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Educating the Educators: Graduate Programs in American Catholic Universities Serving Catholic Schools

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INTRODUCTION

During and shortly after the Second Vatican Council (1962-1965), a number of American Catholic Universities inaugurated graduate degree programs in Religious Education to update teachers of religion. Many of these programs originally were similar in design to the then National Science Foundation programs for secondary science and math educators developed after the launch of the Russian Sputnik, i.e., graduate programs leading to Master degrees designed for teachers available for study over four or five summers. Throughout the 50 years since Vatican II, many of these programs expanded from an exclusively summers-only Religious Education focus to year-round offerings. These programs also expanded their offerings to include other Master degrees in addition to Religious Education.

These degree programs were able to develop and thrive in Catholic colleges and universities in the United States due to the independent nature of Catholic higher education in this country. For the most part, Catholic higher education is not directly under the control and supervision of the hierarchy. Rather, sponsoring religious orders and congregations that founded and developed these institutions of higher learning, from their inception, had a healthy degree of autonomy from diocesan bishops. Likewise, the tradition of academic freedom that pervades university life coupled with the precedent of

court cases in United States' civil law protecting academic freedom further buttresses the autonomy of American Catholic universities. In the past generation, many religious orders and congregations have ceded legal ownership of the universities they founded to independent Boards of Trustees giving American Catholic higher education an even greater legal autonomy from the hierarchy. This ecology of independence has allowed pastoral programs that have educated Catholic teachers for more than a generation to maintain an independence from hierarchical church structures unavailable in pontifical universities in this country and also Catholic universities in many other countries around the globe.

This paper focuses specifically on the Institute of Pastoral Studies (IPS) as one of several examples of: (1) an innovative, adaptable graduate school program within a major Catholic, Jesuit university; and (2) as an educator of Catholic school personnel: classroom religion teachers, administrators, campus ministers, and directors of mission within Catholic schools. The thesis of this paper is that the vision of church incarnated in Catholic schools by graduates of pastoral programs in American Catholic universities has played a significant role in revolutionizing both the teaching of religion and the overall identity of Catholic schools in this country these past fifty years.

ORIGINS AND EARLY DEVELOPMENT

The Institute of Pastoral Studies began at Loyola University Chicago in summer, 1964. This program, as well as other similar programs, has been a significant life force in Catholic schools. The specific Master Degree in Religious Education awarded by Loyola University Chicago educated a generation of post-Vatican II religion teachers who have served and continue to serve in Catholic school settings.

Religious Education was the initial focus of The Institute of Pastoral Studies. The original brochure advertising the first summer of IPS was simply called, "High School Religion Institute." The interest generated by that brochure and other initial advertising was substantiated by the 145 people

who were admitted that first summer (many others were denied admission because of space limitations). This overwhelming response from religion teachers, primarily from across the United States and some from Canada happened in the midst of Vatican II, and before any formal commitment leading to a Master degree was in place at Loyola University Chicago. Even though the brochure heralded a high school religion institute, in addition to Catholic high school teachers, others involved in Religious Education also enrolled, e.g., grammar school teachers, diocesan directors of the Confraternity of Christian Doctrine (CCD). One student, a liturgical artist, enrolled in order to gain a solid foundation for her religious art.

Even though Religious Education was heralded in the original advertising brochure, and the majority of students initially were teachers of religion, the undergirding of Religious Education (and the other degrees IPS eventually developed) was Pastoral Theology. The December, 1964 proposal for a graduate program leading to a Master of Arts in Religious Education submitted to Loyola University's Board of Graduate Studies states:

The Institute provides an interwoven program of studies. It is not a catechetical, or biblical, or liturgical Institute, *but pastoral* (emphasis added). This means that the Institute studies the total action of the Church, which is preaching and teaching, praying and worshipping, guiding and forming. The program thus presents an organic synthesis of all these aspects of the Church's life. Furthermore, the Institute is pastoral in the sense that is concentrating on the communication of the Christian Mystery to the concrete man of today. The Institute is interested in both the theoretical and practical order, - an understanding of what Christianity is and how Christianity can be transmitted and communicated to the man of today, content and methods. This is precisely the area of religious education in the fullest sense of the term. (Proposal, unpaginated)

Hence, from its inception, the guiding vision of IPS which led to the founding of this graduate program and its evolution throughout its fifty year history was identified in its founding document: Pastoral Theology.

Pastoral Theology, like the Institute of Pastoral Studies, has evolved in definition and practice these past fifty years. In the early 1960s Pastoral Theology was defined in contradistinction to Neo-Scholasticism. Neo-Scholasticism “almost exclusively operated in the field of theological speculation, and consequently had little influence in the life of the faithful” (p. 194) wrote Calle (an early IPS faculty member) and Brunner (1964). Their article then differentiates Pastoral Theology from Pastoral Technology, i.e., “practical advice for the administration of the sacraments, the application of moral principles in the confessional, the observance of rubrics.” (p. 194). These authors then define Pastoral Theology as “the theological science of ecclesial actions.” (p. 195). The authors continue,

The vital functioning of the Church, that is to say, ecclesial actions, is in reality the work of Christ himself, who through the instrumentality of his members, and according to the hierarchical structure of his body, continuously exercises his threefold mission: a prophet, king and priest. Thus the threefold mission of Christ communicated to the Church determines not only the object but also the essential and natural division of any genuine pastoral theology. (p. 196)

The above thumb nail sketch, given the more expansive definitions, descriptions, and practices of Pastoral Theology which have evolved this past half-century, is too parochial for today’s church and world. Nonetheless, this was an understanding of Pastoral Theology at the time the Institute of Pastoral Studies was founded. The evolution of understanding and practice of Pastoral Theology from methodological behaviors of priests carrying out their ministerial duties within their parochial situations to a form of theology – sometimes referred to as practical theology in Protestant rhetoric– which brings real world experience, both individual and personal, social and communal, into dialogue with religious tradition leading to transformation and action has been a distinguishing characteristic of theology this past generation. For many, the term, “theological reflection” is closely aligned with pastoral/practical theology.

Hence, Religious Education was not conceived of solely as methodologies at the service of theology by the founders of the Institute of Pastoral Studies. Rather, Religious Education was

understood as an expression of Pastoral Theology with its own inner integrity, not reliant on or subservient to other forms of theology, but in full and equal partnership with other theological disciplines.

Religious Education remained the initial focus of the Institute of Pastoral Studies for the first decade of its existence. The roots of IPS' vision of Religious Education, (often called catechetics), were largely European. Three of the founding faculty – Alphonso Nebreda, Mark Link, and John F. Kramer -- had studied at *Lumen Vitae* in Brussels, Belgium, and the founding director – Michael Gannon -- studied at the *Institut Catholic* in Paris, France. They were members of the Society of Jesus, the Jesuits, who had a tradition of sending some of their men to study in noted European centers of theology. An Archdiocese of Chicago priest, Rev. Theodore C. Stone, another founder of IPS, brought yet another international dimension to the project from his participation in some of the many catechetical study weeks -- in Nijmegen, Holland, 1959; Eichstatt, Germany, 1960; Bangkok, Thailand, 1962; Katigondo, Africa, 1964; Manila, Philippines, 1967; and Medellin, Colombia, 1968 -- that were think tanks of the fast developing field of Religious Education. These study weeks were inspired by Johannes Hofinger, S.J. who was a disciple of Joseph Jungmann, S.J., a major figure in Liturgy and Religious Education in the early part of the 20th century. The ideas and insights of Religious Education generated in these European theological centers and international study weeks – known as the Kerygmatic Approach/Renewal -- contributed to the guiding vision of Vatican II.

The Kerygmatic Approach/Renewal contextualized Religious Education in Salvation History and emphasized Religious Education's foundational structure embracing four signs: biblical, liturgical, doctrinal, and witness. Concurrent with this newly balanced content, were articulated stages gleaned from missionary activity and more fully understood as a mission of the church: pre-evangelization, evangelization, and catechesis proper. Religious Education was understood as a process of information,

formation, and transformation. Experience and culture became constitutive elements to Religious Education.

In Catholic Religious Education, prior to the 1960s, two of the four signs dominated, the doctrinal and witness. Catechisms and many religious education texts stressed doctrinal pronouncements, rules for moral living, and fanciful hagiographical lives of saints. Study of the Bible as a primary text was quite limited. Mass was taught as the unbloody sacrifice of Calvary and the obligation to attend stressed. Other sacraments were taught as objects to be received. Detailed rules and regulations about receiving the sacraments were stressed along with minutia regarding their validity and licity.

CHANGE COMES TO CATHOLIC SCHOOLS

Until the 1960s Catholic school faculties were comprised primarily of vowed religious, priests, brothers, sisters, and some diocesan priests. Very often every priest and/or vowed religious taught a religion class, in secondary education often to his/her homeroom. The religious training received as vowed religious or in preparation for priesthood was considered adequate if not ample training to teach religion. Lay teachers, for the most part, did not teach religion. Often, in the grades, a sister would switch with a lay teacher for part of the day, the sister teaching religion to the lay teacher's class and the lay teacher teaching spelling or some other "secular" subject to the priest, brother or sister's class.¹

After Vatican II, Religious Educators who were accustomed to teaching from a catechism and textbooks heavily modeled on church doctrine and traditional piety had first to undergo a transformation of consciousness regarding the definition, purpose, aim, and content of Religious Education. They then needed to be able to articulate their vision and methods to sometimes hesitant principals and pastors, often resistant parents, and occasionally obstructionist bishops. The Kerygmatic theology and theory undergirding Religious Education and its policies and practices emanating both

from the European centers of theology and the International Study Weeks needed to be presented to and absorbed by American Catholicism, a precinct of the church particularly ignorant of European/international theological thinking. Thus, a delivery system, i.e., IPS, that brought a body of knowledge largely unknown, at times unappreciated, laid a solid and necessary foundation to what was quickly built upon.

Preparing religion teachers through these graduate programs leading to a Master degree in Religious Education facilitated the realignment of faculty culture and responsibility within Catholic secondary schools. Departments of Religion with professionally qualified specialists akin to other academic departments, e.g., science, mathematics, English, social studies, foreign language, developed within Catholic schools in the decade of the 1960s as a direct result of summer programs like the Institute of Pastoral Studies. The summers' only program format was perfectly designed for teachers who were members of religious orders or diocesan clergy that had summers free with no family or economic responsibilities. Religious orders or dioceses were able to underwrite their tuition/room/board costs. In what looks like today as a strange quirk of policy, priests and religious were given 50% tuition reduction at Loyola University Chicago; lay people had to pay full tuition.

As these educators were learning about Religious Education as a transformational experience leading to a vibrant and living faith, many American schools were described in harsh, stark terms by Charles Silberman:

...what grim, joyless places most American schools are, how oppressive and petty are the rules by which they are governed, how intellectually sterile and esthetically barren the atmosphere, what an appalling lack of civility obtains on the part of teachers and principals, what contempt they unconsciously display for children as children. (p. 10)

The dichotomy between the strictures of many Catholic schools and the liberating lessons of new forms of Religious Education was more than noticeable. This dichotomy spawned two

developments: (1) in many schools the religion class became the alternative time in the school day where students could participate in discussions of personally and socially relevant topics in an atmosphere of honesty and openness quite unlike the rest of their classes; (2) the vision and mission of the Catholic school as a community of faith became its emerging identity.

A look at the plethora of Religious Education textbooks written in the 1960s and 1970s reflect the enormous change in content and method that occurred in the teaching of religion in Catholic schools. One high school series published by the Loyola University Press was written by Mark Link, S.J., a founding member of the faculty of the Institute of Pastoral Studies. Vincent Novak, S. J. who founded the Religious Education program at Fordham University, New York was editor-in-chief of another high school series, Lord and King. These, and other texts, reflected the new emphasis on the biblical and liturgical signs contextualized in salvation history. Other textbook companies published new series which reflected the new catechetics, St. Mary's College Press, Sadlier, Benzinger, William C. Brown, Harcourt Brace, and others.

This revolution in Religious Education extended beyond the religion classroom. As Catholic schools more and more explicitly defined themselves as communities of faith, administrative policy and procedure for the entire school began to be altered. Some religious educators heralded broad educational reforms at faculty meetings, others formed mini-schools, i.e., schools within schools, and still others became administrators in their schools and facilitated an explicit sense of a community of faith among their faculty and students. Administrators of some Catholic schools introduced themes, e.g. Freedom and Responsibilityⁱⁱ, which helped to transform Catholic schools into communities of faith. Some religious educators developed programs of interdisciplinary studies, and established divisions that transcended the traditional academic departments putting religion in conversation with other subject

disciplines. And yet other religious educators went about their work in isolated classrooms, but sharing with other progressive faculty their new-found vision of education.

This new-found identity of Catholic schools first manifested in Religious Education found allies in other progressive educators in other subject areas, younger, more liberal teachers who were caught up in the 1960s cultural revolution. Many students welcomed the more relaxed, community oriented environment where open discussion of ideas, opinions, and feelings replaced a strict regimen of doctrinaire, answers-oriented education.

AN EARLY WARNING FLAG

IPS' contribution to Catholic schools both as an innovative program in Pastoral Theology and as an educator of personnel for Catholic schools would have been short-lived had it remained an institute with a single degree offering in Religious Education. Something particular and peculiar to the field of Religious Education was afoot. In a December, 1970 article provocatively titled, "Catechetics, R.I.P." appeared in *Commonweal* Magazine. Noted religious educator, Gabriel Moran then wrote:

There is something very peculiar about a field which disappears as it improves. The attempt to build religion departments in Catholic schools has not succeeded because the courses and the teachers keep disappearing. When religion courses are improved they gradually come to look like something other than religion. Likewise, the more that religion teachers are prepared, the less they generally seem interested in teaching a religion course in school. (p. 299)

Moran's article suggests an agenda for the future that, while intriguing, turned out to be only partially accurate. Nonetheless, his above description of the field of Religious Education was highly accurate. The shift of interest and involvement among the alumni and students of the Institute of Pastoral Studies from teaching religion classes in Catholic schools to working in parishes, at first as Directors of Religious Education, then as Pastoral Associates, often leading RCIA programs, Adult Faith

Formation programs, and, at times, functioning as Non-ordained Pastors was a gradual process first emerging in the early 1970s and still ongoing today.

MULTIPLE FOUNDING MOMENTS

The arc of any new program over time almost inevitably goes from innovation to rigidity. What starts as cutting edge often over time becomes dulled. For any program to remain cutting edge over the span of a half century – particularly IPS – one needs to look at its Multiple Founding Moments.

Sebastian Thurn's concept of Multiple Founding Moments (2012) is a useful methodology for exploring the reality of any long surviving institution. Thurn rejects the notion that any vibrant institution is set in motion by a founder (or a group of founders) and then, in deist fashion, eternally spun out exclusively from that founding moment. Rather, at various moments in an institution's history, significant experiences, events, and insights develop which lead to substantial change, i.e., other founding moments.

Changing times, developing theologies, and new pastoral practices have called forth Multiple Founding Moments of IPS throughout its 50 year history. These moments are key to understanding the theological and educational dynamics of IPS. Had there not been Multiple Founding Moments, had the leadership of IPS hung on to the European content which imbued its early years, IPS would have been short-lived. But IPS continues to this day because of its Multiple Founding Moments

The Multiple Founding Moments of IPS germane to the focus of this paper include:

1. Change of curriculum from a substantially required curriculum to an exclusively elective curriculum accompanied by an abandonment of a teacher-dominated, lecture delivery system to a dialogical, seminar experience.

2. The development of additional master degrees: Pastoral Studies (1976) Pastoral Counseling (1986), Divinity (1989), Social Justice and Community Development (2003) and Spirituality (2003).
3. Expansion of the program from summers only to year round with the addition of many international students.
4. Redesign of the summer program (1991)

Some of these Multiple Founding Moments can be pinpointed by a particular date; others developed over a period of time. Each of these Multiple Founding Moments of IPS – which have similarities in other graduate pastoral programs in American Catholic Universities – has had its influence on Catholic schools. A brief examination of these identified Multiple Founding Moments follow.

Change of curriculum from a substantially required curriculum to an exclusively elective curriculum accompanied by an abandonment of a teacher dominated, lecture delivery system to a dialogical, seminar experience.

The curriculum of the Institute of Pastoral Studies underwent a major change during the 1970s. The original curriculum, very much structured around required classes using the lecture method to transmit information largely developed in the aforementioned European centers of theology and International Study Weeks that was unknown to American students, effective during mid-1960s, became less and less needed as the decade drew to its conclusion. The Documents of Vatican II were promulgated and well-studied. Many religious orders and dioceses began their own programs aimed at theological updating of their members. *Periti* from the Second Vatican Council, in addition to publishing a myriad of books and articles, traversed the world, the United States included, giving talks and workshops. Tape recordings of their lectures were circulated informally, and Argus Communications, under the ownership and direction of Richard Leach, published many sets of audio tapes which further educated members of the American Catholic church. Hence, the original content of the IPS curriculum,

so new in the early 1960s, had become commonplace knowledge among Religious Educators by the end of the decade.

The 1970s curriculum of IPS changed radically. It grew to include content from other religious traditions, cultural influences, and personal experience. It emphasized an elective, seminar style discussion oriented curriculum. It embraced models of adult education which respected each graduate student's unique educational background, and their ability to choose what they need to know for their present and/or future work. This style of education was well suited for a midlife population of already experienced professionals. The summer sessions of IPS during this time grew to a curricular array of approximately 50 courses from which students could elect. Academic advisors were there to assist students, but students themselves were the final authority of their degree program. They did not need to secure the permission of an academic advisor. Hence, there were as many courses of study as there were individual students.

The development of additional master degrees: Pastoral Studies (1976) Pastoral Counseling (1986), Divinity (1989), Social Justice (2003) and Spirituality (2003).

Pastoral Studies

Concurrently with the transformation of teaching religion, and, in many cases, the ongoing transformation of the total atmosphere of Catholic schools away from quasi-military like, authoritarian institutions to communities of faith emphasizing respect for students and open discussion of both individual and social experience, the Religious Education of students who did not attend Catholic schools began to receive professional attention. The Confraternity of Christian Doctrine, championed in this country by Edwin Vincent O'Hara, built a system of Religious Education almost exclusively dependent on faith filled and faithful volunteers. (One exception to this were Released Time programs where public school students were

dismissed an hour early once a week for Religious Education offered in Catholic Schools. These CCD classes were taught by the professional faculty of Catholic schools.)

Many parishes who could afford to hire a full time Director of Religious Education did so. This was a new position on the Catholic ecclesial landscape, something many Protestant churches already had (usually known as Directors of Christian Education). Hence, the revolution in Religious Education had its counterpart in the Catholic parish. Ministry, once the exclusive enclave of the clergy, began to be understood in a broader context. This development of a wider ministerial identity and practice also came at a time when large numbers of priests and religious began to resign from their religious orders and dioceses, and the number of people entering seminary and religious life began to decline.

IPS recognized this trend among its alums, existing students, and presumed future students, and added a degree, the Master of Pastoral Studies (MPS) in the mid-1970s. This new degree reflected both the evolution of the IPS curriculum and the developing ministries in the Church. As the years progressed, the number of students who took the MRE degree diminished precipitously and the number of students who took the MPS degree rose dramatically.

Pastoral Counseling

The Pastoral Counseling degree developed in IPS picked up on a long tradition within Loyola University Chicago that championed psychology within the American Catholic context. (Gillespie) From its inception, IPS offered psychology within its curriculum. In the early years of IPS, psychology was one of the blocks of material delivered in lecture form to the students. Since the overwhelming number of students were priests and religious whose formation did not fully embrace and/or value psychology, or did not value psychology as either necessary or appropriate to religious life. Beginning in the late 1960s Gerard Egan joined the faculty and introduced what was popularly known then as “sensitivity training” into the curriculum. Eventually a sequence of courses in Human Relations and Counseling Skills was

offered within the Pastoral Studies degree, and a certificate granted to students who elected that series of courses.

Many teachers of these courses had their degrees from a program in Loyola's Psychology Department. They became concerned that a certificate in Human Relations and Counseling Skills was not adequate background for people functioning as pastoral counselors. It was only natural then, building on the university's long tradition of excellence in counseling, and realizing the need for more professional trained counselors, that this degree developed.

Some of the graduates of this degree program within IPS serve Catholic schools. They have become members of Counseling and Guidance departments. Other graduates serve in centers that counsel Catholic high school students.

Divinity

As the number of males entering seminaries and religious orders continued its precipitous decline, coupled with retirements and deaths of the existing clergy, it became apparent that non-ordained people would increasingly assume roles at one time reserved for the clergy. Vatican II had already laid the ground work for lay people to more fully participate in the ministerial life of the church. Already some dioceses in this country were appointing non-ordained personnel to pastor parishes that no longer had resident priests, often called pastoral administrators, in accord with provision 517.2 of Canon Law. (Gilmour) Yet lay people were barred from most all Catholic seminaries, the places where the Master of Divinity degree was offered within the Catholic world. Reading these signs of the times, IPS launched a first ever Master of Divinity degree specifically intended for lay people – a post-clerical M. Div. degree.

Even though the vast majority of diocesan clergy who earned the Master of Divinity degree have gone on to pastor parishes, many priests in religious orders who hold the M. Div. degree have gone on to a wide variety of ministries, including careers in Catholic schools. Likewise, some of M. Div. graduates from IPS have taken positions in Catholic schools. Some teach religion. These teachers of religion usually took a concentration of Religious Education courses as part of their M. Div. degree. Others are campus ministers and directors of service learning. Still others have become Directors of Mission and Mission Effectiveness. In Catholic schools historically founded by various religious orders, the preservation and communication of the specific charism of the founding order has been a major initiative. As the founding religious orders have either decreased in numbers at various schools, and/or withdrawn from them, this initiative, the responsibility of a Director of Mission, becomes even more important to the identity of Catholic schools.

It is interesting to note that the majority of people in Protestant seminaries now do not intend to pastor traditional congregations. Likewise, in the Catholic world among lay people receiving the M. Div. degree, there are many options other than parish ministry for them to exercise their skills. The Catholic school is one such venue.

Spirituality

Beginning in the 1970s courses in spirituality have been offered as part of the IPS curriculum. Building on the tradition of St. Ignatius' Spiritual Exercises, some of the courses in spirituality were rooted in the Jesuit tradition. As Loyola University Chicago began to emphasize its Jesuit charism more explicitly, the number and frequency of courses growing out of the Spiritual Exercises expanded. These courses were attractive to a wide range of people, and were particularly attractive to a number of Loyola University Chicago faculty and staff who were encouraged to become even more familiar with the Ignatian tradition of spirituality.

In 2003, a master degree specifically in spirituality was added to the curriculum. Two concentrations were established in this degree. One concentration serves students who are interested in the degree either to prepare for ministry and/or for their own spiritual growth. Another concentration serves students who wish to qualify as Spiritual Directors. Many students from outside the Roman Catholic tradition, recognizing the mother church was a great repository of spirituality, enrolled in this degree program. Since this degree's inception, the ecumenical dimension of IPS' student body has grown considerably, in part due to this degree program. Some of the students enrolled in this degree program are preparing to become spiritual directors in Catholic schools, usually Jesuit schools, and some other students are teachers in Catholic schools, again, usually Jesuit schools who wish to deepen their understanding of spirituality both personally and professionally.

Social Justice and Community Development

Social Justice, often tagged Catholicism's best kept secret, has become a major influence in the lives of young adults today who have had direct experience working with the poor, the disenfranchised, refuge populations, and other underrepresented populations. Some of these young adults who graduate from universities choose to enter a service organization for a year or more after graduation. Many of these organizations are sponsored by religious orders, e.g., the Jesuit Volunteer Corps, the Lasallian Volunteers. Others are sponsored by government or non-governmental organizations, e.g., the Peace Corps, Teach for America. Many young adults who participate in these programs find them life changing, and after their term of service, they look to graduate education as a way of continuing to understand the formational experience they have undergone while serving in these volunteer organizations.

The master degree in Social Justice began in 2003 well serves this population. Like the master degree in Spirituality, it has attracted a wide range of people from traditions other than Roman Catholicism, further increasing the ecumenical nature of IPS' student body. This degree program further expanded its mission and its ecumenical dimension by adding a Community Development component to its curriculum by partnering with the Seminary Consortium for Urban Pastoral Education (SCUPE) in 2011.

Expansion of the program from summers only to year round with the addition of many international students.

The Institute of Pastoral Studies as a five summer program was problematic for many international students. Often their school year did not correspond with American school year schedules, especially in the Southern Hemisphere. Also, traveling to America and returning home for five consecutive summers was a costly proposition. However, once IPS started to offer courses during the academic year as well as the summers, international students came in increasing numbers. Many religious orders and congregations were beginning to realize the benefits of their members taking a sabbatical year for renewal and study, and the IPS degree programs were ideally suited for such people. A good number of International students from countries where their governments supported Catholic schools enrolled in the Religious Education degree, especially from the many countries that did not have Catholic universities with graduate pastoral programs within their borders. The presence of a good number of students from around the world gave IPS a truly international flavor. Karl Rahner's vision of the church moving from Euro-centrism to a truly worldwide embrace (1979) became a lived reality within the classrooms and community of IPS.

Redesign of the summer program (1991)

As the number of religious order and diocesan clergy decreased among the student body of the Institute of Pastoral Studies and the number of lay people increased, the six-week summer session which so beautifully fit the lifestyles of religious was problematic for lay people. Many had commitments – work, family life, finances – which prohibited them from attending a six-week session away from their home. Recognizing this situation, the summer program was redesigned into one-week and two-week courses. Many lay people who could not get away for a six week program could manage a week or two away from their primary responsibilities for their graduate study. These courses were designed so that students could do readings before the course began, and complete their final papers or projects after the classroom part of the course ended.

This redesign of the summer program diminished the community dimension of the program which had been so popular during the six-week summer session. Co-curricular activities such as a Leadership Lecture Series, daily planned liturgies, weekend non-credit workshops, personal counseling and spiritual direction, all part of the IPS experience since its inception, were no longer possible with students on campus for only a short, intensive time. One-week courses, for example, met eight hours daily for five days leaving no time or energy for additional activities. The flagship summer program of IPS evolved into a summer semester of course offerings meeting the needs of a lay student body.

BACK TO RELIGIOUS EDUCATION

Throughout this all too brief presentation of selected Multiple Founding Moments of IPS, the progenitor degree, the Master of Religious Education, the degree which initially touched upon Catholic schools most directly, went through various changes. It had remained a completely elective degree from the early 1970s until the mid-1990s when two tracks within the degree were established and a required series of courses were introduced into the degree. Two distinct tracks were developed within

the degree: (1) a 30 credit hour degree for experienced professional within the profession; and (2) a 48 credit hour degree for less experienced people interested in becoming a professional in the field of Religious Education. This was done in part to differentiate the degree from the Master of Pastoral Studies degree which remained a completely elective degree until the early 2000s, and in part to conform to the requirements of the Association of Theological Schools which IPS joined in the mid-1990s. The 48 credit hour degree track also recognized an emerging, younger, less experienced student body.

The requirements for the 48 hour degree were developed to serve the certification requirements many dioceses, including the Archdiocese of Chicago, were in the process of developing. These diocesan certification requirements began to be influenced by the National Certification Standards for Lay Ecclesial Ministry drawn up by a consortium of national organizations, and refined by the United States Conference of Catholic Bishops' 2005 publication, Co-Workers in the Vineyard. The 30 credit hour degree was short-lived because the Association of Theological Schools would not approve this degree track in spite of arguments made for its appropriateness for the Roman Catholic context.

In the late 1990s when Loyola University Chicago underwent a period of financial severity, the Master of Religious Education degree was temporarily suspended for a few years. After the university regained its financial equilibrium, the degree was reinstated in the early 2000s. Enrollment in the Master of Religious Education degree continued to wane. In 2008, potential students were given the option to pursue the degree completely on-line. There were few takers. In 2012, the degree itself was abandoned in favor of Religious Education becoming a concentration within the Master of Pastoral Studies degree. IPS had preserved its Religious Education degree long after many similar Catholic university graduate programs had terminated their degrees in Religious Education, but the end result was the same. Gabriel Moran's long ago prophecy had become reality. Today, in contrast to a

generation ago, there are far less places one can pursue a Religious Education degree within the context of a Catholic university.

CONCLUSION

The interaction between the Institute of Pastoral Studies and Catholic schools has been a significant dimension to what Mark Massa, S.J. has named, “The American Catholic Revolution.” (2010). Massa pinpoints the 1960s as a decade of significant change for American culture and, specifically, 1964, the year IPS was founded, as the genesis of that change. Massa’s focus on *historical consciousness*, “...the recognition that everything changes, and that historical events and figures need to be contextualized within their specific times and cultures in order to be understood” (p. xv) is germane to understanding the history and significance of IPS and its influence on Catholic schools.

The Institute of Pastoral Studies and other like programs within Catholic higher education that have educated the Religious Educators of Catholic schools since Vatican II have offered a unique style of education within American Catholic universities. For the most part, they have been flexible and adaptable programs with an ability to put into practice the best theories of adult education, and to develop teaching styles that best serve how adults learn most effectively. At the heart of these programs is *transformation*, personal and social, individual and communal. Hence, many of these programs have become epicenters for educational innovation within their university contexts.

The evolution of the Institute of Pastoral Studies from offering a single degree in Religious Education to offering a multiplicity of pastoral degrees, to the curtailment of Religion Education as a distinct degree bespeaks of an understanding of Pastoral Theology as its common taproot and the multi-faceted realities of how Religious Education happens in today’s Catholic schools.

Within Catholic schools, outside the religion classroom, there is an ever growing, robust movement both of campus ministry and of Catholic identity. A significant trans-religion classroom dimension of Catholic schools has been the inclusion of the position of campus ministry within the Catholic school. Founded and confined at one time to public and non-Catholic universities through Newman clubs, campus ministry departments are now commonplace entities within Catholic schools. Campus ministry, in addition to offering liturgical celebrations, days of recollections, and retreats for students, also offers service opportunities and immersion trips. Service opportunities might include working at soup kitchens and tutoring underclass and/or at-risk children. Immersion trips might include work in very needy regions of this country and/or other countries. These highly formative experiences are yet one more outside the classroom area of Religious Education that is incarnated in Catholic schools.

Specific charisms of distinctiveness and particularity imbue most Catholic schools. More often than not, the specific charism of the founding religious order or congregation is the focal point of Catholic school identity. Today, when the presence of members of founding religious orders is minimal or nonexistent, the specific charisms of the founders are communicated to the present and future lay faculty and staff through programs of ongoing faculty/staff development, usually the specific responsibility of a director of mission who often holds a graduate degree in a field other than Religious Education.

What will be the result of the diminishment of teachers specifically educated in the field of Religious Education within the Catholic school classroom while at the same time the trans-classroom successes for Catholic schools, e.g., the school as faith community, campus ministry programs, the promulgation of distinctive charisms, gain ascendancy? These trans-classroom programs, presented as invitational and wisdom-oriented, are experience centered. Increasingly, the attempted control of the

hierarchy over the formal religion curriculum within the classroom through their 1995 Ad Hoc Committee to Oversee the Use of the Catechism of the Catholic Church has been required and doctrinally oriented with minimal attention given to the role of experience. So might the formal teaching of religion in Catholic school classrooms become so at odds with the larger school atmosphere and accompanying religious activities that students react negatively to formal religious instruction oriented to doctrine as irrelevancy or hostility? A generation ago, as mentioned previously, the religious classroom was at odds with the strictures and structures of many pre-Vatican II authoritarian and rigid Catholic schools. Might Catholic schools be moving toward an opposite reality where a rigid and authoritarian content presented within the religion classroom is at odds with the freeing and formational programs of the Catholic school as a faith community within its campus ministry programs and its focus on particular spiritual identities?

AFTERWORD

A few reflections about the field known in the Catholic world as Religious Education are in order here.

To reorder the popularly held mantra from, "Field of Dreams": If you build it (the Master of Religious Education degree) and they don't come, then what? The field of Catholic Religious Education will face the future without a specific degree to educate its professional practitioners within Catholic higher education. What the long term implications of a world without a graduate degree offering in Religious Education for the future of Catholic schools remain to be fully realized?

There are far fewer Religious Educators in Catholic schools who hold the degree of Master of Religious Education compared to a generation ago. One might assume that religion teachers are less

educated than they were in the immediate post-Vatican II years, and that assumption would be correct in some cases. Yet there are numerous religion teachers in Catholic schools who have been well educated on the graduate level through other graduate degrees. In pastoral programs such as the institute of Pastoral Studies, their graduate education has been more focused on other aspects of Pastoral Theology rather than on the specific field of Religious Education. It has moved the identity of Religious Education as a profession away from the intersection of religion and education to a ministry. There are also graduates of research-oriented theology departments who hold a master degree in theology and teach religion in Catholic schools. One consequence of this situation is that those who are involved in Religious Education have a less solid grounding in educational processes and methodologies, e.g., curriculum building, readiness for and styles of learning, than did graduates who held the degree, Master of Religious Education.

As Catholic schools continue to diminish in numbers, parish-based Religious Education programs are in the ascendency. The movement toward Whole Community Catechesis, for example, focuses on Religious Education for all members of a parish, from infancy through adulthood, contextualized within the total mission of the parish. This and other parish based programs have defined the field of Catholic Religious Education for the past few decades far more than Catholic schools have. Yet, as financial pressures on parishes and dioceses become an increasing reality, the position of Director of Religious Education, once held by a person with a degree in Religious Education, frequently is given to a volunteer catechist who does not hold a graduate degree. At times, the position is eliminated and duties assumed by a pastoral minister on staff. Hence, even though parish based Religious Education has shaped the field in recent times, professionals serving as Directors of Religious Education in parishes are in decline.

Why have so many master degree programs of Catholic Religious Education ended? The reasons are multiple. Within the Catholic world, some of the influences leading to the demise of the Religious

Education degree are the precipitous decline in the number of Catholic schools, the low ceiling on pay scales within Catholic schools, the increasing control exercised over the content of the field by various documents and committees generated from the hierarchy, and the availability of other pastoral degrees which are perceived as more serviceable for life-long involvement in church work. Within the larger American culture, some of the influences leading to the demise of the Religious Education degree are the perceived irrelevance of organized religion as a vital and worthwhile dynamic, and the perception that one will need to hold several professions/jobs over one's work life. Other graduate degrees might well better serve people who wish to work in the church for a lifetime career.

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