

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 City College, a college devoted to adult education and one of the five colleges that comprise Loyola University. The mission of the Loyola Institute for Ministry (LIM) is to prepare women and men for ministry and leadership in the church through professional graduate education and through professional continuing education. Masters degrees are offered in Religious Education and Pastoral Studies. These programs are offered on-campus and 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” it became an important educational center for carrying out the renewal mandated by the Second Vatican Council concerning the expanded participation of 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 masters degrees in religious education or pastoral studies. “C.P.I.L.” 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 work in their home locale. The expenses involved in attending classes in a city often several hundred miles away were formidable and prevented many potential students from participating.

In 1981, the staff of the Institute began to give serious thought as 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 its 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 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 LIMEX program had been invited into forty-five Catholic dioceses, located in the United States, Canada, England and Scotland.

In May 1992, the Institute inherited the ownership and mission of the Institute for Pastoral Life in Kansas City, Missouri (IPL). In 1993, these resources gave root to the Loyola Pastoral Life Center (LPLC), the continuing education entity of LIM.

Today, the LPLC provides various continuing education opportunities, specialized ministry studies programs, and spiritual enrichment for women and men involved in various aspects of the church's life and ministries. Its first continuing education credential program, for experienced professional ministers, was the Certificate of Advanced Studies in Pastoral Life and Administration (C.A.S.), which is now offered both in an on-campus format in New Orleans (during summer sessions) and by extension to Catholic dioceses.

In 1997, the LIMEX program expanded to thirty-six hours. LIM's extension students now have the opportunity to take focus area courses in religious education, small Christian community formation, pastoral life and administration, religion and ecology, marketplace ministry, or Christian spirituality for pastoral ministry.

As we begin a new millennium, the church community will be 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.

What is the Extension Program (LIMEX)?

Purpose

LIMEX is a professionally oriented program of graduate education which seeks to increase the competencies of practitioners in the areas of religious education and pastoral ministries. The program originated as a response to Vatican II's universal call to ministry and to the changing demographic patterns in the Church since the Council. LIMEX responds to the expressed educational needs of dioceses with little or no access to residential programs by offering on-site programs leading to the Master of Religious Education and Master of Pastoral Studies degrees for professional ministers and certificates in those same areas for paraprofessional ministers. LIMEX addresses adult practitioners within the actual context of their ministry. The focus of the program is contextual learning for those already involved in ministry and in possession of the intellectual and cognitive abilities that come through undergraduate studies.

The Institute has two closely related **aims** for the extension program.

First, to serve the many people--lay, religious, and ordained--who are engaged at a professional or paraprofessional level in the Church's works of education and pastoral ministry. A person who expects to work at the highest possible levels of proficiency in these ministries must achieve an integration of knowledge of the Christian tradition, a sensitivity to the dynamics of the Church's institutional life, a critical awareness of and appreciation for the society and culture within which one works, and an awareness of oneself and one's abilities and limitations. The degree and certificate programs of the Institute's extension program address themselves to such an integration.

Second, to serve laity who want to address themselves to their ministry in the world. Precisely the same integration of the Christian tradition, the sociocultural, the institutional and the personal resources as are required for ecclesial ministries are needed for ministry in the business world, the professions, the home, politics, and the countless other arenas of life. Persons who want to undertake the training and education needed for this essential ministry are invited to enroll, either as degree or certificate students.

Goal

The **goal** of the LIMEX program is to enable students to develop an integration of theory and practice through an increased awareness and analysis of their ministry praxis and contexts. These contexts include the Judeo-Christian tradition and their own ministry site, the society and culture within which ministry takes place, and the minister's own personal background and spirituality,

all situated within the wider ecological context of the natural world. The program seeks to broaden students' information base in these areas and to provide a laboratory for their learning and praxis.

How It Works

LIMEX seeks to carry out its purpose and accomplish its goal through a thirty-six-credit-hour curriculum of ten 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 LIMEX-certified facilitator. The sessions for each course are designed by Loyola University faculty and incorporate a variety of reflection methods and experiential learning approaches, along with lecture material in printed form and videotaped input from scholars in the field, to assist participants in correlating content with their ministerial and educational experiences. The learning process seeks to nurture and provide opportunities for participants to practice skills related to the performance of ministry and religious education. The two focus area courses are taken as semi-independent study between Courses Four and Ten of the common curriculum.

The Extension Group

Participants. It is the Institute's belief that education for ministry is best served in a community setting. As Christianity itself is a communal faith, learning about the Christian tradition and the ministry to which Christians are called is best fostered in an experience of community. Participants, therefore, do not engage the program content in isolation. Rather, they meet in groups of ten to fifteen people to form a learning community that remains intact for the duration of the program. Within this climate, students are encouraged both to support and challenge one another as they reflect upon their concrete life and ministerial experiences in light of the course material. During the focus area courses students meet in smaller cohort groups to reflect on their learnings.

Learning Groups. Learning groups are made up of students with a variety of interests and goals. Some may be professionally employed by a church institution, while others may identify their vocations as taking place within the contexts of work or broader community settings. Groups may be ecumenical in composition. Learning groups must have a majority of their students enrolled for graduate credit.

Group Facilitators. The Institute has definite criteria for the selection of facilitators. In brief, a facilitator is a person who is sensitive to interpersonal dimensions of groups, holds a graduate degree or the equivalent in ministry or a related field, and is able to guide the group in its task of engaging the course materials through discussion and other small group exercises. Facilitators do not act as on-site faculty. They implement learning designs created by Loyola faculty for class sessions. Institute faculty maintain written and phone communications with facilitators and monitors their work, providing them with continuing education workshops as they progress through the program with their groups.

Faculty Participation in the LIMEX Learning Model

The Instructor of Record. Each course has an assigned Instructor of Record who is an ordinary faculty member competent in that area. The Instructor of Record is readily and regularly available to students, facilitators and liaisons via a toll-free Watts telephone number or e-mail to clarify questions or engage in further discussion with students or with group facilitators. The Instructor of Record is also responsible for the development, review and updating of the course content, videos and printed materials for their assigned courses.

LIMEX Course Book. This text, prepared specifically for each LIMEX course, is the functional counterpart of a classroom lecture; it is the faculty member's class presentation. This text requires on the average one and a half hours of student study before the learning group session meets.

The Video Component. The educational purpose of the video is not a lecture replacement, but an experience that deepens the discussion of issues relevant to the day's session. These videos are formulated from the course objectives and are produced by the Institute for specific LIMEX courses. The Instructors of Record are regularly involved in the preparation, scripting and production of the LIMEX learning group video components.

The Syllabus. The syllabus, written by Loyola ordinary faculty, is an extensive document that presents a very careful and clear formulation of the overall goals for each course and session, the individual student assignments and activities a student engages in outside the learning group, a bibliography of resource materials, and the assignments and activities of each learning group session. The syllabus is not only a summary of the course but also a detailed way of focusing the learning that goes on individually and in each group meeting.

Facilitator's Manual/Learning Designs. The facilitator's manual is a companion piece to the syllabus, prepared by Loyola ordinary faculty. It structures, outlines and provides detailed explanation for the learning process in each group session. The LIMEX delivery system requires a systematic, disciplined conversation between the experience in which people are immersed and the particular materials upon which the course focuses, with a view to the immediate practical consequences of the dialogue. The facilitator is guided in implementing the learning design with the group, but the design itself is the faculty's structuring presence in the learning group. Loyola ordinary faculty supervise and monitor facilitator performance.

Academic Evaluation. Critical feedback by adjunct faculty is part of instruction. LIMEX adjunct faculty is selected on the basis of academic background, familiarity with the LIMEX program and its educational philosophy, and ministry experience. Each adjunct faculty member is assigned responsibility for evaluation of two or three courses, based upon their areas of expertise. Adjunct faculty call learning groups at least once during each common curriculum course to give general advice about the assignments and to discuss student questions. For the focus areas courses, adjunct faculty is available for phone consultation regarding preparation of assignments. The adjunct faculty is supervised by and works closely with the ordinary faculty

throughout the evaluation process. Adjunct faculty also meet annually with Instructors of Record to plan course revisions and strengthen evaluation procedures.

Focus Course Material. Each course contains an introductory videotape, an audiotape for each of the eight study units, and a course book. Students also meet twice in small cohort groups to discuss assigned readings and review written assignments with one another. The focus course material provides for a structured learning process guided by Loyola faculty. The content includes; course and focus area directions and objectives, reading assignments, study and journal questions, learning designs for the two peer group sessions and audio conversation with the Instructor of Record and others selected for their expertise in a particular focus area.

Degree Participants

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 thirty-six hour program normally takes approximately four years to complete, depending upon the learning group's pace.

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. The admissions process includes:

- Submission of completed application form.
- A \$20 application fee.
- Two recommendation forms.
- A three-page statement of educational purpose.
- A resume of work, volunteer service and/or ministry experience.
- Official transcripts showing Bachelor's degree, plus subsequent academic work.
- 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

lack of elective courses in the Extension Program, transfer credit for prior graduate course work cannot be accepted.

Continuing Education Participants

Persons who participate under the Continuing Education (CEU) Certificate status are, for the most part, persons who have extensive ministry experience, often in diocesan, school or parish leadership positions, 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 are persons who already have graduate credentials and do not wish to earn another graduate degree. The admissions process includes:

- Submission of completed application form.
- A \$20 application fee.
- 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.

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Full participation in the learning group's activities and reading assignments is required of CEU students. Papers, examinations, or other work assigned for evaluation are not required by Loyola, except as specifically required in the focus area courses. Individual sponsoring agencies, however, often set up their own evaluation system for CEU students, independent of the Loyola evaluation system. Because of the graduate nature of the extension program, the Continuing Education Certificate is not intended as a substitute for catechist certification or lay ministry formation programs.

All CEU-students who complete the thirty-six hour LIMEX program, will be granted a continuing education certificate in their area of choice (religious education or pastoral studies) upon completion of the last course, Pastoral and Educational Praxis.

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 University Registrar.

The Program's Educational Philosophy

Two principles have shaped this program: the first in defining its purpose and the second in determining its underlying process; both are expressed in the curriculum design and session designs.

The learner is central. Participants will study many things related to their practice of ministry, but the student's own life and experience is central to the learning process. Students are challenged to reflect upon their experiences and ministry in light of new insights gained through the course work and to test these insights in their ongoing ministerial experience. The program is intended to help participants assume responsibility for their own learning and thereby become more intentional in their practice of ministry.

Ministry always takes place within a 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. And as unique individual persons, participants bring the sum total of their experiences and inherited characteristics to the learning groups.

Four principle ministry contexts are explored throughout the courses with a reflection process used based upon Bernard Lonergan's theological method serving as the means for linking experience with course content.

The **four ministry contexts** are as follows:

1. The context of tradition -- the Judeo-Christian biblical, historical, theological, ethical, and liturgical tradition within which the minister stands.
2. The sociocultural context -- the surrounding society and culture within which the ministry happens.
3. The personal context -- the person's own personality structure, preferences, personal history, and developmental base.
4. The institutional context -- the organizational site where the person's primary ministerial role is carried out.

Courses Two through Six concentrate on the biblical and historic-theological tradition of the Christian tradition. During these courses participants will be attempting to relate the 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, using theory presentations and field experience. During these courses, participants use the same reflection model as they examine the sociocultural, the institutional, and the personal dimensions of their ministry or educational practice.

Focus area courses provide content and models related to specific areas of ministry and religious education. Students reflect upon their own approaches to 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 help one another integrate and articulate 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.

Degree Requirements

The requirements for both the Master of Religious Education and the Master of Pastoral Studies consist of 36 credit hours:

- the theological core courses (18 credit hours)
- the context of ministry and religious education courses and the capstone course (12 credit hours)
- focus area courses chosen by the student (6 credit hours).

Theological Core Courses (18 credit hours):

- LIMX 703 Introduction to Practical Theology (3)
- LIMX 711 Jewish Roots of Christian Faith (3)
- LIMX 712 Christian Origins (3)
- LIMX 714 Grace, Christ, and Spirit (3)
- LIMX 722 Church, Sacraments, and Ministry (3)
- LIMX 704 Spirituality, Morality, and Ethics (3)

Context of Ministry and Religious Education Courses and Capstone Course (12 credit hours):

- LIMX 840 The Sociocultural Context of Ministry and Religious Education (3)
- LIMX 860 The Personal Context of Ministry and Religious Education (3)
- LIMX 861 The Institutional Context of Ministry and Religious Education (3)
- LIMX 886 Pastoral and Educational Praxis (3)

Focus Area Courses (6 Credit Hours):

Master Of Religious Education

- LIMX 701 Foundations of Religious Education (3)
- LIMX 715 Curriculum Development (3)

Master Of Pastoral Studies

Focus Areas

Small Christian Community Formation:

- LIMX 809 Inner Life of Small Christian Communities (3)
- LIMX 810 Public Life of Small Christian Communities (3)

Pastoral Life and Administration:

- LIMX 844 Parish Life and Ministry (3)
- LIMX 845 Contemporary Issues in Pastoral Ministry (3)

Religion and Ecology:

- LIMX 813 The Universe as Divine Manifestation (3)
- LIMX 814 The Emergent Universe: Our Sacred Story (3)

Marketplace Ministry:

- LIMX 819 Spirituality and the Theology of Work (3)
- LIMX 820 Ministry in the Marketplace (3)

Christian Spirituality for Pastoral Ministry:

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

Course Descriptions

Theological Core Courses

INTRODUCTION TO PRACTICAL THEOLOGY — LIMX 703

This course engages students in a rhythm of disciplined reflection and action by participants. Students explore the interplay of the Christian tradition and the personal, sociocultural, and institutional contexts of their ministries using a theological reflection model based upon the work of David Tracy and Bernard Lonergan, S.J.

JEWISH ROOTS OF CHRISTIAN FAITH — LIMX 711

This course explores the religious heritage of ancient Israel largely through reference to its sacred writing (the Old Testament). It examines the major themes of promise-fulfillment and covenant in Israel's history from the patriarchal period to the apocalyptic era which was the context of

Jesus' life and teachings. The events, metaphors, symbols, stories, and persons which become the interpretative background for New Testament authors are highlighted.

CHRISTIAN ORIGINS — LIMX 712

This course attempts to uncover "the kingdom of God" in the experience that Jesus effected during His earthly ministry. Parables, healings, table fellowship with outcasts, and intimacy with "Abba" lead participants to a root understanding of Christian religious experience. The progress of faith developed in the network of Christian communities from Jesus' death/resurrection to the end of the first century in the Common Era is studied.

GRACE, CHRIST, AND SPIRIT — LIMX 714

In this course, students study grace as God's universal invitation to personal and communal transcendence (fundamental theology). The course examines the work of God's Spirit (pneumatology) in the redemptive transformation of human experience (soteriology), and focuses on Jesus as the touchstone historical manifestation of God in human history (Christology). The course cites important moments in the history of Christian thought, with attention to how language, culture and history have affected our interpretation of God's saving acts (historical theology). God-person-world meanings, with the theology of Karl Rahner as an example of a contemporary theology of grace, are explored.

CHURCH, SACRAMENTS, AND MINISTRY — LIMX 722

This course helps students understand the experience of church through an historical purview of how community has prayed and ritualized its experience (sacraments, liturgy) of Jesus Christ and how ministry and leadership have functioned throughout its life (laity, hierarchy, structure). It examines the church's self-understandings as disclosed in this purview of the Christian community's life. Special attention is given to Vatican II and post-conciliar developments in ecclesiology, especially, vis-a-vis the theology of the local church.

SPIRITUALITY, MORALITY, AND ETHICS — LIMX 704

Students study the connections between personal spirituality and Christian living as a background for exploring personal moral decision-making and social ethics today. A contemporary understanding of sin and moral choice introduces a consideration of moral norms, conscience and decision-making. Careful reflection upon and discernment of the basis of one's own moral choices and decision-making are major components of the course.

Context of Ministry and Religious Education Courses and Capstone Course

THE SOCIOCULTURAL CONTEXT OF MINISTRY AND RELIGIOUS EDUCATION – – LIMX 840

This course introduces students to a broad array of disciplines and analytical skills in examining their own cultural and social contexts. The course is designed to assist students in the social sciences and in attuning themselves to sociocultural dynamics in their ministries and educational practice.

THE PERSONAL CONTEXT OF MINISTRY AND RELIGIOUS EDUCATION — LIMX 860

This course explores patterns of human development and spirituality in the faith life of adults. Students reflect upon their own faith journeys as well as the developmental paths of those to whom they minister and educate.

THE INSTITUTIONAL CONTEXT OF MINISTRY AND RELIGIOUS EDUCATION: 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 leadership literatures will be surveyed in light of the mission of the church and the ecclesial vision of the participants. 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 which meet criteria of pragmatic feasibility and religious faithfulness will be imagined and articulated verbally and in writing for evaluation and feedback.

Focus Areas

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 course work 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

This course is an immersion in the tradition of religious education. It samples the array of perspectives that inform and constitute the field and helps the student locate one's own practical understanding of its meaning and mission. It relates the religious character of education to its explicit forms of practice within religious tradition.

CURRICULUM DEVELOPMENT — LIMX 715

This course examines a developmental view of curriculum and helps students achieve competence in structuring learning processes that are engaging, appropriate, and effective, while understanding the practice of curriculum as the crafting of an ecology of learning.

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, intentional Christian 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. They are bringing 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.

Pastoral Life and Administration Focus Area Courses

Competent, educated lay professional leaders and 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, women religious, religious brothers, 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

The aim of this course is to help participants reflect on today's experience of the parish in its many shapes and forms. Pastoral practice and canon law are used during the course as reference points for discussion of the pastoral and canonical issues raised by the student and the course content.

CONTEMPORARY ISSUES IN PASTORAL MINISTRY — LIMX 845

This course examines a number of challenges and issues that pastoral leaders face today, especially within the diverse forms of ministry found in local faith communities. Participants will explore various topics related to pastoral ministry, including team ministry, transitions to lay pastoral administrators, ministry in a pluralistic church, and a spirituality of pastoral ministry. Course participants will also examine in more depth ministry to a particular population in their home community (e.g., youth ministry, family ministry, ministry to the bereaved, ministry to single young adults, etc.) and will present a needs analysis identifying the most pressing ministerial needs found among the populations they have chosen to study along with their proposed ministerial responses to those needs.

Religion and Ecology Focus Area Courses

The goal of this particular focus area, in light of the growing awareness and concern for the devastation of the planet, is to offer Institute 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. The new sensitivity to our assault on the planet's life-bearing and life-sustaining capacity is not only the result of the environmental movement's grim analysis of devastation; it is also a consequence of scientific research and discoveries that have revolutionized our understanding of the natural world.

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 and chastens our naiveté or arrogance that assumed or reasoned our superiority and independence. 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 which bestows and sustains their existence.

THE UNIVERSE AS DIVINE MANIFESTATION — LIMX 813

This course is a survey of pre-modern (indigenous), classical and biblical religions to discover their cosmological orientations. The investigation focuses primarily on uncovering the meaning and significance of the natural world as it is reflected in the theologies (sacred texts, rituals, beliefs and symbols) of the various religious traditions with special attention to the Creation tradition within Christianity.

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 which describes the urgency of the ecological issue with an eye to discerning its implications for the physical, psychic and spiritual dimensions of our lives.

Marketplace Ministry Focus Area Courses

Organizations 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, neighborhood, and volunteer associations and organizations is to act as leaven for the reign of God emerging in the midst of the “marketplace.” Marketplace ministers are the “church sent,” bringing and affirming the good news and vision of God’s shalom through prophetic action and compassionate relationships in their corporate and relational settings. They participate in the evangelization of social structures to bring about more just and caring communities and organizations.

The courses of the Marketplace Ministries 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. The focus area is useful for those who see their primary ministry as happening beyond church structures and for those in ecclesial settings who want to foster a wider sense of marketplace ministries among their Christian community members.

SPIRITUALITY AND THEOLOGY OF WORK — LIMX 819

Oriented to the person who understands 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 tradition.

Christian Spirituality For Pastoral 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 goal of this focus area is to enable students to become familiar with the Christian tradition of spirituality and so enrich their personal and communal lives as ministers.

The focus area will introduce students to the history of Christian spirituality, to the rich variety and diverse forms of people’s search for God. It will also invite reflection on the theological foundations and practices of the Christian life and on the integration of religious experience and ministry. In this way, it can broaden students’ theological visions, professional competence and practical ministerial skills. As a preparation for spiritual ministry, theological principles and

spiritual practices will be examined that will enable students to be more effective in planning and facilitating days of prayer, retreats and group prayer sessions. It will also assist 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 will discuss the theological foundations of Christian life and explore how ministry is rooted in and gives expression to the minister's relationship with God. Students will be 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 will focus on monasticism, mysticism, and modern apostolic spirituality as a way of exploring the recurring questions and challenges that shape the human search for God.

Contractual Relations with the Sponsoring Agency and Loyola University New Orleans

The Loyola Institute for Ministry enters into an agreement with dioceses of the Church and other sponsoring agencies to enhance the quality of ministry in its various dimensions. We offer this program as a way of moving toward this end. We ask that the following personnel and resources be provided:

1. Liaison Administrator. The sponsoring agency should appoint a person to be the Administrator of Extension Studies. It is expected that the Liaison Administrator participate in a facilitator training 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 necessary to begin with a group of ten to fifteen students. Larger groups require two facilitators. When the needs of a rural or mission area require it, or due to other unique considerations, the LIMEX 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 effectively recruit participants at extension sites, it is dependent on local resources to do this. The Administrator oversees this process.

- **Coordination and Administration.** The liaison provides an administrative linkage between Loyola and the Extension Program in a particular area. These administrative responsibilities insure proper coordination of programs 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 for the cultural adaptation of LIMEX print and video materials, promotion of LIMEX in the region, sending one tuition check in U.S. currency per roster, and the central collection of application materials.

- **Recruiting facilitators.** Facilitators are some of the most important people in the conduct of the program. The liaison administrator reviews the criteria for facilitators and engages in the necessary search for 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 complete an application form available from LIM's office, indicating which of the listed criteria they meet and citing pertinent information to support this claim.

- If selected, the prospective facilitator attends a five-day workshop prior to the first course session he/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 person who is certified as a facilitator after the initial workshop and who is assigned to a learning group will receive from the Institute an honorarium on a course-by-course basis for each learning group they facilitate.

- An additional two-and-one-half-day workshop is required for facilitators and occurs some time between Courses Three and Four. 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, attendance, mailing papers to Loyola, etc.) 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 LIMEX representative 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. Video Equipment. Sponsoring agencies are asked to ensure that videotape 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.

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 LIMEX 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 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. Partnership in Tuition Discounts. Because Loyola University New Orleans in its tuition structure for the extension program has already granted substantial tuition discounts to LIMEX students, university scholarships and grants, and Federal Student Financial Aid are not available to participants. In order to keep expenses to participants as low as possible, we urge sponsoring agencies to join the University in underwriting tuition fees by providing an additional contribution toward the student's tuition costs. A tuition rate schedule is available from the LIM office. (Certificate student tuition is lower than the graduate tuition.)

Policy Manual

The Policy Manual provides all LIMEX participants with a copy of the policies and procedures which the Institute has established for its extension program. Because of the nature of the LIMEX 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, academic policies and procedures. Copies are given to students with their Learning and Group Process Agreements during the Orientation Session for Course One and are also available from the LIMEX office.

Faculty

Michael A. Cowan, Ph.D., is professor of pastoral theology. He holds an M.A. and Ph.D. in psychology from the Ohio State University, and an M.A. in systematic theology from the School of Theology, St. John's University in Collegeville. He is the co-author of *People in Systems* (with Gerard Egan) and *Dangerous Memories and Conversation, Risk, and Conversion* (with Bernard Lee) and author of articles in psychology, cultural analysis, practical theology and *Course Seven, The Sociocultural Context of Ministry*.

- He is Instructor of Record for: *Jewish Roots of Christian Faith*, and *The Sociocultural Context of Ministry*. Focus Area: Small Christian Communities.

Gerald M. Fagin, S.J., Ph.D., is associate professor of systematic theology. He holds a Ph.D. in systematic theology from the University of St. Michael's College in Toronto and a M.Th. from Regis 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. 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.

- He is Instructor of Record for *Grace, Christ and Spirit and Spirituality, Morality and Ethics*. Focus Area: Christian Spirituality for Pastoral Ministry.

Barbara Fleischer, Ph.D., is director of the Institute and associate professor of pastoral theology. She holds an M.S. and Ph.D. in psychology from St. Louis University and an M.P.S. from Loyola. She has authored articles in psychology and pastoral studies. Her recent publications are *Facilitating for Growth: A Guide for Scripture Study Groups and Small Christian Communities* and *Ministers of the Future*. She teaches courses in pastoral administration, selects and supervises facilitators, and contributes to the design of LIMEX learning group process.

- She is Instructor of Record for: *The Institutional Context of Ministry*. Focus Area: Pastoral Life and Administration and Market Place Ministry.

Bernard J. Lee, S.M., Th.D., is professor of theology. He holds a Th.D. in systematic theology from the Graduate Theological Union at Berkeley and the Ph.L. in contemporary philosophy from the Université de Fribourg. His many books include *Dangerous Memories and Conversation, Risk, and Conversion* (with Michael Cowan); *The Becoming of the Church*, *The Galilean Jewishness of Jesus*, *Jesus and the Metaphors of God*, and *The Future Church of 140 BCE: A Hidden Revolution*. He is general editor of the series, *Alternative Futures for Worship*.

- He is Instructor of Record for: *Christian Origins and Church, Sacraments and Ministry*.

Kathleen O'Gorman, Ed.D., is associate professor of religious education. She holds an M.R.E. from Loyola and an Ed.D. from Teachers College, Columbia University and Union Theological

Seminary. Recent publications include "Toward the Cultivation of Ecological Spirituality: "The Greening of Religious Education," "The Possibilities of Partnership" in Religions Education and an article on "Addiction" in the Encyclopedia of Religious Education. She has contributed to the development of the overall curriculum.

- She is Instructor of Record for: Pastoral and Educational Praxis. Focus Area: Religion and Ecology and Religious Education.

Catherine P. Zeph, Ed.D., is LIMEX faculty coordinator for instructional design and assistant professor of religious education. She holds an M.A. in education and human development (adult education major) from the George Washington University, and Ed.D. in adult education from the University of Georgia and an M.T.S. from the Jesuit School of Theology at Berkeley. Her publications include articles about continuing professional education and the interrelationship between personal and professional development.

- She is Instructor of Record for: Introduction to Practical Theology and Personal Context of Ministry.

Administrative Staff

Billie Salisbury Baladouni, D. Min., is associate director of the Institute. She holds an M.R.E. from Notre Dame Seminary and Graduate School of Theology in New Orleans and a D.Min. from McCormick Theological Seminary in Chicago. She conducts courses on Christian community dynamics, collaborative leadership styles, and women in ministry. She has contributed to the overall development of the LIMEX program and coordinates the institute's enrollment system and the evaluation system for LIMEX.

Cecelia M. Bennett, J.C.L., is associate director of the Institute. She holds a 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. She has published and taught in the field of canon law and ministry, specializing in the areas of women, marriage, family life and parish. She has compiled the Administrative Handbook for liaisons and facilitators in the extension program and coordinates the start-up and state authorization systems for LIMEX.

Reynolds R. Ekstrom, M.P.S., is associate director of the Institute. He holds an Master of Pastoral Studies degree from Loyola and is the author of numerous books and articles. He recently authored *The New Concise Catholic Dictionary*.

Todd McMahan, M.A., is the Video Producer for the Institute. He holds a B.A. in Communications from the College of St. Thomas in St. Paul, Minnesota and an M.A. in Communications from Loyola University New Orleans. He is currently developing and revising the video materials used in LIMEX courses.