

A National Study on Catholic Campus Ministry

*A Report Prepared for the
United States Conference of
Catholic Bishops
Secretariat of Catholic Education*

Brian Starks, Ph.D.,
Associate Professor,
Kennesaw State University

Maureen K. Day, Ph.D.,
Assistant Professor of Religion and Society,
Franciscan School of Theology



A National Study on Catholic Campus Ministry 2017

*A Report Prepared for the
United States Conference of Catholic Bishops
Secretariat of Catholic Education*



Brian Starks, Ph.D.,
Associate Professor,
Kennesaw State University

Maureen K. Day, Ph.D.,
Assistant Professor of Religion and Society,
Franciscan School of Theology

OurSundayVisitor



McGRATH INSTITUTE FOR
CHURCH LIFE



A.L. Burruss Institute of
Public Service and Research

Foreword

Catholic campus ministry provides a unique opportunity to meet and engage young adults and adults at every phase of Church life and testimony. The Church must be intentional and campus ministry must be accountable in every way possible to enrich the character and formation of the whole community; taking into account the ethnic, social and spiritual diversity of each campus and its surrounding community. As bishops, our support, encouragement and pastoral presence is essential. Campus ministry must address the needs of its family, inviting all to be of one mind in meeting the needs of students, faculty and staff within its confines and among the local community. Campus ministry can be an example for the wider Church of engagement and empowerment of young adults. A campus minister, like a pastor, needs a holistic perspective of the campus community. Our ministry must center on people, for we are forming men and women to be people that reflect Christ to each other and to the world.

Auxiliary Bishop Fernand Cheri
Archdiocese of New Orleans
Catholic Campus Ministry Association, Episcopal Liaison

Bishop John M. Quinn
Diocese of Winona
Committee on Catholic Education, Chairman
Higher Education Working Group, Member

Introduction

In 2016, the Secretariat of Catholic Education commissioned a National Study of Catholic Campus Ministry. This study defined a campus minister as someone whose primary responsibility is the pastoral care of the campus community. The study utilized an innovative, collaborative planning process. The Assistant Director for Higher Education in the Secretariat of Catholic Education, Barbara Humphrey McCrabb, proposed a two-pronged study and selected Brian Starks, Associate Professor of Kennesaw State University, to be the Principal Investigator. Through two national surveys, the research team considered 1) the formation and development of those who minister on campus and 2) the impact of Catholic campus ministry on those who participate. This report addresses the findings of the Campus Minister Instrument; the student data is not included in this report.

Copyright © 2018, United States Conference of Catholic Bishops, Washington, DC. All rights reserved.

Photos: United States Conference of Catholic Bishops Secretariat of Catholic Education, Getty Images, University of Dayton Campus Ministry. Used with permission.

Table of Contents

Foreword and Introduction.	ii
Executive Summary	1
A Profile of Catholic Campus Ministers	3
Campus Ministry Today: A Changed Landscape	7
Today's Campus Ministers: Distinct and Complimentary Gifts.	8
Ongoing Formation and Development: Leaning into Strengths or Developing New Skills	12
Conclusions.	15
About the Study: Process and Methods	19

Executive Summary

The study yielded several key findings critical to a thriving future for Catholic campus ministry. Within the last few decades, there have been many changes in the landscape of campus ministry, in higher education as a context for ministry and in the social worlds that young adults inhabit. There are also new pastoral styles of campus ministry, shifts among the models of ministry that serve the campus community, differing standards of what constitutes ‘enough’ formation and more. A thoughtful analysis of the findings yields three key takeaways:

1. The landscape of Catholic campus ministry has definitely changed since the writing of *Empowered by the Spirit* in 1985. The Department of Education reports there are more than 3,000 four-year colleges and universities in the United States. For the 2017 study, the Secretariat of Catholic Education identified 1,911 campus ministers nationally, including more than 500 FOCUS missionaries, with 1,117 responding to the survey. Of those surveyed, nearly all serve at four-year institutions with very few (43 or 2%) serving at community colleges. Catholic campus ministers serve at 816 campuses including Catholic, public and private/non-Catholic institutions compared to 1,157 campuses served in 2007 according to Catholic Campus Ministry Association records. The Catholic Church has a pastoral presence at approximately 1 in 4 four-year institutions. With the Department of Education data reporting 1,500 Community Colleges, the Catholic Church’s pastoral presence drops to 1 in 60 for community colleges. Two important findings emerge from the National Study: the rise of missionary organizations in campus ministry and the need for a stronger Catholic campus ministry presence on colleges and universities, particularly community colleges.

2. The distinct models of ministry (office-based, parish-based, center-based, diocesan / multi-campus and missionary) as well as pastoral styles of Catholic campus ministry yield differences in the campus ministers’ perceived importance of pastoral skills and programmatic offerings. The variety of models reflect the diverse and complex nature of the Catholic faith. While no one model captures the fullness of the Catholic faith, collectively these models represent the incredible breadth of the Catholic faith. This diversity of models offers a variety of paths to encounter Christ, simultaneously calling for greater respect and appreciation among campus ministers as well as for honest ministerial self-assessment. Valuing the many gifts within the body of campus ministry better meets the unique pastoral needs of individuals as well as any particular needs of the campus community.

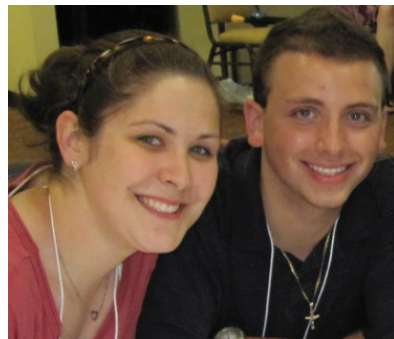
3. Significant variation in training, formation, and certification exists among those serving in campus ministry. Among those who perceive they possess greater training and formation in an area, they report feeling more efficacy in that area, increased satisfaction when performing that ministerial task and show greater interest in receiving additional training in that area. In areas where they feel less competent, they report lower levels of satisfaction and efficacy, as well as less interest in pursuing additional training in that area. The bishops’ vision for campus ministry, articulated in *Empowered by the Spirit*, calls for “find[ing] dedicated persons for this ministry who have a solid faith, a love for the academic world and the ability to relate well to both inquiring students and an educated faculty. They need proper training, which includes personal development, practical experience and theological study” (#104). In fact, 40% of campus ministers have not

completed ministerial degrees upon entering campus ministry. All campus ministers should be given educational access to foundational and ongoing training and formation necessary for responsible ministry in a campus setting.

These takeaways suggest a comprehensive ministerial solution is required for growth in presence and efficacy within campus ministry, respect and appreciation among campus ministers and enhanced competency among those who serve. For *growth*, Catholic campus ministers need to reach far more campuses than they currently serve. Community colleges present a particularly urgent need. Growth should also be conceived of in terms of qualitative as well as quantitative expansion to better serve the needs of students and the entire campus community through creativity and innovation. *Cooperation*, rooted in respect and appreciation, can help facilitate this growth. There are many different ways campus ministers reach out, engage and form students. As will be discussed in the pages that follow, there are important assets and liabilities within these varied

approaches. To maximize the pastoral efficacy of campus ministry, ministers and those who support them must cast aside any posture of defensiveness or suspicion of a ministerial model in favor of openness and critical self-awareness. If campus ministers and their institutions can embrace their personal gifts as well as recognize their own limits, they will more readily cooperate with others whose gifts can complement their own. Finally, campus ministers must continue to improve and expand their *competencies*. This study illuminates the wide variation in formation among campus ministers and the ways in which this affects their experiences of campus ministry as well as their understanding of ministry more generally.

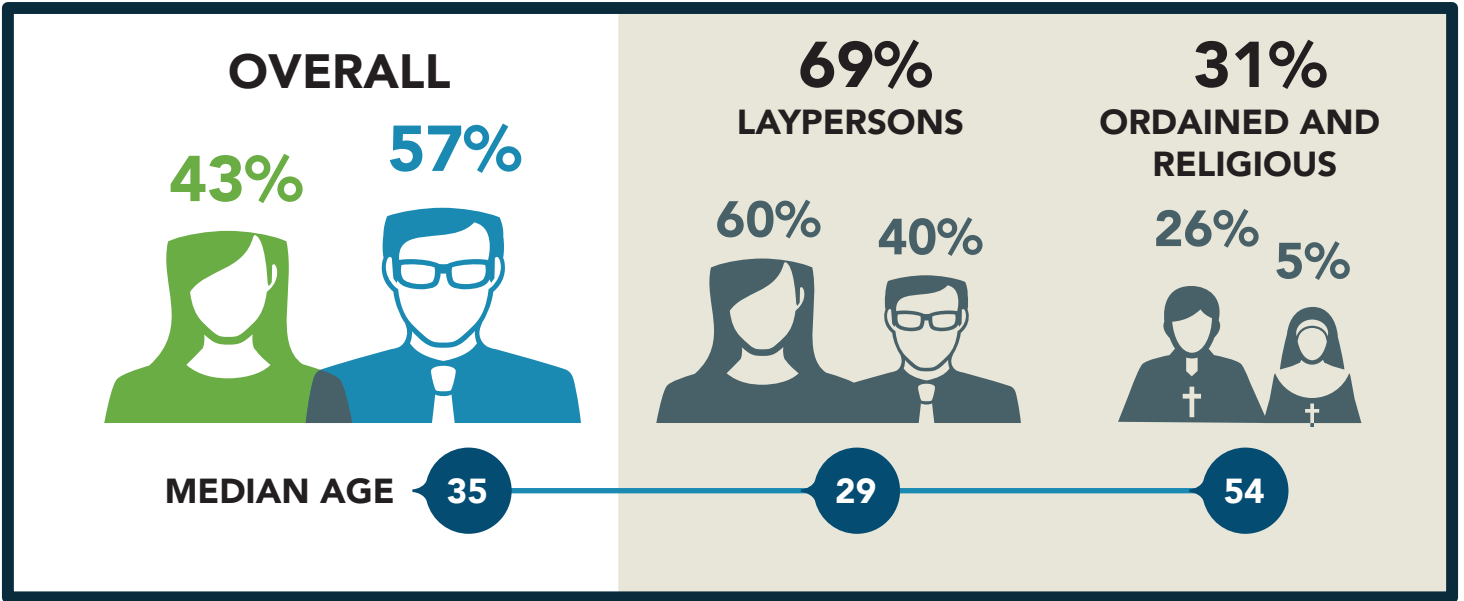
These findings illustrate the reality of campus ministry today so that informed leaders, campus ministers and other stakeholders can more intentionally influence the trajectory of Catholic campus ministry, the Catholicity of young adults, and the health and vitality of the next generation of Catholics.



Profile of Catholic Campus Ministers

2017: 1,911 identified CMs (campus ministers) | 1,117 responses, 56% response rate

PERSONAL



86%

**OF CAMPUS
MINISTERS ARE
WHITE
NON-HISPANIC**

90%

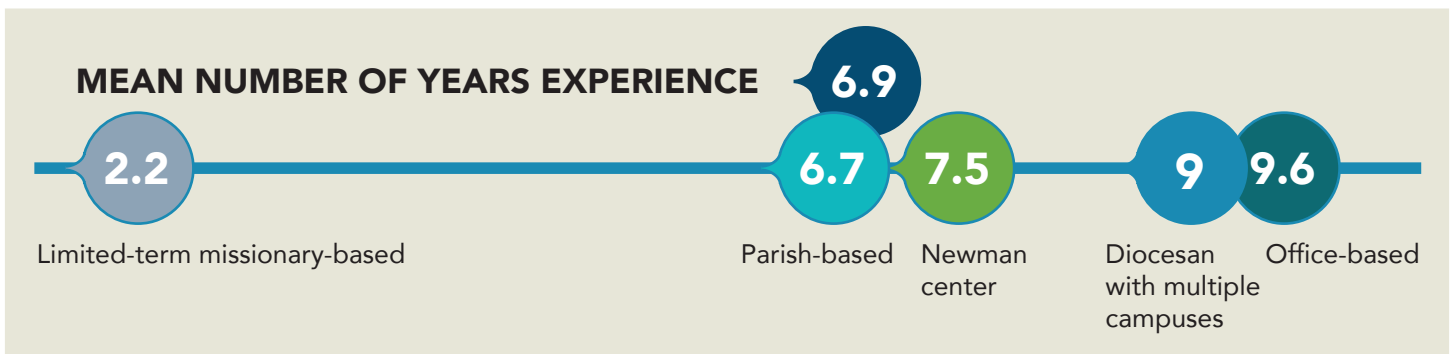
of CMs work full-time

42%

report entering campus ministry out of a "sense of call" to campus ministry

31%

of CMs are married



EDUCATION, FORMATION, AND PROFESSIONAL DEVELOPMENT

MOST COMMON FORMATION AVENUES



Degree-based Education

53%



Supervised Fieldwork

45%



Missionary Training

35%

Most CMs participate in several avenues of formation
Those missionary-trained are least likely to experience other formation methods

HIGHLY EDUCATED

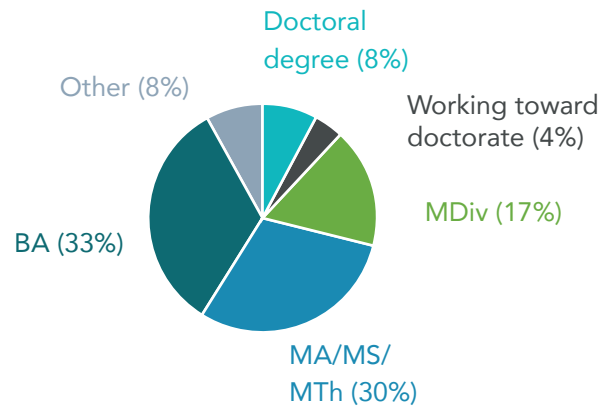


Almost 2/3 have graduate degrees

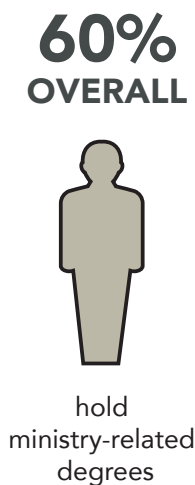
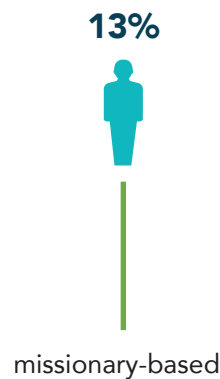


On average, CMs report relative openness to additional training

HIGHEST LEVEL OF EDUCATION ATTAINED



MINISTRY-RELATED DEGREES



FORMATION AND JOB SATISFACTION

Overall, job satisfaction correlates to prior formation.

MORE EFFECTIVE FORMATION = MORE SATISFIED CMs

Generally, CMs report high-levels of satisfaction in these areas ('very' and 'somewhat' combined):

1.	Relationships with students (95%)	😊
2.	Relationships with colleagues (87%)	
3.	Compensation (74%)	😊
4.	Reporting/accountability structures (74%)	
5.	Facilities (73%)	
6.	Level of student participation (72%)	
7.	Workload (68%)	
8.	Program budget (68%)	😊
9.	Process of evaluating program (65%)	



Relationships with students most highly rated (61% very; 34% somewhat satisfied)



Satisfaction with level of student participation is lower (17% very; 55% somewhat satisfied)

LOWEST LEVELS OF SATISFACTION:

1. Opportunities for training/professional development (35% dissatisfied)
2. Availability of sabbaticals /leaves (38%)

THE STUDY GROUPED

15 DIFFERENT FORMATION ELEMENTS INTO 2 AREAS:

FAITH-RELATED

Understand and articulate the faith

Represent the Church and its teachings

Facilitate encounter with Jesus

Accompany people on their spiritual journey

Share my personal witness

Pastoral Care

Disciple others in Christian living

Familiar with other religious traditions

ADMINISTRATIVE

Discern the needs of the campus community

Call forth and coordinate the gifts of the community

Develop professional relationships

Administrative work/management/supervision

Navigate diocesan and institutional structures

Organize public events

Create and manage budgets

CMs generally perceive their formation as equipping them for ministry (most effective, somewhat effective, least effective)

PREPARING STUDENTS

56%

of CMs strongly agree that campus ministry effectively prepares students for a lifelong relationship with Jesus

49%

of CMs strongly agree students are well-prepared to be compassionate to those on the margins

31%

of CMs strongly agree that campus ministry effectively prepares students to discern a religious vocation

PREPARATION AREAS INCLUDED:

(% shows strongly and somewhat agree combined)

- to live a **MORAL LIFE** in accordance with Church teachings (91%);
- a lifelong **RELATIONSHIP WITH JESUS** (90%);
- to be **COMPASSIONATE** toward those on the margins (89%);
- to **GIVE WITNESS** to their Catholic faith (88%);
- to live a **JUST LIFE** in accordance with CST (88%);
- to **FACE CHALLENGES** to the faith such as secularism, consumerism, relativism (82%);
- to be active participants in a **PARISH** (81%)
- to discern a **RELIGIOUS VOCATION** (80%)

Vocational discernment is one of the least common activities offered to students

Vocational discernment and spiritual direction are ranked by CMs among the lowest as far as significance for spiritual growth of students

Campus Ministry Today: A Changed Landscape

Before discussing today's campus ministers, it will be helpful to survey the landscape in which contemporary ministers find themselves, especially regarding *models of ministry* and *institutional types*. Only a generation or so ago, four main *models* characterized Catholic campus ministry: office-based, parish-based, center-based and diocesan models. Today *office-based models* (comprising 31% of the study) exist primarily on Catholic campuses. This model is more likely to be well-staffed with long-term employees—averaging 9.8 years in campus ministry—and who are significantly more likely to have attained a graduate degree in ministry or a related field (77%). Campus ministers in this model serve the whole of the campus—Catholic and non-Catholic, students, faculty and staff.

The *parish-based model* (14%), sometimes referred to as a University parish, maintains the primary Church structure of parish life. It may be a traditional parish with additional staff to attend specifically to the campus community; these ministers have been in campus ministry for an average of 6.8 years and roughly half of these ministers have graduate degrees in ministry (51%). Geography often plays a role as the campus may be within the parish boundaries and in some cases the majority of parishioners are affiliated with the university.

A classic example of a *center-based model* (20%) would be a Newman Center, which was created to provide pastoral care for Catholic students at public and non-Catholic universities. A Newman Center might operate out of a house close to campus or it could be a parish that exists for the Catholic college students, staff and faculty of the neighboring university, making the campus the focal point of its ministries. Center-based ministers are more likely to be



long-term—averaging 7.6 years—and have a graduate degree in ministry (64%).

The *diocesan model* (6% of the study) involves the intentional coordination of parishes, clergy and lay ministers to ensure the university community has its pastoral and sacramental needs met. Roughly half of diocesan-based campus ministers are responsible for two or more campus communities. Staff tend to be long-term, have graduate degrees in ministry (61%). Campus ministers in this model may rotate designated days on particular campuses or offer regional programming.

A new addition to this landscape is the *missionary organization model* (24% of the study). In this model, the campus minister/missionary is typically a recent college graduate, averages 2.2 years of experience in this role and is significantly less likely to have a graduate degree in ministry (3%). Missionary campus ministers may serve within one of the aforementioned models. They emphasize relationship and serve Catholic students through one-on-one mentoring, small group Bible studies or community households. Two missionary organizations participated in this study: the Fellowship of Catholic University Students (FOCUS) and Saint Paul's Outreach (SPO).

The *institutional types* explored in the study are four-year institutions including public (constituting 53% of respondents); Catholic (31%), and private non-Catholic institutions (15%). Due to the dearth of Catholic campus ministers at community colleges, this institution type is not included in the charts that follow. Only 2% of Catholic campus ministers serve at community colleges. Catholic campus ministers provide a pastoral presence on 816 campuses in the United States. According to the U.S. Department of Education, there are slightly more than 3,000 four-year colleges and

universities.¹ The study finds Catholic campus ministers are present and active at approximately a quarter of four-year institutions. In considering two-year community colleges, more than 1,500 exist in the United States. A very small number of community colleges currently benefit from an active Catholic campus minister (fewer than 1 in 60). The fact is that three-fourths of four-year institutions and the great majority of two-year institutions are currently without a campus minister. Meeting the needs of women and men on college campuses will require creativity, cooperation and innovation.

Today's Campus Ministers: Distinct and Complementary Gifts

In conceptualizing contemporary Catholic campus ministry, the study reveals two distinct types of campus ministers within this current landscape: professional campus ministers (71% of respondents) and limited-term missionaries (24%).² Professional campus ministers tend to possess academic training and often expect to have a long-term career in campus ministry. Limited-term missionaries are those who dedicate typically two years of their life to serving Catholic college students. These two groups are certainly not monolithic, nor exhaustive, and individual variation exists throughout. Still, these two types provide a useful, broad-brush way of viewing the current landscape of Catholic campus ministry. Perhaps most important from a ministerial perspective is that the differences between these groups yield distinct pastoral styles, styles that attract and resonate with different populations of students. Therefore, in reading the following, it is best to do so through a lens that affirms the uniqueness of these pastoral styles, mindful that these differences provide

various points of access to the Catholic faith and give witness to distinct elements within the rich traditions of Catholicism.

These findings are robust, based on a nationally representative survey with a 56% (1,117 out of 1,911) response rate. The study utilized alternative measurement strategies (missionary-based as compared to office-based; missionary-trained as compared to degree-trained) and explored multiple dimensions (campus ministers' assessment of success in effectively preparing students, activities significant for growth in faith, and ongoing professional development). Throughout, professional campus ministers and limited-term missionaries exhibit distinct roles and characteristics that demonstrate the possibility for cooperation by capitalizing on these complementary emphases. Yet, in many situations, these different pastoral styles of ministry are not operative on the same campuses.

Campus ministers have important shared priorities exhibited in activity offerings. For example,

1 2016 Digest of Education Statistics, accessed 3/14/2018. https://nces.ed.gov/programs/digest/d16/tables/dt16_317.10.asp?current=yes

2 Totals do not add to 100% as those who responded "other" are excluded.

more than 90 percent of both professional and missionary campus ministers identify the Mass as important for participants' growth in faith. In a similar way, nearly nine in ten say that retreats are important for participants' growth in faith.

It is crucial to understand the different theological and pastoral emphases that distinguish professional ministers and limited-term missionaries. By appreciating the differences, both might understand how greater cooperation could most fruitfully happen. Professional campus ministers are more likely to stress service engagement and compassion to those on the margins in working with students. They are more likely to engage personally in ongoing professional development. Limited-term missionaries tend to pay significant attention to personal prayer, exhibit high levels of personal piety, engage in more discipling or one-on-one mentoring, and stress the importance of giving witness to the faith through a personal relationship with Christ.

Activities Significant for Growth in Students' Faith

The formation received by degree-based and missionary-trained ministers within these five ministerial models contain both common and distinctive elements. Differences in formation of the ministers reflects different models and varied expectations. The more established models—office-based, parish-based, center-based and diocesan models—prefer ministers with ministry-related degrees, while the newer missionary organization model provides their own trainings over summers. These primary methods of formation yield different ministerial approaches or pastoral styles. The similarities and differences between these styles emerge when investigating ministers' evaluations of the spiritual impact of various student activities.

For the sake of well-formed undergraduates and beyond, it is important to carefully discuss these differences in ministerial type or pastoral style. Understanding one type of minister or model of ministry as objectively better than the other in all cases misses the larger picture and risks losing important opportunities for encounter through campus ministry today.

The study data illustrates pastoral and theological emphases between these ministers and within pastoral styles, illuminating both strengths and gaps. Fortunately, the data also indicates that the strengths of each pastoral style fill the gaps of the other style. Therefore, in reading the analysis that follows, imagine differences as exciting opportunities for cooperation, rather than differences as a judgment of better or worse, or a challenge that warrants competition. The data implies that diversity, if responded to and coordinated well, could become a great asset to grow and strengthen campus ministry overall.



ministers), retreats (87% and 91%), small group Bible and faith-sharing groups (95% of missionaries and 83% of degree-based ministers), discipleship/one-on-one mentoring (95% vs. 80%), leadership development (78% and 80%), immersion trips (75% and 81%), and social events (78% and 77%). There is a clear basis for common action in engaging students.

Looking at the contrasting or distinctive elements, missionary-trained campus ministers elevate particular activities such as studying the Bible (91% vs. 73%), evangelization (90% vs. 62%), the Sacrament of Reconciliation (86% vs. 66%) and men's/women's groups (85% vs. 65%) that promote personal holiness and a personal, 'vertical' relationship with God, but with less of an emphasis on one's neighbor. Degree-educated campus ministers elevate the importance of service/charitable work (79% vs. 56%), social justice/advocacy (68% vs. 36%), and Ecumenical/Interfaith activities (40% vs. 25%) for growth in faith, strengthening a 'horizontal' orientation towards God through neighbor, but with less emphasis on the vertical dimension of one's individual relationship with God.

The commendable strengths to missionary-based ministry—personal holiness and intimacy with God—reveals a growing edge for degree-formed ministers. If ministers grant lesser importance to these vertical elements of their relationship with God, students may fail

Successfully Preparing Students

Areas for cooperation between these groups appear in campus ministers' evaluations of their success in preparing students for the future. Here the study asked campus ministers to evaluate the extent to which they agreed that campus ministry effectively prepared students in eight areas: 1) to have a lifelong relationship



to connect their social action or civic engagement to the Christian love that propels these. It risks diminishing personal piety and obscuring the theological meaning to good works; students may 'do good' without being spiritually formed by the experience.

However, in not seeing the potential for spiritual growth through acts of mercy, solidarity and friendship with those in need or students from other faith traditions, missionary-based ministers can miss the horizontal aspects of Catholic life. This risks cultivating a faith that—while tuned-in to one's personal sins, graces and relationship with God—misses much of the relationship of oneself to neighbor and creation.

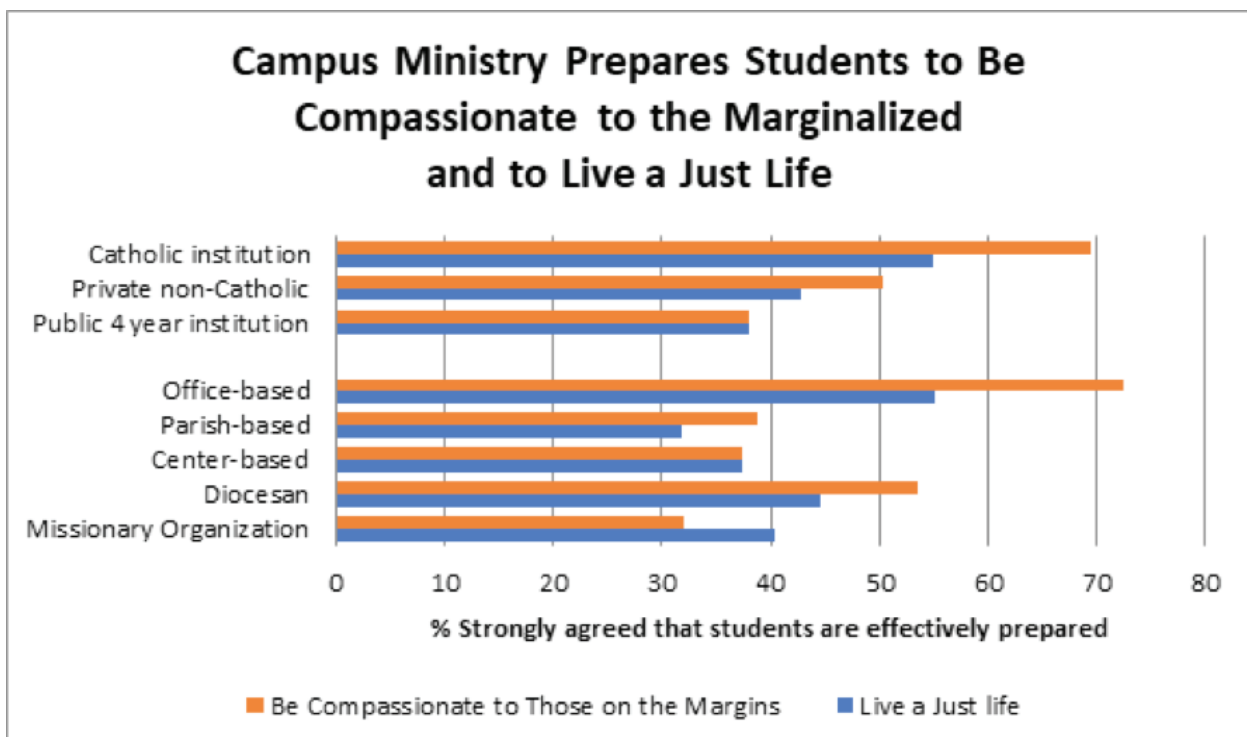
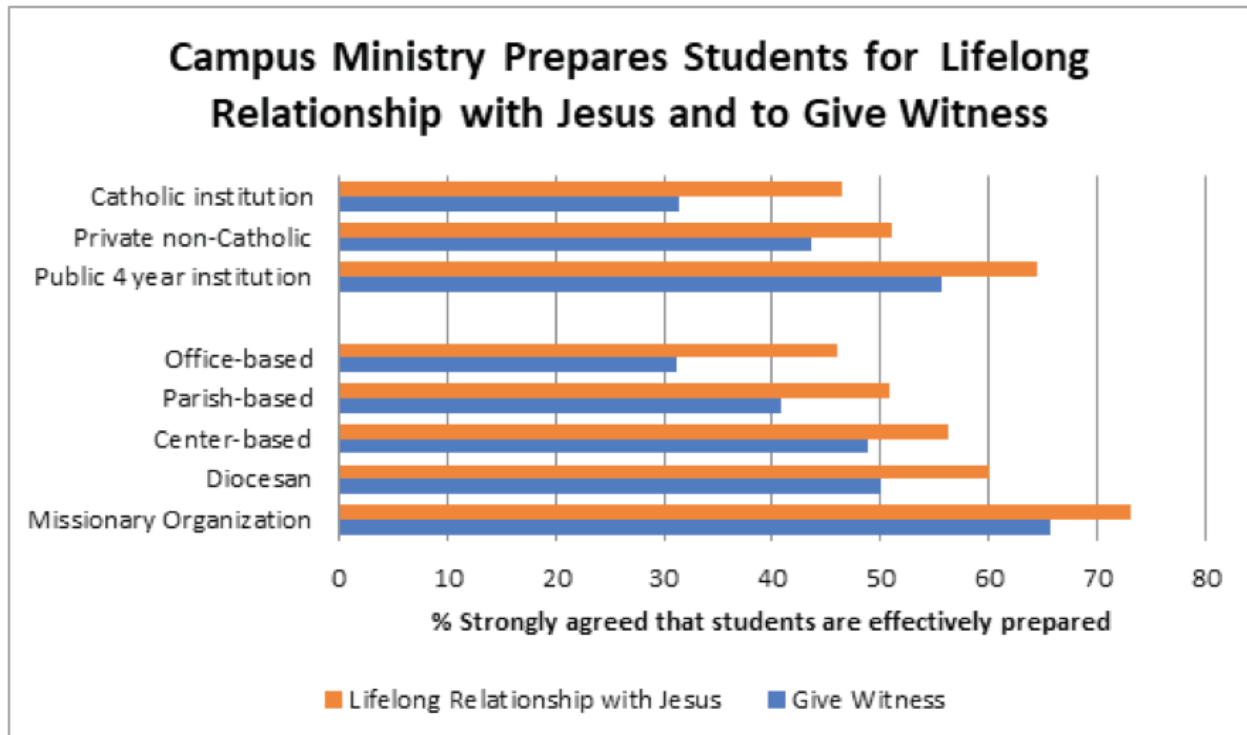
Campus ministers need opportunities to integrate the vertical and horizontal aspects of holy living so that they may serve undergraduate students in a more holistic and authentically Christian way. Appreciation for what these styles bring to campus ministry highlights their potential complementarity, which can help to cultivate fruitful innovation and cooperation.

with Jesus, 2) to give witness to their Catholic faith, 3) to be compassionate to those on the margins, 4) to live a just life in accordance with Catholic social teaching, 5) to live a moral life in accordance with Church teachings, 6) to face challenges to the faith such as secularism, consumerism, relativism, 7) to be active

participants in a parish and 8) to discern a religious vocation. The first four of these are helpful in illuminating the ways ministers within different models and institutional types assess student preparedness through campus ministry.

Important patterns emerged when campus ministers considered these phrases and assessed the preparedness of their students.

Missionary-based ministries claim to be exceptionally successful in preparing students *for a*



lifelong relationship with Jesus and preparing students to give witness to their Catholic faith. This could be attributed to their ministerial emphasis on relationship. Office-based ministries contend they are exceptionally successful at preparing students to be compassionate with those on the margins and to live a just life in accordance with Catholic social teaching. This may come from degree-based training that provides them with a better understanding of Catholic mission and outreach.

In truth, both a lifelong relationship with Jesus and compassion for the marginalized are integral to the Christian life. Indeed, most of the contrast between the above areas is between 'strongly' and 'somewhat' agree, with neither

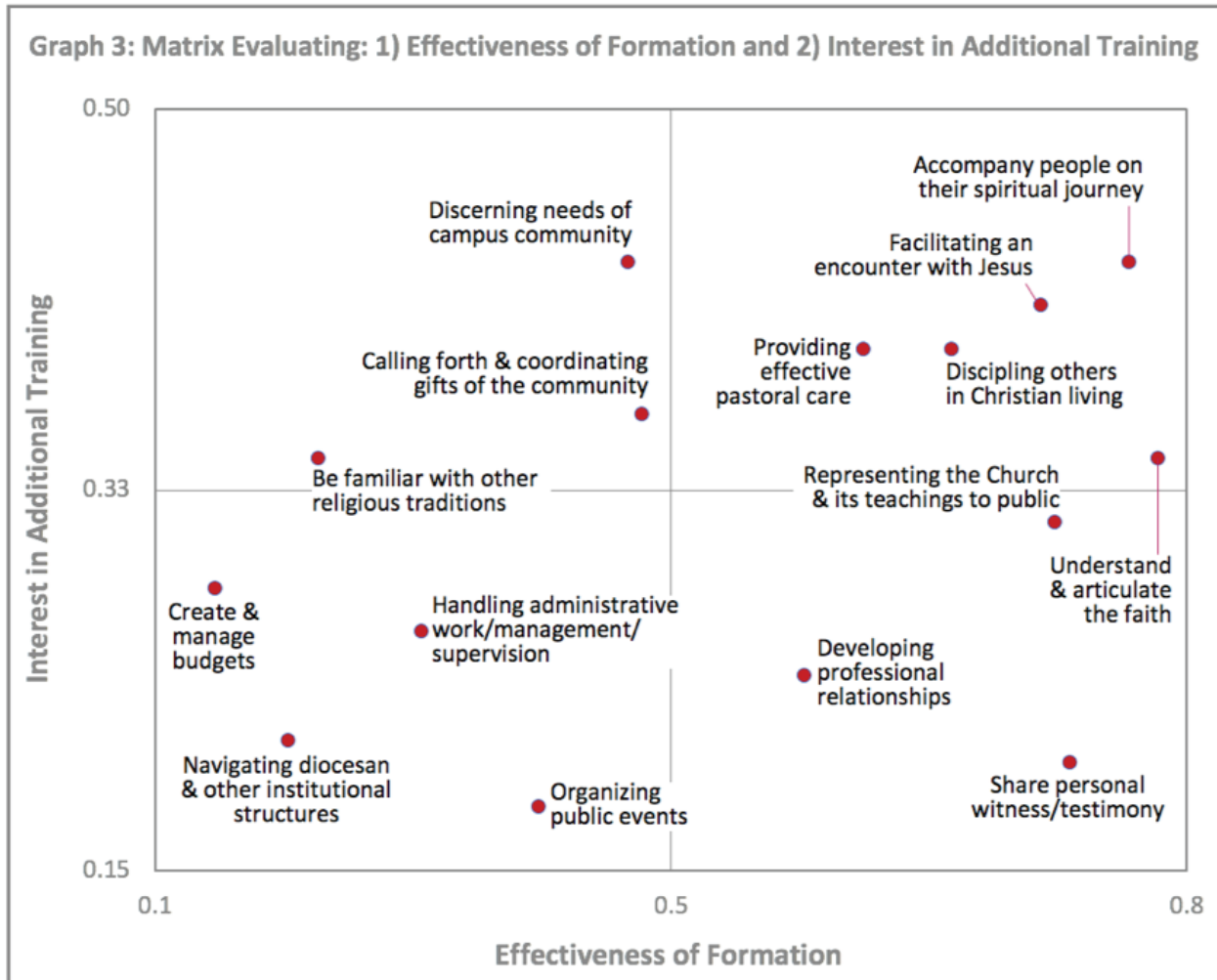
pastoral style leading to substantial disagreement that students are prepared in any of the four areas. Each pastoral style has distinct areas of success, linked to distinctive strengths in preparing students for life. Both styles attempt to meet the holistic needs of students and to develop them more fully as Catholics, but the fact that each pastoral style has distinctive strengths cries out for greater collaboration. Each style of ministry has something to learn (and something to teach) the other about successful preparation of students. Because these two styles are not often found on the same campus, cooperation and learning from each other must be intentionally fostered for the collective common good of campus ministry.



Ongoing Formation and Development: Leaning into Strengths or Developing New Skills?

About 30 percent of campus ministers are ordained or religious, the rest are lay- women and men. Ten percent of all campus ministers report professional certification through CCMA and about 40 percent lack a ministry related degree. Given certification and education data, it would be beneficial for the bishop, the diocese and campus ministry organizations to encourage their campus ministers to pursue additional formation and certification. Ministry-related degrees are most common on Catholic campuses, where 86 percent of

department-based campus ministers hold ministry-related degrees. In contrast, less than half of those at public schools hold ministry-related degrees. A relatively-new type of campus minister is the missionary campus minister. These missionary ministers are typically recent college graduates who serve 1-2 years on a campus. Their formation usually consists of several weeks of summer training. A few (13%) missionary ministers hold ministry-related degrees. When limited-term, missionary-based campus ministers are excluded (most of whom serve at



public institutions) the portion of campus ministers at public campuses with ministry-related degrees jumps from less than half to 68 percent.

On average, campus ministers report relative openness to additional training in various areas, ranging from pastoral to administrative. Yet, a basic pattern emerges where underdeveloped areas of formation are also areas of less interest, when it comes to additional training or formation. Campus ministers appear to have greater interest in training areas of existing strength (top-right corner of Graph 3) and less interest in strengthening areas of current weakness (bottom-left). This has potential implications for campus ministers and has practical consequences for job satisfaction.

At the research symposium, investigations of ministry formation and job satisfaction measures found significant associations between elements of prior formation and measures of job satisfaction. For instance, those reporting that prior ministry formation equipped them to *disciple others in Christian living* (64% strongly agree) also reported higher satisfaction in their relationships with students (61% very satisfied). Interestingly, this area, which receives high marks for prior formation and current satisfaction, also tends to be one in which campus ministers are interested in additional training (39% very interested). This stands in contrast to campus ministers who lack effective formation to *create and balance budgets* (14% strongly agree), which is also correlated to a dimension

of satisfaction. Unfortunately, lower effective prior formation correlates to lower satisfaction with one's program budget (30% very satisfied). Furthermore, fewer campus ministers are interested in receiving additional training *to create and balance budgets* (29% very interested) as compared with *to disciple others in Christian living* (39% very interested). In other words, as a whole, campus ministers are less effectively formed at creating and balancing budgets, are less satisfied with their own budget, and are less interested in receiving additional training for learning these skills. In contrast, campus ministers, as a whole, are more effectively formed to disciple others, are more satisfied with their discipling relationships with students, and are more interested in additional training in this area.

It is not surprising that campus ministers are more interested in the pastoral dimensions of campus ministry. Campus ministers primarily provide pastoral care for the campus community, particularly the formation of the young adults present on campus. However, there are implications for a limited scope in one's formation. Examining the broader trends and themes within this chart, campus ministers prefer training and claim more effective formation among items that are more directly relational or pastoral; the lower-ranked items tend to be more administrative or organizational. Given the gap

between duties and desires, campus ministers and those who support them must recognize that administrative skills are necessary to organize and sustain ministry over time.

Perhaps this example can illuminate a potential first step in expanding training and developing new skills for campus ministers. Let us consider vocational discernment. Undergraduates, who are acquiring skills for leadership and lifelong careers, are a population that would benefit from discernment skills. Improved discernment would allow young adults to ground the choices they make in their faith, during their college years and beyond. Likewise, insofar as campus ministers assist their students in vocational discernment, they may realize their own need for facilitated discernment through spiritual direction. A surprising number of campus ministers do not receive regular spiritual direction; fifty-nine percent receive spiritual direction monthly or more, one-fourth receive this less than monthly and sixteen percent receive no spiritual direction at all. Aside from the spiritual benefits of this practice, this study found that spiritual direction had other important benefits for campus ministers. Those who receive spiritual direction are more likely to see the activities they offer students as being 'very significant' for the students' growth as compared to those who do not receive spiritual direction. They are also significantly more



likely to be satisfied with the different aspects of ministry—from relationships with students to their workload—than non-directed ministers. In sum, receiving spiritual direction as well as learning how to help students develop discernment skills would be good starting points for developing new skills and enhancing one’s own ministerial repertoire.

Overall, campus ministers excel in several areas (particularly faith-related and relational elements grouped in the top right corner of Graph 3), but there are challenges when it comes to encouraging and empowering ministerial

Conclusion

Contemplating the data from this study points to a way forward in hope. With a better understanding of the contours of Catholic campus ministry today, how can campus ministry respond in a fruitful way? For example, when the data highlights areas in which campus ministers could improve, we should receive these with gratitude and be aware of the opportunities inherent in them. Taking cues from religious communities animated by unique charisms, it is better to appreciate the diversity that characterizes today’s campus ministers and encourage cooperation and collaboration among them.

Examining professional and missionary-trained campus ministers in the current landscape of U.S. Catholic campus ministry, the study demonstrates distinct pastoral styles among campus ministers. These different pastoral styles have different emphases, yet they both attempt to meet the needs of students. To ensure that the comprehensive vision of campus ministry articulated in the bishops’ pastoral letter *Empowered by the Spirit* truly flourishes, broader formation and greater cooperation is required.

growth (particularly in budgeting and administrative elements in the bottom-left corner of Graph 3). Yet, developing new skills can be beneficial for increasing job satisfaction among campus ministers.

In order to serve as on-campus sources of spiritual and intellectual assistance to the campus community, campus ministers must be well-trained. The current context calls for campus ministers to develop new skills and expand their professional competencies; vocational discernment may be a prudent place to begin.

The formation and transformation of the student through an encounter with Jesus is the goal of many, if not all, campus ministers. It is important to recognize that some students find conversion in devotional practices, while others experience conversion through service. This reminds campus ministers that the practices which nourish their own faith life may not resonate with the student who sits before them or the one who curiously passes by the campus ministry office. Pastoral sensitivity toward the spiritual needs of students and the campus community, from estranged Catholics to seekers to devout non-Christians to student leaders, is imperative and underscores the importance of respect and appreciation between the ministerial models that provide different spiritual opportunities and varied points of access for students.

Campus ministers in the United States have a tendency to lean into existing strengths, rather than seeking the development of new capabilities through ongoing formation. Developing and deepening one’s strengths is an important

part of excelling at what one does. A broadening of formation will provide campus ministers a greater capacity to engage with students, with academia, and with the wider Church community. Broader formation expands one's skill set and scope of practice while promoting greater cooperation. Imagine diverse ministers learning from and teaching one another, as members of the Body of Christ. Broader formation facilitates job satisfaction and may even provide new avenues for professional advancement within ministry.

The Church plays a substantial role in facilitating ongoing formation and cooperation. Schools and organizations of formation must enliven a holistic vision of campus ministry, one that appropriately engages the diverse experiences of the students and the campus culture. Dioceses and campuses must develop and financially support ongoing formation opportunities suitable for the cultivation of a variety of ministerial gifts, including those beyond a given minister's strengths. The Church must introduce new initiatives, especially where opportunities for cooperation, innovation and creativity present themselves. The Alliance for Campus Ministry will explore opportunities for collaboration and develop tools for greater cooperation.

The first fruits of this study are visible through the recommendations of symposium participants and actions by the Committee on Catholic Education. A three-day symposium in the fall of 2017 gathered bishops and practitioners from across the country to discuss and analyze the data. As participants reflected on the data and the lived experience of campus ministry, several recommendations were articulated and submitted to the Committee on Catholic Education. In an effort to rejuvenate

the national vision for campus ministry, the Committee on Catholic Education approved the following recommendations.

The first recommendation asked the Catholic Campus Ministry Association to review and update the National Standards for Catholic Campus Ministry. The second recommendation asked the Catholic Campus Ministry Association to update and redesign the certification process for Catholic campus ministers. The certification process would be strengthened by the local bishop's encouragement to pursue certification. The third recommendation, in keeping with the Secretariat of Catholic Education's strategic plan, calls for the development of guidelines for the formation and ongoing professional development of Catholic campus ministers in collaboration with the Alliance for Campus Ministry. The two final recommendations from the symposium stem from what the data does not say. The demographic information reports that 86% of campus ministers are caucasian. Aware of the growing diversity of campus life, symposium participants suggested creating a Diversity Initiative to pursue ways of cultivating intercultural competence and greater pastoral engagement of diverse populations on campus. In light of the dearth of campus ministry at community colleges (1 in 60), a similar recommendation was made to explore innovative and creative means for providing pastoral presence and engagement at community colleges.

As the initial recommendations are developed and implemented, further conversation is needed to identify areas of growth and continued improvement. May the Church continually support campus ministers, so they and those whom they serve might daily rise anew, empowered by the Spirit.

A Pastoral Synthesis with a Proposed Action Plan from Bishops Fernand Cheri and John M. Quinn

“... *You are Peter, and upon this rock I will build My church...*”

Envisioning campus ministry today, the Catholic Church must make serious efforts to develop and enhance Catholic campus ministry. The USCCB can enrich the pastoral care and development of the Catholic Church through campus ministry and the formation of campus ministers. Like Jesus, we can build the Church through human resources, recognizing in every woman and man a visible sign of Christ’s presence on campus. Catholic campus ministry needs to develop innovative pastoral and missionary methodologies sensitive to each campus’ context while rooted in the cooperation and ongoing formation of campus ministers. Bishops are encouraged to:

1. Take stock of the state of campus ministry within the diocese.
 - a. What are the directors of youth and young adult ministry doing relative to campus ministry?
 - b. How do campus ministers bridge between youth and young adult ministry?
 - c. Where is the Church present and where is the Church absent on college campuses?
 - d. How can students get connected across diocesan ministries?
2. Look for opportunities to collaborate among campus ministries within the diocese and across the state.
3. As Bishop, host a listening session with campus ministers and students to dialogue about the future of campus ministry.
4. Identify best practices among campus ministries.
 - a. What best practices implied in these findings can be extended to other campuses?
5. Develop a pastoral plan.
 - a. What resources can be allocated to campus ministry?
 - b. Can we create an innovative response to the pastoral need?
 - i. For example - If there is a campus with no pastoral presence, can a nearby campus ministry center extend themselves to include the campus? Or can the local parish provide a pastoral / sacramental outreach to the campus?

Authors

Dr. Brian Starks is Associate Professor of Sociology at Kennesaw State University and former director of the Catholic Social and Pastoral Research Initiative at the University of Notre Dame. He completed his Ph.D. at Indiana University in 2005 with support from the National Science Foundation for his dissertation. His research explores the impact of religion on parental values, politics, generosity, and more. His research can be found in a variety of academic journals including *Social Forces*, *Journal for the Scientific Study of Religion*, and *Sociology of Religion*. He has served as researcher and consultant on studies of religious educators, religious giving, and Catholic Parishes with Hispanic Ministry. His co-edited book, *American Parishes: Remaking Local Catholicism*, will be published by Fordham University Press in the spring of 2019.

Dr. Maureen Day is an Assistant Professor of Religion and Society at the Franciscan School of Theology in Oceanside, California and Research Fellow at the Center for Church Management at Villanova University. Her writings on American Catholic life appear in both Catholic and academic publications, including an edited collection on young adult Catholics and vocational discernment (Paulist Press) as well as a forthcoming book on American Catholic civic engagement (NYU Press). Maureen has taught undergraduates at both public and Catholic institutions and speaks regularly to young adult audiences, such as Theology on Tap and other university and parish programs.

Research Team

Lourdes Alonso

Campus Minister, Catholic Community at Stanford

Leonard Di Lorenzo

Director, Notre Dame Vision, McGrath Institute for Church Life, University of Notre Dame

Hilary Draftz

Senior Director of Quality, Growth, & Innovation, Fellowship of Catholic University Students

Jonathan Holland

Research Associate, Center for Applied Research in the Apostolate, Georgetown University

Barbara Humphrey McCrabb

Assistant Director for Higher Education, Secretariat of Catholic Education, USCCB

Tim O'Malley

Director, Notre Dame Center for Liturgy, McGrath Institute for Church Life, University of Notre Dame

Fr. Nathan Malavolti, TOR

Vice President of Pastoral Care & Evangelization, Associate Professor of Chemistry, Franciscan University

Hans Plate

President, Vinea Research

Brian Starks

Principal Investigator and Associate Professor of Sociology, Kennesaw State University

Jane Steinhauser

Director of Campus Ministry, Sinclair Community College, Diocesan Director for Campus Ministry, Archdiocese of Cincinnati

About the Study

Process and Methods

Seeking to advance Catholic identity in higher education and to rejuvenate a vision of Catholic campus ministry nationally, the study utilized an innovative, collaborative process of planning and analysis. This included the development of a nationwide research team to formulate the surveys and, following data collection, to participate in a research symposium to interpret preliminary results. This process, and especially the research symposium, brought together practitioners, institutions, networks, organizations, stakeholders and bishops representing the breadth of Catholic Campus Ministry in the United States. A basic description of the study process and research methodology, from inception to symposium, follows.

A brief word on vocabulary: The research team was deliberate in using the words *model*, *type* and *style*. *Model* refers to the organizational structure that provides context for the campus minister. The models examined within this study include office-based, parish-based, center-based, diocesan, and missionary organization. *Type* is used in two ways that is clarified by its context. First, type describes the educational institution, such as Catholic, private non-Catholic or public four-year institution; this usage is specified by referring to *institutional*

type. Second, type may be used to describe the two prevailing kinds of campus ministers today: professional campus ministers and limited-term missionaries. Finally, *pastoral style* or sometimes simply *style* refers to two prevailing approaches among campus ministers. Missionary campus ministers are often characterized as having a zeal that is more reminiscent of evangelical Protestant groups (e.g., Campus Crusade for Christ) than that of the university Catholic centers that dominated campus ministry only a generation ago. They tend to be much younger, allowing them a posture of peer-ministry for traditional-age students that affords them easier access into the young adult realm. Professional campus ministers employ a style reflective of their training to serve the whole community, including faculty, non-Christian students and those beyond the campus. This inspires them to reach out to a more diverse set of constituents and fosters a desire to improve the flourishing of the whole of the campus culture, rather than a particular emphasis on reaching out to individuals. Of course there is greater nuance among individuals and institutions than these rigid categories of models, styles and types allow; still, they are analytically useful and illuminate actual differences.

2016 Research Team Meeting

In the fall of 2016, a national research team, composed of eleven members, held a design conference at the University of Notre Dame to discuss goals, articulate key concepts, develop survey instruments and agree on a timeline for conducting the study. The research team, identified and selected by the Assistant Director for Higher Education, included a diverse array of interested parties (see Appendix A—Research

Team *All Appendixes will be found online at www.usccb.org/campus-ministry).

Prior to the fall meeting, a case statement for the study was constructed and served as the initial charge and guideline for the research team (Appendix B—Case Statement). During the three-day design meeting, the research team developed two survey instruments—one for campus ministers and one for students involved

in campus ministry. Because surveying a random national sample of student participants in campus ministry would have been cost-prohibitive, an extremely cost-efficient method for sampling students (though not a probability

sample) was implemented. The method focused on those who are actively involved in campus ministry, allowing us to include their voices in the discussion as a way of understanding what attracts and engages them.

Pre-Testing Our Instruments

Following the design conference, the campus ministers' survey instrument (with close to 150 questions/items, estimated at 30-40 minutes) was pre-tested by members of the Alliance for Campus Ministry (Appendix C—Alliance Members) in December of 2016. This group of practitioners serves as an advisory body to the Secretariat. Based on detailed feedback from Alliance members, the campus minister instrument was revised, clarified, and refined (Appendix D—Campus Minister Questionnaire). The final instrument explores a variety of topic areas such as formation, training, professional development, personal spiritual practices, and job satisfaction. It also asks questions about campus ministry activities and the campus minister's assessment of the significance of each activity for students growth in the faith. Demographic information and questions about campus context, along with the campus ministers' self-assessment of how well campus ministry prepares students for life after campus, concludes the instrument. The scope of the instrument allowed for the development of a detailed profile and view of campus ministers and campus ministry across the country.

The student instrument was created and pre-tested by students who were personally invited by campus ministers from either the Alliance or the research team. Students participating in the pretest were asked to complete the survey and provide a critique. The student instrument, despite intentionally being shorter to encourage greater participation, was still over 60 questions, and most pre-test respondents took 20 minutes to complete it. Based on detailed feedback, the student instrument was also refined and revised (Appendix E—Student Questionnaire). The final student instrument mimics the campus minister survey in asking for an assessment of how well campus ministry prepares students for life after college. The instrument also asks about campus ministry activities, but rather than assessing importance for growth in faith, students are asked about their frequency of participation in various activities. Finally, in addition to demographic questions, a whole series of questions assess students' concerns and/or struggles in their daily lives.

Sampling and Surveying

A campus minister, for the purpose of this study, is defined as someone who has primary pastoral care for the campus community. Through diocesan searches, contacts with national and regional organizations, as well as religious congregations, the Secretariat for Catholic

Education initially identified 1,911 campus ministers throughout the United States.

Under Dr. Starks' supervision, Kennesaw State University's Burruss Institute conducted both instruments using Qualtrics. Relying on the sampling frame provided by the USCCB in

early February 2017, personal email invitations were sent to 1,911 campus ministers. As responses came in, adjustments were made for personnel changes, the addition of new staff, and other situations. The final sampling frame list encompassed 2,009 campus ministers. Several follow-up reminders were sent with encouragement videos from the bishops. A monetary incentive program to enhance participation was utilized. The survey instrument closed at the end of March 2017 with over 1,117 responses and a calculated response rate of 56%. The high response rate strongly demonstrates the success of the overall approach. To further ensure that the final profile of campus ministers accurately represents the entire population of campus ministers, post-survey weights were calculated and utilized in this executive summary (Appendix F—Weighting).

To gather student responses, campus ministers were used as an intermediary. A generic student invitation (with a non-personalized link) was sent to all campus ministers with the request that they forward the invitation to their students. Over 5,000 students responded, with about 4,400 answering a majority of the questions asked. For the research symposium, we limited most analyses to those who answered at least 90% of all questions, still providing well over 3,000 student responses. This is a large number of students and provides a wealth of data to be considered. Based on communications with campus ministers, however, there is not uniformity in terms of which students received the invitation. In most cases, campus

ministers sent the survey to their email list of participating students which had varying degrees of comprehensiveness. At least one university obtained permission to send the invitation out to all students at their university. Finally, some campus ministers did not send the invitation out to students at all (due to institutional concerns about human subjects approval). Consequently, we do not know how many students were invited to participate in the student survey. Therefore, probability cannot be calculated for a student being invited, nor can an overall response rate be calculated. Thus, the student sample is a convenience sample, not a probability sample. Therefore, statistical generalizations cannot be made to a student population beyond our respondents.

The student respondents tend to be very involved in campus ministry. This is most notable when looking at the fact that about 81% of respondents go to mass weekly through campus ministry. Obviously, respondents, composed of campus ministry-involved students, are NOT the average student. As a result, caution is warranted in interpreting descriptive statistics about responding students. Proper interpretation requires recognizing processes of self-selection alongside causation. With this type of data set, relationships between variables tend to be more robust for generalization to larger populations. Therefore, any exploration should emphasize relationships between variables, rather than simple description of percentages, when discussing student data.

Research Symposium

The research symposium process began in the spring of 2017 upon completion of data collection and selection of symposium participants. After organizing and cleaning raw data, the campus minister and student data sets were

uploaded into Protobi (an online data analysis program) and in early May, an online training session (provided by Vine Research) was made available to all symposium participants, allowing them to access and analyze the data.

This process provided symposium participants the opportunity to both interrogate the data for themselves and bring their findings back to the larger group.

After dividing researchers into seven different topic groups, participants received instructions for developing position papers. These position papers prompted results and findings informed by the diverse experiences and alternative contexts of researchers. Each research topic included a qualified ‘data person’ designated as a point person for helping resolve any quantitative or methodological questions in the group. The ‘data person’ gained access to additional STATA data files, including a file that joined the two data sets (minister and student) together via an institution code, allowing for additional quantitative methods beyond those available within PROTOBI.

In early June, Dr. Starks provided all participants with a sample position paper for them to emulate. All other participants submitted position papers by the beginning of August. Once these position papers were collected, they were made available electronically to participants and written feedback was requested (each participant was assigned to respond to 2-4 position papers). After receiving written feedback in early September, all of the original position papers and subsequent written feedback were compiled into a binder sent to participants prior to the symposium.

In October of 2017, the three-day research symposium, in which results of the survey were discussed and analyzed, was held at Notre Dame. The thirty-two symposium participants (see Appendix G—Symposium Roster) included the original research team, members of the Alliance, additional sociologists, campus ministers, USCCB personnel and several bishops.

The first two days of the symposium consisted of panel presentations. Each panel member presented their position paper and responded to written feedback, and this was followed by an open discussion among the entire group. The final day of the symposium closed with a discussion of observations and implications for the future of campus ministry. As a result, a series of recommendations were developed and submitted to the Committee on Catholic Education. The recommendations included the following items.

1. Revise and update National Standards for Catholic Campus Ministry facilitated by CCMA.
2. Update and redesign the Certification process for campus ministers facilitated by CCMA.
3. Develop guidelines for the formation and on-going professional development of Catholic Campus ministers to be reviewed and approved by the Committee on Catholic Education.
4. Create a Diversity Initiative to pursue ways of cultivating intercultural competence and greater pastoral engagement of diverse populations on campus.
5. Create a Community College Initiative to explore innovative and creative means for providing pastoral presence and engagement at community colleges.

*All appendices can be found online at www.usccb.org/campus-ministry.

- Appendix A—Research Team
- Appendix B—Case Statement
- Appendix C—Alliance Members
- Appendix D—Campus Minister Questionnaire
- Appendix E—Student Questionnaire
- Appendix F—Weighting
- Appendix G—Symposium Roster

