the institute in the 1960s, we invite collaborators to partake in the exciting venture of ministry education for today and tomorrow.

Faculty

These full-time faculty are assisted by approximately 25 adjunct faculty.



GERALD M. FAGIN, S.J., PH.D., is associate professor of systematic theology. He holds a M.Th. from Regis College in Toronto and a Ph.D. in systematic theology from the University of St. Michael's College in Toronto. He edited the book *Vatican II: New Questions and New Horizons*, and he is co-author of *The Holy Spirit* in a series on the Fathers of the Church. His more recent publications have focused on spirituality and spiritual practice. Since 1983, he has co-directed an internship for spiritual directors at the Archdiocesan Spirituality Center in New Orleans. In addition to courses in systematic theology, he teaches courses in the history and practice of spirituality.

BARBARA FLEISCHER, PH.D., is associate professor of pastoral theology. She holds an M.S. and Ph.D. in psychology from Saint Louis University and an M.P.S. from Loyola, and she is a licensed

organizational psychologist. She has authored articles in psychology and pastoral studies. Her publications are *Facilitating for Growth: A Guide for Scripture Study Groups*, *Small Christian Communities and Ministers of the Future*, and numerous articles in pastoral studies and religious education. She teaches courses in practical theology, various ministerial focus areas, and pastoral leadership.

THOMAS RYAN, PH.D., is professor of theology and director of the Loyola Institute for Ministry. He holds an M.A.R. from the Yale University Divinity School and a Ph.D. in Theology from the University of Notre Dame. He also lived and worked in the Catholic Worker community in New York City. Before coming to Loyola, he was chair of the Department of Religious Studies and Professor of Religious Studies and Pastoral Ministries at St. Thomas University in Miami. He taught courses at the

graduate and undergraduate level there for ten years. His research interests include the ongoing significance of the Bible for spirituality, and he is currently at work on medieval interpretations of St. Paul's letter to the Romans. He is author of *Thomas Aquinas as Reader of the Psalms*.

KATHLEEN O'GORMAN, ED.D., is associate professor of religion and education. She holds an M.R.E. from Loyola and M.Ed. and Ed. D. from Teachers College Columbia University and Union Theological Seminary. Recent publications include "The Natural World As Religious Educator," "Toward the Cultivation of Ecological Spirituality," and "The Greening of Religious Education" in *Religious Education* and an article on "Addiction" in the *Encyclopedia of Religious Education*. She has developed focus areas in Religious Education and Religion and Ecology, which reflect her commitment to the integration of education, theology, ecology, and cosmology.

EVELYN THIBEAUX, PH.D., is lecturer in sacred scripture. She holds an M.A. in religion and the arts from

Boston University, an S.T.L. from the Jesuit School of Theology at Berkeley, California, and a Ph.D. in biblical studies from the Graduate Theological Union in Berkeley. She has taught in undergraduate religion programs, in graduate ministry programs, and in non-degree ministry preparation programs. Thibeaux also served as an adjunct faculty member for the LIM extension program for several years. Her pastoral experience includes working in both diocesan and parish ministries.

CATHERINE P. ZEPH, ED.D., is faculty coordinator for instructional design and assistant professor of religion and education. She holds an M.A. in education and human development (adult education major) from the George Washington University, an Ed.D. in adult education from the University of Georgia, and an M.T.S. from the Jesuit School of Theology at Berkeley/Graduate Theological Union. Her publications include articles about continuing professional education, the interrelationship between personal and professional development, and the spiritual dimensions of lay ministry programs.

Administrative Staff

CATHERINE (CACEY) BEAULIEU, M.C.J., is the coordinator for evaluation and educational resources. She holds a Bachelor of Liberal Studies from Louisiana Tech University and an M.C.J. in criminal justice from Loyola University New Orleans. Her primary responsibilities include maintaining the extension program's course evaluation and course materials delivery systems. She also provides services to Loyola extension program adjunct faculty.



CECELIA M. BENNETT, J.C.L., is associate director for administrative services. She holds an M.Ch.A. and a J.C.L. from the Catholic University of America. She has a wide range of experience in ministry and religious education at the national and diocesan levels, and she has served as vice-chair of the Board of Directors of the National Association for Lay Ministry. She has compiled the *Administrative Handbook* for liaisons and facilitators in the extension program and coordinates the start-up and state authorization systems for the Loyola program and supervises the LIM staff.

Washington, D.C. She was engaged in parish ministry for several years and served in various roles at Catholic Charities USA prior to joining the LIM staff. She is responsible for the development and coordination of the institute's recruitment and promotional efforts as well as student services for the on-campus program.

DIANE M. BLAIR, M.A.P.S., is the manager of recruitment, promotion, and student services. She holds an M.A. in pastoral studies from Washington Theological Union in

ELLEN CASANOVAS, B.L.S., is the coordinator for enrollment. She holds a B.L.S. from Loyola University New Orleans. Her primary responsibilities are related to LIM enrollment. She also audits students' records for degree candidacy and graduation certification, and she assists with LIM facilitator record management and facilitator workshop set-up.

Formation for lay ecclesial ministry is a journey beyond catechesis into theological study. An important task for ministry formation is to provide a more complete and systematic study of the essentials of the faith.

— U.S Catholic Bishops' quotes throughout are taken from: *Co-Workers in the Vineyard of the Lord: A Resource for Guiding the Development of Lay Ecclesial Ministry* A Statement of the United States Conference of Catholic Bishops.



CYNTHIA LEE, B.L.S. CAND., is the coordinator for registration. She is a Loyola student working on her bachelor's degree. Her primary responsibilities are related to the extension program course set-up, registration, and monitoring of the extension program tuition payments. She also works with LIM on-campus and LPLC course set-up and registration.

TODD MCMAHON, M.A., is the associate director for instructional technologies. He holds a B.A. in communications/telecommunications and theater from the College of St. Thomas in St. Paul, Minnesota, and an M.A. in mass communications from Loyola University New Orleans. He is responsible for the development and revision of the video and audio materials used in extension program and online courses.

CLAIRE MOLDTHAN, B.S., is the assistant to the director. She holds a B.S. in Business Administration from the University of New Orleans with an accounting minor and a marketing emphasis. She works closely with the director on special projects and manages the LIM budget and LIM office systems.

JENNIFER SHIMEK, M.F.A., is LIM's writing consultant and copy editor. She holds a master of fine arts degree in creative writing from the University of Houston and a B.A. in English from Tulane University. She offers the advise/revise service in conjunction with Loyola's Writing Across the Curriculum Center and is very involved with all the LIM extension students who take advantage of this free assistance with writing assignments. She copy edits the extension program's course materials and is also a part-time faculty member teaching expository writing and argumentation.