

Detailed Methods

The research team was geographically dispersed in a way that lent convenient access to multiple models of campus ministry as well as regions of the country. The requirements for qualifying as a “campus minister” were that interview subjects must be 1) Catholic, 2) consider themselves campus ministers, 3) ministering at colleges or universities in the U.S., and 4) 18 years of age or older. Initially the team was planning to recruit interviewees from the pool of ministers who at the close of the 2017 survey agreed to be contacted for further questions. However, this posed several important limitations. First, many of the missionary-trained campus ministers would not be available as their two-year term would have ended by the time the team began recruiting ministers. Second, a significant number of survey respondents had relocated or were no longer working as campus ministers. Finally, the team discovered that after it eliminated the respondents who were no longer in campus ministry or were no longer local, it had lost many of our potential recruits (the team wanted to have face-to-face interviews whenever possible). Recognizing these limitations, the team began reaching out to the campus ministers in the researchers’ respective regions: Southern California (Day); South Bend, Indiana and Cleveland, Ohio (Kawentel); and Atlanta, Georgia (Starks).

This direct solicitation was successful. The research team interviewed nineteen campus ministers from the Indiana/Ohio region (from twelve campuses), seventeen in Southern California (seven campuses) and nine in Georgia (five campuses). Forty-four of the forty-five interviews were face-to-face; the remaining interview took place via phone. All interviews were recorded and professionally transcribed. As the principal investigator, Day kept detailed memos on each code (see “Quantified Responses” in Appendix) and coded all of the interviews using ATLAS.ti.

All interviewees were given a consent form that reminded them that they freely participate in the interviews, that the interview would be recorded for use in projects, that they may be quoted in publications, that their statements are confidential (identifying biographical details would be omitted), and that they may terminate the interview at any time. This study was approved by the institutional review boards of the Franciscan School of Theology and the University of Notre Dame.

Quantified Responses

Vocation

Was there campus ministry in the college you attended? To what extent does your experience as a student shape your own style or understanding of ministry?

(6) StudentActive: Was active in campus ministry as an undergrad

(5) StudentAlum: CM attended campus in which s/he currently ministers

(3) StudentDifferentModel: Model was considerably different than current ministerial context

(2) StudentNone: There was no campus ministry in his/her undergrad

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- (15) StudentNotActive: Was not especially active in campus ministry as an undergrad
- (12) StudentSameModel: CM is a minister in the same context in which his/her undergrad ministry took place (e.g., as a student experienced a center-based model, now ministers in a center-based context)

What led you to pursue a position in campus ministry?

- (2) Led-Call: A sense that one was called to CM
- (5) Led-Evangelize: Wanting to share an experience of Jesus/God/faith with others
- (2) Led-Faith: Knowing that CM would strengthen one's faith
- (2) Led-Host: Worked with CM in other capacity (e.g., hosting retreats or immersions)
- (4) Led-Invitation: Was invited by CM to apply
- (4) Led-Need: Order/congregation/bishop recognized a need for campus ministers
- (13) Led-Opportunity: An openness in one's life and then a position opened
- (3) Led-Undergrad: One's undergrad experience in campus ministry led them to this

What sorts of tasks do you do as a campus minister?

- (1) Tasks-Adjunct: Adjunct courses within their campus
- (25) Tasks-Admin: Includes supervising, budget, etc.
- (11) Tasks-Bible: Bible studies/small group
- (2) Tasks-Catechetical: Teaching on the faith
- (2) Tasks-Chaplain: Chaplaincy (e.g., for sports team)
- (10) Tasks-Disciple: Taking a one-on-one mentorship role (but more directive than spiritual direction or pastoral accompaniment)
- (6) Tasks-Form: Formation (e.g., RCIA)
- (1) Tasks-Fund: Fundraising one's salary
- (1) Tasks-Grad: Minister to grad students
- (1) Tasks-Identity: Leading students in exercises that help them understand identity, social location, perspective, etc.
- (5) Tasks-Immersion: Immersions
- (1) Tasks-Invite: Inviting those not involved in CM
- (3) Tasks-Multicultural: Multicultural ministries
- (11) Tasks-PastAcc: Pastoral Accompaniment
- (3) Tasks-PastCoun: Pastoral Counseling
- (5) Tasks-Rel: Building relationships with those to whom they are ministering
- (10) Tasks-Retreat: Retreats
- (8) Tasks-SacLit: Sacramental and/or liturgical
- (2) Tasks-Service: Service learning/Community service
- (7) Tasks-SpirDir: Spiritual Direction
- (6) Tasks-Social: Social events
- (1) Tasks-Ugrad: Minister to undergrad students

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To what extent would you describe your job as a vocation?

(41) Vocation-Call: Vocation as a “call” or response to God

(28) Vocation-Career: Job choice as vocation

(18) Vocation-Min: Person is called to ministry broadly, and CM is one particular way that this is currently being lived out (CM sees CM as one job in a career in ministry)

(30) Vocation-State: Married/single/ordained/religious

[If yes] Have you had experiences that have helped confirm you have a vocation to campus ministry? If so, can you give an example that stands out?

(13) VocConfirm-Affect: A positive feeling that one is in his/her vocation

(8) VocConfirm-Community: The community affirms your vocation

(1) VocConfirm-Fate: CM job seemed out of the person’s control/reach but things fell into place

(1) VocConfirm-Form: Did well in formation program

(1) VocConfirm-Signs: Signs

(7) VocConfirm-StudentRel: Sense of confirmation as relationships with students grew

(24) VocConfirm-StudentGrow: CM felt their vocation was confirmed in the way they accompanied or helped a student process/reflect or saw growth in them through ministry (e.g., Bible study or service)

How happy are you doing this job? What is especially rewarding about your work? What do you find most challenging?

(1) Reward-Academic: Being in an academic or intellectual setting

(1) Reward-Community: The relationships that are created among students

(4) Reward-Creativity: To have autonomy or creativity in one’s ministry

(1) Reward-Diversity: To work with a more marginalized (race, class, etc.) population

(1) Reward-Faith: To have a job that allows one to also live one’s faith

(1) Reward-GiveBack: To be able to feed students in the way that the CM was fed as a student

(1) Reward-Hours: While the hours are unconventional, they allow for more flexibility than a 9-5 job

(1) Reward-Lead: Directing or leading CM

(4) Reward-Rel: Relationships with students

(3) Reward-Sacraments: To celebrate the sacraments with students

(2) Reward-Staff: Supportive staff relationships

(23) Reward-StudentGrowth: Seeing students grow or stay connected to their faith

(8) Challenge-Admin: Meetings, paperwork, etc.

(1) Challenge-Affluence: Working with an affluent campus/population

(16) Challenge-Clerical: Experiencing clericalism

(3) Challenge-Commuter: Campus is a commuter campus and this makes it difficult to get students to come to events

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- (2) Challenge-Contact: Figuring out how to do that initial reach to students
- (1) Challenge-Diversity: To work with a more marginalized (race, class, etc.) population
- (2) Challenge-DivNeeds: Diverse pastoral needs among student body, unsure how to minister to whole well
- (1) Challenge-Ecumenical: Having to share a limited space with other faiths (e.g., on-campus building on public campus sharing offices/chapel)
- (6) Challenge-Family: Not having the time/schedule for family
- (1) Challenge-Fund: Having to raise one's own salary
- (1) Challenge-Gender: Sexism or bias
- (13) Challenge-Hours: Long hours
- (4) Challenge-LowPart: Few students at events that required much effort
- (3) Challenge-Millennial: Challenges that are unique to this generation of undergrads that make it harder to meet their needs (e.g., being used to instant gratification in the digital age)
- (5) Challenge-MultiPop: Having more than simply the campus under one's spiritual care (e.g., Newman Center with both students and neighboring Catholics, sometimes with dueling commitments)
- (1) Challenge-Personal: Letting go of other skills that might interfere with ministry (e.g., a training in mathematics that causes one to count on expected outcomes)
- (11) Challenge-Resources: Not having the money, personnel, etc. to meet the ministerial needs
- (17) Challenge-Staff: Lack of collaboration, shared vision, community or similar among CM staff
- (1) Challenge-TooManyPeople: Feeling that there are too many people and knowing one needs to limit their ministry to a few
- (3) Challenge-Underprepared: Feeling that one needs more training

Has your understanding of what it means to be a campus minister changed over time? If so, how?

- (2) CMChange-Constant: Ministry is responsive, CM shifts as students and needs shift
- (1) CMChange-Outcomes: Less focused on outcomes (e.g., baptisms) and measuring "success" by their own personal growth
- (7) CMChange-Perspect: The CM has changed his/her perspective on what it means to minister to others since becoming a minister (e.g., shifting from "fixing" to accompanying)
- (8) CMChange-Style: The CM has changed his/her pastoral style since becoming a minister

Is there anything about your identity, such as age, gender, ethnicity, religious status or something else, that affects your feeling of acceptance within campus ministry? How does being [insert aspect of identity discussed] in campus ministry bring with it any unique challenges or benefits? [If a woman and interviewee does not suggest gender, add:] How does being a woman in campus ministry bring any challenges or benefits?

- (1) Identity-Greek: Being from a fraternity/sorority helps connect with similar students
- (2) Identity-Gender-Comfort: Students seem to be more comfortable approaching a particularly

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gendered minister over another in a specific context or for a particular issue

(5) Identity-Gender-FemBenefit: Being a woman as beneficial

(1) Identity-Gender-DivLab: Having ministerial tasks assigned on the basis of the gender of the CM

(2) Identity-Gender-MaleDiff: That being a male CM has difficulties

(2) Identity-Gender-SameGenMin: Noting that there are some issues that are easier for students to discuss with ministers of the same sex (e.g., men struggling with pornography)

(9) Identity-Gender-Sexism: Feeling that students and/or staff do not regard women CMs as being as competent

(3) Identity-Ethnicity-Diff: Feeling different somehow because CM is not white or otherwise similar to dominant culture (e.g., accent)

(4) Identity-Ethnicity-Div: Liking the fact that CM contributes to diversity

(2) Identity-Ethnicity-Same: Able to minister better to those of same ethnic group

(4) Identity-Ethnicity-White: CM mentions whiteness as an identity issue (positive or negative)

(2) Identity-Same: Easier to minister to those one is more similar to

(16) Identity-State-Lay: Identity as a layperson

(13) Identity-State-Clergy: Identity as a member of the clergy

(4) Identity-Sexuality: Sexual orientation

(10) Identity-Minimized: Relevance of identity minimized, universal or human emphasized

(3) Identity-Young-Diff: Difficult being young

(7) Identify-Young-Benefit: Easier being young

(5) Identity-Old-Diff: Difficult being older

(1) Identity-Old-Benefit: Easier being older

Has there ever been a time when you considered leaving campus ministry? [If yes:] Describe that event.

(3) Leaving-Change: Felt that it was time for a ministerial change

(3) Leaving-EarlyDoubts: Had initial doubts that this was the right place for CM

(8) Leaving-Event: A specific, discrete event cause CM to consider leaving

(2) Leaving-Family: Considered leaving due to needs of family

(1) Leaving-Sexism: Considered leaving due to sexism

(3) Leaving-Context: There was something about the circumstances that made staying difficult

(4) Leaving-Underprepared: Considered leaving due to feeling CM needs more training or that problems are real, but outside the scope of ministry (e.g., socioeconomic struggles)

(4) Leaving-VocaDiss: Considered leaving due to a feeling of vocational dissonance (that there were parts of the job that did not sit well with one's broader vocation (e.g., ministering on an affluent campus when solidarity with the poor is an important piece)

[If not answered in previous:] Why did you end up staying?

(5) Staying-External: Stayed because of external support (e.g., spouse, religious community)

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- (4) Staying-Internal: Stayed because of internal work (e.g., self-care, serious prayer)
- (1) Staying-Mission: Stayed because the mission/vision of the ministry resonated with CM
- (4) Staying-SitRes: Stayed because the situation was resolved
- (5) Staying-StudMin: Stayed because the ministry/students were worth the negative aspects of job

To what degree do you experience burnout? What is some of the support you receive or create that mitigates this?

- (1) Burnout-Boundaries: Difficult to see where work begins and ends
- (2) Burnout-Generative: Doing too many tasks that are not personally life-giving (e.g., lots of admin, not enough student contact)
- (9) Burnout-Hours: Too many hours
- (3) Burnout-ManyLittle: Many little things caused burnout (e.g., the logo on the flyer being in the wrong place)
- (2) BurnoutLess-Fail: Feeling like one has permission to fail
- (9) BurnoutLess-Hours: Be mindful of not working too much, being sure to rest/self-care
- (1) BurnoutLess-Intention: Be mindful of not overcommitting oneself, figuring out the best way to spend your time given your goals
- (27) BurnoutLess-SC: Grounding oneself in self-care practices helps mitigate burnout
- (10) BurnoutLess-Spir: Grounding oneself in spiritual practices helps mitigate burnout
- (4) BurnoutLess-Staff: Supportive staff relationships
- (5) BurnoutLess-Variety: Not getting in a ministerial rut, doing a variety of things

Reflecting on Ministry Experiences with Students

How often do you have students come to you with mental health issues? How prepared do you feel to deal with these? When you encounter a student who needs mental help beyond your training, how do you handle this? [If they say they offer referrals, ask which resources they use] Can you name examples of issues past your limits?

- (29) MH-Number: Estimate on how many cases they see that involve mental health issues
- (45) MH-Refer: Will refer to on-campus professionals
- (5) MH-FirstStop: Many students come to CM first, unaware of their mental health issue or thinking professional help has a stigma, etc.
- (10) MH-Trained: Has degree in counseling of some kind
- (4) MH-Increased: Has noticed an upward trend with mental health issues among students
- (22) MH-Limits: Description of the types of MH issues that CMs do or do not feel are within the scope of their training

How well do students pray? (or how comfortable are students with praying? NB: This was a struggle that many students from the survey noted)

- (8) Praying-Casual: Making prayer seem “normal” rather than overly pious or intimidating

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- (3) Praying-Communal-No: Students don't see need/purpose to communal praying
- (17) Praying-Diversity: Many ways to pray
- (4) Praying-Fit: There aren't better or worse ways of praying (e.g., Rosary or contemplation), there are styles that are meaningful and God-filled for particular people and less so for others
- (7) Praying-Imagination: CM believes students are already praying, but don't realize it (e.g., quiet walks, deep talks with a friend)
- (1) Praying-Narrow: Limited understanding of prayer
- (3) Praying-New: Students have never learned how to pray
- (8) Praying-RelJes: Students often only go through motions, need to have a relationship with Jesus to pray well
- (6) Praying-Time: Helping students carve out a designated time or routine is an important step to growing in prayer
- (4) Praying-Varies: Students enter with a wide variation in their ability/understanding of prayer

Personal Formation

What sort of formation (education, training, spiritual growth, etc.) have you received that has effectively prepared you as a campus minister?

- (4) Form-CPE: Clinical Pastoral Education
- (17) Form-MDiv: MDiv
- (1) Form-ST: STL or STD
- (11) Form-MAMin: Master's in ministry or related field
- (3) Form-Doc: PhD in relevant field or DMin/ThD
- (6) Form-ServiceProgram: CM did some sort of organized service program before CM (e.g., JVC)
- (4) Form-LayClergy: Formation involved significant lay-clergy collaboration
- (12) Form-LessYear: Formation (aside from "on the job") is less than one year
- (3) Form-Mentors: Key mentors within formation
- (3) Form-Reading: Engaging in reading that CM finds helpful
- (4) Form-RelLife: Time in religious life or seminary
- (1) Form-SpirDir: Certified spiritual director
- (8) Form-WorkExp: Previous work experience or education gave CM portable skills

Are there aspects of your formation that you especially appreciate given your position? Were there any components that were missing from this formation that you would like to have now?

- (5) FormMiss-Academic: Knowledge (e.g., Bible)
- (7) FormMiss-Skills: Skills or tasks that are specific to campus ministry, not usually covered in general theological training (e.g., planning a retreat, writing a budget)
- (3) FormMiss-SoftSkills: These are CMs who would have liked training in, for lack of a better phrase, soft skills, such as deep listening, evangelization, patience, etc.
- (3) FormMiss-AcToPast: Translating the academic learning into pastoral practices

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- (1) FormMiss-Burnout: Formation on mitigating burnout
- (1) FormMiss-Devotions: Does not know much about popular devotions or informal practices
- (8) FormMiss-Knowledge: Wants knowledge specific to ministering to young adults
- (1) FormMiss-Multicultural: Formation on multicultural concerns
- (2) FormMiss-More: A longer or more expansive formation
- (4) FormMiss-Nothing: Formation was complete

How confident are you as a minister given your formation?

- (4) Confidence-Exp: Confidence comes from experience/tenure
- (4) Confidence-Form: Confidence comes from formation
- (2) Confidence-God: That God/Jesus will give CM the grace to face the challenges ahead
- (12) Confidence-High: CM has a sense of being very good at what s/he does
- (2) Confidence-Mod: CM has a sense of being decent or satisfactory at what s/he does

What practices does your spiritual life include? Why do you participate in these practices in particular (rather than others)?

- (6) Practices-Adoration: Eucharistic adoration
- (2) Practices-Aesethetics: Beauty, art, poetry, etc.
- (5) Practices-Confession: Confession
- (12) Practices-SpirDir: Receives spiritual direction
- (5) Practices-Social: Being with friends, family, etc.
- (4) Practices-Nature: Being in nature
- (7) Practices-HolyHour: Taking a holy hour
- (20) Practices-Mass: Mass
- (12) Practices-Rosary: Rosary
- (15) Practices-Contemp: Contemplation, meditation, spiritual exercises, etc.
- (16) Practices-Prayer: Non-specified prayer
- (7) Practices-LitHours: Liturgy of the Hours
- (2) Practices-Mindfulness: Awareness of holy in the present moment
- (3) Practices-Ecumenical: Interreligious faith practices
- (13) Practices-Reading: Reading
- (7) Practices-Retreat: Going on a retreat
- (2) Practices-Journal: Journalling

An interesting finding from the survey was that many campus ministers who had objectively less training (as measured in length of time in training/education) felt more confident and better prepared than those with more extensive training. What sorts of experiences have you had that might help make sense of this finding?

- (2) Gap-Concern: People don't realize their limits and how much pastoral harm they can cause
- (24) Gap-DontKnow: Those with less training don't know what they don't know OR those with

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training are aware of how much more there is to learn

(3) Gap-Exp: They have specialized experience (e.g., was a student leader as an undergrad)

(2) Gap-FOCUS: CM attributes this to FOCUS or peer ministry

(5) Gap-God: They have confidence that God is with them, rather than getting confidence from a degree

(3) Gap-HeadHeart: Need to have both academic and experiential formation

(5) Gap-OnTheJob: By just going out and doing it, they realized they don't need the knowledge; they realized that on the job training is good

(2) Gap-Specialist: The shorter training was especially tailored to CM

(2) Gap-Undergrad: CM believes that CMs who are more recently coming from their undergrad experience are better attuned to the needs of the students

(3) Gap-Zeal: They are so excited they don't realize their limits

[If minister has a Master's degree in theology or related field:] What sort of collaborative programming, if any, have you had with Catholic campus missionary groups?

[If minister is trained in missionary-style ministry:] What sort of collaborative programming, if any, have you had with longer-term Catholic campus ministers who have Master's or other degrees related to ministry?

[For both, if no:] Is there any reason this has not been tried?

[For both, if yes:] In what ways has collaboration been fruitful? What are the challenges in collaborating with someone with very different training from yourself?

(23) Collaboration-Diff: Tensions or difficulties in collaborating

(4) Collaboration-DivLab: Collaboration can work if there is a clear division of labor

(8) Collaboration-Good: CMs report positive collaboration between professional and missionary CMs

(13) Collaboration-MedicSurg: Missionaries as field medics who can take care of small things, bringing them to the professionals (surgeons) when something is out of their scope

(14) Collaboration-Poss: That collaboration is possible across styles, even if it may take work

(3) Collaboration-Promising: Collaboration has not been tried but could be good

(9) Collaboration-Vision: Shared vision of CM as critical

Language

Vocation

We spoke a bit about vocation above, can you tell me exactly what that word means to you?

(19) Vocation-GladNeeds: Reference to Frederick Buechner quote or similar, "The place God calls you to is the place where your deep gladness and the world's deep hunger meet." A sense that one's desires and the needs of the community are both fulfilled in one's vocation.

(10) Vocation-Discernment: A process, a journey. Less about specific, set answers, responding in faith.

(2) Vocation-Neg: Does not like term

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- (3) Vocation-Fluid: Spirit-led, shifting
- (30) Vocation-State: Ordained, married or single
- (2) Vocation-Unique: Each has their own vocation

[If time permits] Can you describe what this professional calling looked like in your case?

Evangelization

What does evangelization mean for you as a campus minister?

- (2) Evangelization-Authenticity: Authenticity, sincerity, genuineness, etc.
- (3) Evangelization-Catechetical: About presenting or teaching the faith
- (1) Evangelization-Conversion: Bringing people the good news so they can turn away from bad ways toward good ways
- (4) Evangelization-Discomfort: Not comfortable with the word
- (7) Evangelization-Prostelytize: Has a negative connotation of street preaching, conversion of souls
- (14) Evangelization-Goodness: Emphasizes the good in Kingdom, relationship, person, etc. (does not have a “turning away from” context)
- (12) Evangelization-Inclusion: Less about going out and more about creating a welcoming, inclusive community (Kingdom of God)
- (5) Evangelization-Jesus: Bringing Jesus or God to a person
- (10) Evangelization-Out: As going out into the campus and being invitational
- (12) Evangelization-Relational: Showing care or creating relationship with others
- (3) Evangelization-Universal: All Christians should be evangelizing
- (2) Evangelization-Material: Seeing justice, charity, etc. as ways of evangelizing

Relationship with Jesus

How do you understand the phrase “lifelong relationship with Jesus?” How does it, if at all, describe your own faith journey? To what extent does it affect your ministerial approach/style?

- (1) RelJes-Abiding: This relationship with Jesus is always there, whether or not the student accepts it
- (5) RelJes-Animates: This relationship with Jesus animates the person to do what they do
- (1) RelJes-Availability: Not being pushy, but being available and joyful when the student participates in CM
- (5) RelJes-Church: Staying connected to parish life
- (5) RelJes-Divine: Jesus connects us to God/Trinity/Incarnation/Mystery/etc.
- (3) RelJes-Dynamic: Relationship changes and develops with the person
- (10) RelJes-Friend: That this is a growing friendship with Jesus
- (2) RelJes-God: Preferring “God” rather than “Jesus” due to ecumenical nature of student community
- (1) RelJes-Humble: Relationship with Jesus grows CM’s humility

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- (2) RelJes-No: Does not resonate with CM
- (5) RelJes-Prayer: Staying connected to God through prayer and relationship with others
- (6) RelJes-Sac: Relationship with Jesus through the sacraments
- (1) RelJes-Therapeutic: Relationship with Jesus helps people to feel better
- (6) RelJes-Witness: Having that relationship with Jesus lends an opportunity to witness to others
- (1) Christology: Particular image of Jesus informs CM

Conversion

Conversion means many things to different people. What does it mean to you and how does your understanding of conversion affect the way you minister to the campus?

- (5) Conversion-Affiliation: Conversion understood as becoming Catholic or Christian
- (4) Conversion-Grad: A gradual conversion
- (2) Conversion-Sudden: A sudden conversion
- (6) Conversion-Growth: Becoming a better person, a better version of oneself
- (11) Conversion-Ongoing: Regular, ongoing conversion
- (4) Conversion-Deep: A deepening of one's faith
- (5) Conversion-Event: A moment that one can clearly point to as pivotal for their current faith commitments
- (5) Conversion-Away: Turning away from something someone sees as a failing, a "dying"
- (1) Conversion-Poor: Becoming more concerned for the poor and vulnerable

Piety/Holiness

When you hear the terms "piety" or "holiness," what sort of feelings do these conjure up? How useful are these to ministering to young adult Catholics?

- (32) Piety-Negative: CM does not like the word or does not find it ministerial helpful
- (5) Piety-Trad: Relating to a more traditionalist understanding of Catholicism (high Mass, adoration)
- (1) Piety-Evan: Relating to a neo-Traditionalism, e.g., blend of cool rock music or other secular culture with Catholic doctrine, such as Steubenville
- (6) Piety-Indiv: Concerned with one's personal life rather than a communitarian concern
- (16) Piety-Pos: Sees a positive meaning in the word
- (1) Piety-Safe: Piety can be familiar and comfortable for a student, but they can come to make this rote or not create a space for growth

- (6) Holiness-Comp: A comprehensive definition that has social, personal and spiritual significance, rooted in love of God as well as neighbors
- (1) Holiness-Growth: Incremental steps
- (10) Holiness-Neg: CM does not like the word or does not find it ministerially helpful
- (10) Holiness-Personal: Becoming who God made you to be, a better version of oneself
- (22) Holiness-Pos: Sees a positive meaning in the word

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- (10) Holiness-Prudence: CM will use the word if the person being ministered to seems like s/he'd be receptive to it
- (12) Holiness-Saint: As something to strive for, fully attained in the next life OR reference to "saintliness" or similar
- (2) Holiness-SetApart: As set apart or in contrast to "the world" or similar
- (7) Holiness-Universal: Everyone is called to holiness

Mission

How do you define your mission as a campus minister?

- (3) Mission-Community: To create a place of welcome
- (1) Mission-Discernment: To help students discern
- (2) Mission-FOCUS: CM says mission is that of FOCUS' mission
- (4) Mission-Holistic: Supporting the whole formation (not just spiritual) of student
- (3) Mission-Incarnation: To live the good news in a way that reveals goodness (without being necessarily Christian or Catholic, a message for everyone)
- (6) Mission-Kingdom: Focused on the students' future roles as leaders/positive change in the world
- (9) Mission-Multiply: To form students who will invite others
- (5) Mission-Outreach: Focused on outreach (justice, charity, etc.)
- (22) Mission-RelJes: That one's mission is about deepening or creating a relationship with Jesus in the target population
- (4) Mission-Shepherd: Relationship and fidelity to students, smell of the sheep

As a campus minister, what populations are under your pastoral care (if needed, prompt Catholic students, all students, whole campus [including faculty and staff], wider community)?

- (2) Population-All: Sees everyone as under their care
- (18) Population-Campus: Whole campus (students, faculty, staff)
- (1) Population-Funders: Those helping fund their salary
- (9) Population-LGBTQ: Mentions LGBTQ students
- (29) Population-NonCatholics: CM ministers to non-Catholics and/or non-Christians
- (13) Population-Students: Students

How well prepared are the students under your spiritual care for parish life after graduation? What do they see as challenges / obstacles to a student transition to parish? What are some things you or other ministers could do to help prepare them for this transition?

- (15) ParishPrep-Challenge: Challenge the students, have them take the lead and take ownership of their time in CM; this will prepare them to be active Catholics rather than consumers
- (7) ParishPrep-Continue: Students will probably continue to attend Mass after graduation
- (19) ParishPrep-CMGood: Students get "spoiled" by vibrant liturgy and relevant homilies, have trouble going to a "normal" parish

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- (1) ParishPrep-Esteem: Reference to Esteem program
- (2) ParishPrep-ExemplaryParish: Parish with thriving and healthy young adult ministries
- (5) ParishPrep-External: Reference to larger social factors (e.g., difficulty finding a job) that make parish participation a lower priority
- (1) ParishPrep-Jesus: Primary focus needs to be on Jesus, rather than community, music, etc.
- (1) ParishPrep-Mentor: Young adults/college students should have a mentor in a parish
- (2) ParishPrep-Millennial: This generation of undergrads has particular cultural understandings that make the transition to parish life more difficult
- (25) ParishPrep-ParishProb: Parishes are the problem, not welcoming of young adults
- (2) ParishPrep-ParishCenter: CM is housed in a parish (canonically or de facto) and alum often continue with parish
- (1) ParishPrep-ParishPartner: Partner with a local parish and get students involved
- (17) ParishPrep-Poor: Students are not well-prepared to enter parish life after graduation
- (10) ParishPrep-Transition: CM could play a more active role in bringing in high schoolers and sending off grads

What role do you see outreach to the poor and charitable service work playing in campus ministry? How often are you involved in organizing or leading such activities? How, if at all, do you include justice and advocacy work in students' faith formation? How often do you organize or lead these? Can you give me a recent example of a social justice project you led and the growth in faith you witnessed among the participants?

- (5) Content-CST: Catholic social teaching is included in ministry
- (9) Christology-JesusPoor: Seeing Jesus in the poor and marginalized
- (5) Service-Expand: Helps those who are more devotional to see the importance of being Christ on the margins/doing works of mercy
- (1) Service-Few: Projects are not frequent
- (4) Service-Generous: In giving themselves away to others, students learn how to die to themselves
- (1) Service-Inreach: Doing things within their campus or center (e.g., college students at a Newman Parish tutoring the highschool students)
- (14) Service-Justice: Goes beyond presence or charity into justice/advocacy/structural change
- (1) Service-Narrow: Narrow understanding of service
- (7) Service-NeedsImp: CM thinks they have significant room for improvement
- (7) Service-Office: There is another office or organization who does this. The CM office collaborates with this, but does not do this on their own.
- (14) Service-OnRamp: Service as a path into more active engagement in CM
- (15) Service-Project: CM discusses project(s), but these are projects which may be harmful (sometimes derogatorily referred to as "poverty tourism," e.g., housebuilds)
- (14) Service-Relation: More than service, intentional attempt to bring relationship, mutuality and learning to service work

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- (2) Service-Students: Students (not CMs) run the service projects/programming
- (13) Service-TheoRefl: Incorporating theological reflection into service-based ministries
- (11) Service-Transform: Students had life-changing experiences from service, immersion or similar trip
- (3) Justice-Abortion: Active in anti-abortion work (but not other issues)
- (3) Justice-NeedsMore: Justice projects have room for growth
- (9) Justice-None: No justice work
- (1) Justice-Partisan: Does not get involved in justice issues because CM does not want to be partisan
- (1) Justice-Politics: Involvement that is political (beyond abortion)

Do you involve students in planning and/or leadership of this work?

- (28) Students-Lead: Students take an active role in planning and/or leadership for programming
- (3) Students-Form: Forming students to be able to lead is an important part of CM, helping form “adults” in the faith and leaders in the Church and world

Conclusion

This concludes the survey. Was there a question that I didn't ask that you thought I should have? Anything else you'd like to add?

- (1) Vision-Min: Often ministers of a particular vision “make more sense” to one another (e.g., what can a social justice minded CM learn from or teach a CM who believes CM is about interior faith?)
- (6) Vision-Shared: Reference to a common vision for CM

- (52) Accompany: Meeting students where they are; accompaniment
- (13) Academic-Minimize: Downplaying the importance of academic in training or ministry
- (3) Affective: Ministry that is rooted in the affective rather than the cognitive
- (1) Ambiguity-Bad: Discomfort with a lack of shared understanding or clarity
- (7) Battle: Notion of a spiritual battle (e.g., devil, good vs. evil)
- (7) Catholic-Identity: Definition or ambiguity of what it means to be Catholic
- (2) Catholic-Decrease: Fewer markers of Catholicism in students or campus
- (1) Conflict-Righteous: Times when conflict is important to build a more creative response
- (2) CCMA: Reference to CCMA
- (2) Experience-NonChrist: Previous experience with non-Christians
- (9) Graduality: Meeting students where they are and providing program for a variety of levels of spiritual depth
- (6) Gender-Expectations: Having different expectations or observations between males and females
- (3) Ideology-Orientation: Gap between types of students (e.g., devotional and social justice)

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- (1) Ideology-Preference: Sticks to one aspect of Catholicism (e.g., Ignatian)
- (1) Imagination-Politics: People not recognizing the moral or religious significance to a political issue
- (1) MassAttendance-Down: CM observes that regular Sunday or student Mass attendance is down among the students
- (5) Models-Issues-Miss: What missionaries have claimed are important issues (either that they identified in interviews or that their supervisor reported the missionaries names as important)
- (1) Models-Issues-Center: What center-based CMs have claimed are important issues
- (1) Models-Issues-Public: Perceptions about public (compared to Catholic) contexts
- (1) Obedience: Statements having to do with obedience
- (4) Relationship-MeansEnd: Creating friendships to bring others to faith
- (1) ReligVoc: Event or opportunity that helped lead one into a religious vocation
- (4) Strategy: Having a specific tactic for attaining a ministerial goal
- (1) Study-Hopes: Hopes for the study itself
- (15) Style-Relational: Relationships with students, one-on-one conversations as part of style
- (2) Style-Formation: The formation of the students is important
- (1) Supervision: The importance of careful supervision of CM to guide, mitigate burnout, etc.
- (1) Race-Diversity: CM mentions problem of diversity with white-majority CMs (e.g., CMs are mostly white, or future Church is Latino majority)
- (3) Technology-Isolates: Students are less connected to one another in this digital age, this has negative repercussions
- (6) Witness: Statement about the importance of witness in CM
- (2) Ecclesiology: Employing a particular model of Church or recognizing the role ecclesiology plays in organizing a person's worldview/imagination