

sample size prevents the research team from making clear comparisons within the groups outlined above. It is not methodologically sound to compare even larger subgroups, such as men and women, due to important differences within those subgroups. For example, in comparing men and women, there is actually a significant difference in religious status within those groups. Among the seventeen women in this qualitative study, two are women religious. However, among the twenty-eight men in this study, twelve are ordained. Therefore, it is difficult to know whether the differences one observes between men and women are truly attributable to gender or if these have more to do with religious status. Whereas comparisons within subgroups are best left to the larger, quantitative survey dataset, interview data is most effective for exploring open-ended themes, experiences and understandings in the lives of Catholic campus ministers broadly. The number of times a specific theme arose is noted in the appendix.

Before proceeding, it is important to mention a drawback to both the campus ministry quantitative survey and the qualitative interview study, namely the methods utilized in both studies only permit the study of campus ministers' *perceptions* of ministry. This is not the same as the *reality* of ministry. For example, if campus ministers claim that they are finding students more interested in Eucharistic adoration than previously, there is no way to empirically verify this. Even if a campus does keep numbers on these things, this would not provide *national* numbers that would illuminate the bigger picture. Additionally, campus numbers could not say whether the campus ministry attracts a certain type of Catholic (and not others), nor is there another survey or interview study from a decade back that would allow this project's research team to track national perceptions longitudinally. In short, when campus ministers perceive changes, readers need to take those perceptions for what they are: perceptions. This does not mean that they are irrelevant, but perceptions are more helpful in understanding attitudes about reality than reality itself. This qualitative study, coupled with the 2017 quantitative survey, provides readers with a clear snapshot of the concerns, strategies and theological moorings of Catholic campus ministers in the United States today.

Section 1. Work: Vocation, Joys and Challenges

The previous 2017 survey primarily addressed the issue of work by asking campus ministers about their satisfaction with different aspects of their ministry. Campus ministers were asked to rate how satisfied they were with the following: relationships with students, relationships with colleagues, student participation, opportunities for professional development and ministerial formation, workload, availability of sabbaticals and leaves, physical facilities, compensation package, their program budget, the process of program evaluation, and their reporting and accountability structures. Understanding how satisfied campus ministers are with their work was important for the USCCB and campus ministry organizations to know, as employee satisfaction levels are indicative of the health of an organization. However, the study of work encompasses more than just assessing job satisfaction. This section of the report will discuss what the interview team learned about how campus ministers understand the nature of their work and where they find meaning in it. This section also outlines what campus ministers

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described as the greatest joys and most pressing challenges of their work. At the end of this section, some best practices for dealing with workplace challenges are presented.

The Vocation of Campus Ministry

Campus ministers work in a variety of ministerial settings. Some work on large university campuses, others are employed at small liberal arts colleges. Some are employed by institutions of higher learning, while others work for a diocese, parish, or missionary group. Some work as part of large teams, while others work alone. There are campus ministry directors responsible for leading large campus ministry teams while other campus ministers follow the direction of their supervisors. Because of the variety of contexts in which they work, campus ministers do not all perform the same types of tasks at work. Interviews with campus ministers revealed a variety of work tasks. Most common, campus ministers said that they performed administrative tasks, led Bible studies, engaged in pastoral accompaniment, mentored students, and planned / led retreats. However, some campus ministers performed a variety of other duties. These included fundraising, directing the community service department at their institution, and teaching theology courses. When asked what types of tasks she did at her institution, one interviewee responded, “Everything! This is not a joke.” She then went on to describe how she leads public prayer at her institution, hires the priests to preside at Mass, leads all the social justice programming on the campus, and sits on a variety of college committees. Another interviewee with similar responsibilities described her job as a “catch-all.” On top of increasing administrative work, she planned all liturgies at her Catholic college, lead multiple student groups, and served on several college committees.

Despite the varied tasks of campus ministry work, a common theme throughout the interviews was that campus ministers largely understood their work as a vocation, or a call from God. While the 2017 quantitative survey found that about 40% of campus ministers identified “a sense of call” as one of their two most influential factors in their decision to become a campus minister, linking a sense of call or vocation to campus ministry work was nearly universal among interview participants. Nearly all interviewees understood the word “vocation” to mean a call from God, and most believed that they had a calling to work in ministry. However, their sense of calling manifested in different ways. Some campus ministers believed that God had called them to work specifically with college students in a campus ministry context. Others saw themselves called to ministry more broadly, with campus ministry being one particular way that they were able to live out their vocational call.

While most interview participants held a broad understanding of vocation as a calling from God, many simultaneously connected it to one’s state in life. Over half of interview participants made a distinction between a calling or vocation to a state in life (e.g., vocations to marriage, priesthood and religious life) and a calling to ministry or discipleship. One campus minister working in a Newman Center described this distinction in terms of vocation as a big “V” and vocation as a little “v”:

I think that obviously when people use the word “vocation” it’s like the capital V thing, in terms of priests or religious life, married life, single life, whatever it might be. I think I

definitely do consider the work that I'm in a vocation in and of itself...the small v. I think that vocation, it's grounded in God given purpose I think, so when I think of small vocation it can be in a way synonymous with career, it can be in a way synonymous with the work that you do, but I think the difference between career and vocation lies in the purpose for which you do it, or the purpose for which you chose it. I would say both of those aspects, so I think that lowercase v vocation is what your relationship with the Lord has led you to spend your time doing.²

Most campus ministers saw both understandings of vocation as valid and important. Moreover, the two understandings of vocation sometimes overlapped, as was often seen in interviews with priests and vowed religious. One chaplain described this well, saying, "My primary vocation would be priesthood. And I would say the university chaplaincy is a vocation within that. In other words, it's a call... in the course of my priestly ministry, it was a call from the Lord, led by the Spirit within it."

This discussion of vocation is important in that it shows that campus ministers feel called to their work and see what they do as not simply a job or career. Notably, academic studies have found that people who view their work as a calling are more likely to be satisfied with their work than those who see it as a job or career.³ Researchers have found that this is because those who view their work as a vocation impart greater meaning and purpose to what they do, which is linked to high levels of wellbeing at work. Thus, campus ministers will find more meaning and fulfillment in their work when they are part of ministries and organizations that help them to live out their call from God.

The Joys of Campus Ministry Work

In addition to understanding how campus ministers perceive their work, the research team also wanted to determine what in their work is generative. As mentioned above, the previous quantitative survey asked campus ministers to assess their satisfaction with a number of job-related conditions, and found that campus ministers expressed the highest levels of job satisfaction in the area of student relationships. One limitation to the quantitative methodological approach is that it does not allow campus ministers to say in their own words what they find most rewarding or challenging about their work, instead only giving them a limited number of options to assess. This subsection reveals what campus ministers themselves described as most important and rewarding about their work.

The interviews revealed varying rewards associated with campus ministry work, some of which were certainly subjective. Some campus ministers expressed joy at being able to work in an intellectual or academic setting. Others enjoyed working for an institution that emphasized community. Still others appreciated being able to work with and assist marginalized populations

² All quotes of 100 words or more will appear as block quotes for readability.

³ For a review of research on callings and work outcomes, see Wrzesniewski, A. (2012). "Callings," in *Handbook of Positive Organizational Scholarship*, eds K. Cameron and G. Spreitzer (Oxford: Oxford University Press).

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(race, class, etc.) and having a job that allowed them to also live out their faith. However, for those interviewed as part of the qualitative study, being able to see students grow or stay connected to their faith was a particularly rewarding aspect of campus ministry work. In fact, it was the most commonly mentioned joy of being a campus minister. As one interviewee put it, “The rewarding piece for me is, honestly, it’s getting to be a part of a student’s life in the time in their life where they’re making decisions that affect the rest of their lives...I feel very privileged to be a part of that and it’s very rewarding. To see somebody coming in as a freshman and how much they’ve changed graduating as a senior; it’s very rewarding.” This sentiment was echoed in many other interviews. Another interviewee, a priest ministering at a large public university, spoke of the joy that comes with being able to see a transformation year after year, “Well, every day when you receive you know, the students come, whether they discuss spiritually or they discuss their problems or they come for the sacrament. Like the Sacrament of Reconciliation and all of that... It’s always some kind of invitation to be able to be transformed, and not just that, to see a newness of something in a person. If you see that day by day and then year by year and suddenly you know, wow. What are you going to say? I’m just grateful.” That campus ministers enjoy witnessing and experiencing student growth corroborates findings from the 2017 survey. Campus ministers interviewed as part of the qualitative study experienced the most joy in their work with students. However, it was not just working with young people that made their work worthwhile. Key here was the accompaniment aspect of their work, and the results that followed. Professional campus ministers and missionaries felt great joy in accompanying students on their faith journeys and seeing the fruit of their labor in the conversion and growth experiences of their students. This gave meaning and significance to the work they did. In fact, interviews demonstrated that when campus ministers felt like they had made a difference in the lives of students, they felt confirmed that they had a vocation to campus ministry work. This confirmation gave them strength to continue on in their ministry work.

The importance of seeing results was particularly exemplified in one interview. This interviewee, a lay woman working at a Catholic institution, was able to witness a transformation in one of her former students that was due, in part, to her ministry work. This experience helped confirm for the interviewee that she did have a vocation as a campus minister. Recalling the experience, she said, “There was a young woman... who was a part of our intern program and I watched over the course of the year someone who came in very hesitant... to her relationship with God, but said, ‘Yes.’ And watched her dive into what we offered... in terms of challenging her to go deeper with her faith, of asking her to trust in God and to trust in the gifts that she’s been given to lead others. And seeing her transform completely to the point where she actually has ended up.” The young woman now works in campus ministry. Seeing this transformation was reaffirming to the interviewee, who went on to say:

She would have never been doing that and I’m not saying that was me, but those moments, those transformational moments, those moments of conversion, not of faith but of heart and mind, I can’t help but say that those are fruits that mean to me that we’re doing something right. And I don’t know that, again, that’s not just on me, ‘cause there’s

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so many staff members and students around her that helped with that but that does give me, it gives me hope and it gives me a little bit more energy to get up and do that again next year with the next students that I encounter.

This case illustrates that experiencing student growth is not only a rewarding aspect of campus ministry work, but also helps campus ministers feel confirmed in their vocations, which in turn, sustains them in their ministry work.

Challenges of Campus Ministry Work

In addition to investigating the rewards of campus ministry work, the qualitative study also sought to better understand the challenges faced by those working in campus ministry today. As noted above, campus ministers work in a variety of contexts, and each context can bring unique challenges. However, some common challenges were seen across different ministry settings. Among those most commonly mentioned in the qualitative study were long work hours, the burden of administrative work, and the issue of clericalism within campus ministry.

1. Long and Erratic Work Hours

One common challenge facing campus ministers is long and irregular work hours. While work-to-family spillover has been an on-going concern within studies of clergy wellbeing,⁴ little research has focused on the work hours of campus ministers. Many campus ministers reported working not only long hours, but also very irregular hours, which sometimes affected their personal and family life. When asked to describe what most challenged her about campus ministry work, one interviewee answered “the crazy hours.” She went on to describe her upcoming schedule to her interviewer, “I work frequent weekends. I’m off this weekend, but then I have to work every weekend for the next two and a half months. I don’t have two days off in a row. I work a couple nights a week at least. Sometimes three. I’m still expected to be here most of the day, eight to five. The hours are really challenging, and it’s just hard to have much of a life outside of this other than what I have to do for my family. Those two things combined made me think about leaving.”

In cases where campus ministers reported feeling burnt out, long work hours, such as those described above, were often an issue. It is unclear what the root causes of this near-universal experience of burnout are; it could be a result of understaffing, ineffective coordination, poor organization, or something else entirely. Exploring what might be depleting the energy of their campus ministers would offer valuable insights for campuses and dioceses.

2. Heavy Administrative Work

Another frequently mentioned challenge of working in campus ministry was the amount of administrative work. That campus ministers dislike administrative tasks is certainly not a new finding. The 2017 Survey found that administrative tasks, such as program evaluation and budget

⁴ Wells, C., Probst, R., McKeown, J., Mitchem, R., & Whiejong, S. (2012). The Relationship Between Work-Related Stress and Boundary-Related Stress Within the Clerical Profession. *Journal of Religion and Health*, 51(1), 215-230; Wells, C. (2013). The Effects of Work-Related and Boundary-Related Stress on the Emotional and Physical Health Status of Ordained Clergy. *Pastoral Psychology*, 62(1), 101-114; Wilson, Alan. (2015). Nigel Peyton and Caroline Gatrell, *Managing Clergy Lives: Obedience, Sacrifice, Intimacy*. Theology. 118. 225-226.

work, were among the least satisfying aspects of campus ministry work. One campus minister, who worked at a Catholic institution, described his administrative work as consisting of paper and meetings. However, the interview findings nuance what was found in the survey about administrative work. Although campus ministers generally did not like having to do administrative work, many did recognize it as important and necessary. Campus ministers grew frustrated, however, when administrative tasks began overshadowing those parts of their work that they most enjoyed, such as accompanying students in spiritual direction. One campus minister described this aptly, “Last year, I came to the realization that I have to avoid too much administering and not enough ministering. So I had a conversation with my boss, ‘I love college students. But I’m starting to not like that other side of my job that keeps me from being with the students.’” Similar to the effect of long and erratic work hours, an overabundance of administrative tasks also led campus ministers to feel burnt out and question their decision to work in campus ministry.

3. Clericalism in Campus Ministry Work

A third challenge to campus ministry work that emerged from the qualitative study was the issue of clericalism. As Pope Francis wrote in a March 2016 letter, “Clericalism forgets that the visibility and sacramentality of the Church belong to all the People of God (cf. *Lumen Gentium*, nn. 9-14), not only to the few chosen and enlightened.”⁵ He also cautions against a clericalism that is concerned with “dominating spaces” and encourages lay people to see themselves as “part of the faithful Holy People of God and thus are protagonists of the Church and of the world.” The lay campus ministers who were interviewed as part of this qualitative study found clericalism to be especially challenging. Several spoke of witnessing clericalism in decision-making around who was selected to make ministerial decisions on campus, who was asked to lead non-Eucharistic liturgies, and who had opportunities for advancement within their campus ministries.

Both male and female lay professional campus ministers described clericalism as a challenging aspect of being in campus ministry. Despite their educational backgrounds and experience working with young adults in ministry settings, several professional campus ministers described instances of clericalism on their campuses in which lay campus ministers were excluded or subjugated in the decision-making processes. Further, those at Catholic institutions described situations in which lay campus ministers with comparable formation were not perceived as having the same legitimacy to provide advice as priest campus ministers. This issue was highlighted in the experiences of a senior female campus minister, who described the frustration of being passed over in favor of a junior priest on staff to give input about student affairs, “The higher up, the college administration, still defers to the priest campus minister who, within the structure of the college, is a rung below me, but he’s the one who is called upon, asked for input, asked to represent the department... That is all due to being a lay woman and not an ordained man.” In assessing the issue, she identified both her gender and her status as a

⁵ https://w2.vatican.va/content/francesco/en/letters/2016/documents/papa-francesco_20160319_pont-comm-america-latina.html

laywoman as not as important to her administration as that of an ordained male priest.

Other professional campus ministers spoke of experiencing clericalism in the types of tasks they were assigned. While recognizing the role of the priest in Eucharistic liturgies, some lay campus ministers expressed frustration over the lack of opportunity to minister to students in non-Eucharistic liturgical contexts. Instead, these ministers reported being assigned the bulk of the administrative work over their priest-counterparts. One lay campus minister described a situation in which the lay ministers were largely assigned administrative tasks, which were not expected of the ordained staff, “Lay ministers on staff, a lot of times talk about [how] we get the grunt work. We run all the programs. And I know other ministries run things differently. But here, the priests do the sacraments and show up to things but we do all the administrative stuff and make things happen. Then they pop in for reconciliation on a retreat or something like that. We see that in staff meetings a lot too.” This sentiment was echoed by several other interviewees.

A third manifestation of clericalism pertained to career opportunities. Some professional lay campus ministers felt frustrated that either they or colleagues at other institutions were passed over for leadership positions in favor of a less experienced priest. As indicative that “we’re living in a time of increased dysfunctional or unhealthy clericalism,” one lay campus minister described what he perceived as a common scenario of the newly ordained, despite their lack of experience with young adults, being elevated to leadership positions over senior professional campus ministers:

I’ve been in situations where there’s been a staff full of campus ministers, it’s not happened to me, but many of my colleagues, who have 10, 12, 15, 20 years of experience and they’ll be passed over for a directorship position because, this young priest who is two years ordained wanted to be the director... In our church, our church is deeply entrenched in this clericalism. So, long story short, if I had a collar, all doors would be open to me in ministry. I would be a voice at the table, no matter where I was sitting. As a layperson, I don’t have that. I never will have that, even though, I will say, I have the credentials and the experience.

These experiences of perceived clericalism greatly bothered these campus ministers. Professional lay campus ministers, like this interviewee, saw themselves as qualified professionals, specifically with respect to education, training and work experience in campus ministry. However, they felt they or their colleagues were passed over for leadership positions because of an assumption that ordained clergy, without these campus competencies, were more qualified to hold those positions. Creating written policies that clearly outline procedures for hiring, advancement, and key occupational responsibilities would help mitigate clericalism.

Suggestions for Thriving in Campus Ministry

The above issues certainly presented challenges for campus ministers. However, the research team also heard valuable insights as to how campus ministers have sought to ameliorate problems associated with long working hours, administrative workload, and clericalism. These campus ministers’ common sense practices—such as personal retreats, spiritual direction, and

time with friends—helped campus ministers counter burnout, which could result from the three aforementioned challenges. In the paragraphs below, four suggestions are offered to help campus ministers better thrive in their ministry work.

1. Tending to One's Call

This qualitative study found that campus ministers who tended to their vocational call experienced positive benefits. In addition to finding that most campus ministers connected their work to their vocation, the interviews highlighted that feeling affirmed and renewed in one's vocation was important to campus ministers' personal wellbeing. Questioning or doubting one's call was associated with thoughts of leaving campus ministry. One lay minister described how she was considering leaving campus ministry for parish ministry because, as she put it, "I'm unable to do some of the things that I really do feel called to do. And that my gifts are suited for, I think." Other interviewees, when asked about whether they had ever considered leaving campus ministry, spoke of times in which they doubted they had correctly interpreted God's call and wondered whether God was potentially calling them to do something different.

Although professional campus ministers and missionaries can certainly be called to new types of ministry or to leave ministry altogether, those who feel called to ministry still need to tend to their vocations. Those interview participants who were happy in their work spoke of the importance of both taking time for vocational renewal as well as having experiences of vocational affirmation, even after their initial discernment into campus ministry. Two ways in which campus ministers tended to their vocations were by participating in regular spiritual direction and regularly going on personal retreats. Both practices helped campus ministers reaffirm their call to ministry. Moreover, spiritual direction and retreats had the added benefit of helping campus ministers cope with or prevent ministry burnout. One lay professional campus minister spoke of the importance of annual retreats, and her appreciation that her campus ministry department included staff retreats in its budget, "I think something that we do here at the [campus ministry center] that has helped me is there's annual retreats given to all campus ministers. We choose where we want to go. There's a budget for that. All campus ministers are able to go on retreat. That's very rare. That doesn't exist in campus ministries typically. I go to a spiritual director also." For campus ministers who are able to attend retreats, there were clear vocational benefits.

In addition to retreats and spiritual direction, campus ministers also tended to their vocations by paying attention to feedback about their work and regularly re-testing God's call. Positive affirmations are certainly an important tool in the discernment processes. However, positive affirmation was not only important in initial discernment into campus ministry, but also throughout one's tenure in this ministry. When long-term campus ministers discussed why, in spite of its challenges, they stayed in campus ministry, many told stories of continuing to be reaffirmed in their campus ministry by their students. One laywoman working at a Catholic college described a recent experience of this, "One of my students five years ago called me up and said, 'Hey. I know I haven't kept in contact, but I think you made a difference in my life.' I was like, 'I don't remember this kid. Who are you? Tell me again.' And so on and so forth. It's

being reaffirmed with the students... that you're good at this." Many interviewees noted paying attention to these affirming experiences and continuing to reflect on them. Such experiences provided them with sustenance during the stressful times of working in campus ministry.

2. Practicing Self-Care

In addition to tending to one's vocation, self-care is also important to thriving in campus ministry work. While many campus minister interviewees spoke of experiencing burnout from a heavy workload with long hours, a significant number of others did not experience burnout. When the interviewers asked why, campus ministers gave a number of answers, many of which connected back to the practice of self-care. Self-care entails tending to one's own wellbeing, and in the case of campus ministers, can take on many forms. Campus ministers often reported having several self-care practices, such as this Catholic sister working in campus ministry:

I definitely need my days where I am in my cocoon. Whether I'm reading, or I am just going to the beach for a walk. I love to go to a particular place where I can just look out into the horizon. Where I know I have a prolonged time just to be able to, perhaps, journal. Where I'm able to read a good book. Where I can disconnect intentionally, and it's not always easy, from technology. And other ways of self-care would be just sitting around a table, or on our patio with my community members, having a glass of wine and just debriefing. Chatting. Talking about life. Sharing a good movie together. Eating ice cream. Definitely exercise, that would also be a very important way for me to be able to just be in the moment of things other than always having to carry something or other about ministry.

Many of the self-care practices mentioned above are the same as those utilized by secular professionals: leisure reading, walking, disconnecting from technology, relaxing with friends, having deep conversations, sharing meals, and, of course, exercise. However, they are also important for those in ministry work. For lay campus ministers with families, self-care also meant prioritizing family time when they are not working, and setting boundaries between their work and home life. For vowed religious, this looked similar, as they too recognized the importance of community and making time for meaningful relationships.

Importantly, for professional campus ministers and missionaries alike, self-care also meant taking time for daily prayer and not neglecting their own personal faith practices. Scheduling prayer was an important practice for many campus ministers, with some prioritizing it during the work day. One interviewee shared her practice of integrating time in her college's chapel into her work day, "I have started being more forceful about setting times on my calendar where I'm not allowing meetings so that I can have even just a little bit of time to go sit in the chapel because, honestly, sometimes it's those small breaks. I run these busy-persons retreats with students. A lot of it's about a way to find God in your day and how do you take time out. Those end up being very helpful for me because then I institute that practice for myself. I can't really mentor someone if I'm not preparing." Being able to spend time in prayer during the day helped campus ministers like this one not only alleviate burnout, but also set an example for their students to follow.

3. Transforming Mindsets around Administrative Tasks

Mindset was also crucial for how campus ministers handled the challenges of their work. While administrative work was seen as a common frustration among campus ministers, some dealt with this workload better than others. The research team found that ministers who were able to connect their administrative work with a sense of mission reported less frustration around these tasks. For example, one interviewee working at a large Catholic university, spoke of trying to have a different mindset around email:

I think email can be the bane of everyone's existence in the modern world. If you're responding to an email from a freshman who's interested in becoming Catholic, you have to still get the email done, but you see it as... that it is a stepping stone on this person's journey in relationship with the Lord. So, it brings new importance to even the mundane work of responding to emails... To the extent that all of that is about furthering the Kingdom of God, then it's kind of one of those things where we can take inspiration from St. Therese of Lisieux about like doing even the smallest things with love. Even when you're mindlessly running copies, you see it as advancing an end there.

As evidenced by the above quote, this interviewee connected administrative work such as responding to emails with a sense of evangelization. He also strived to connect the mundane elements of administrative work with advancing the Kingdom of God. When campus ministers were able to have this kind of mindset, they generally reported experiencing less burnout and greater workplace wellbeing.

4. Maintaining Supportive and Open Relationships

Lastly, the qualitative study identified the importance of maintaining supportive and open relationships for thriving in campus ministry. Such relationships could include one's spouse, children, religious community, friends, colleagues, and supervisors. However, the latter two—supervisors and colleagues—were especially important in the interview data. In the case one campus minister who was struggling with different aspects of her position, positive change came only with greater honesty and communication with her supervisor about her struggles. Having previously worked in a job where “the only time you saw your boss is if you're in trouble,” she had a difficulty communicating her struggles with her campus ministry supervisor. However, once this campus minister developed a more open relationship with her supervisor, her struggles at work began to lessen. “Once I made that paradigm shift,” she said, “things fell into place and then it worked out for both of us.” Having good communication with her supervisor helped this interviewee better handle some of the issues she was struggling with, particularly the heavy administrative work that can come with campus ministry. Together, both she and her supervisor developed a plan of action to help her better manage her administrative workload.

The above case is just one example of the fruits of having open and supportive relationships. Yet, while having a good relationship with one's supervisor is ideal, not all campus ministers were fortunate in this area. Nonetheless, many campus ministers reported the value of having a support network of fellow campus ministers to help them deal with the stresses of ministry work, such as feelings of isolation, frustrations with student involvement, and issues of

clericalism. Finding community with other campus ministers—both at their own institutions and in their local communities—helped interviewees to alleviate some of their struggles. These support people provided a refuge and safe place where campus ministers could share their struggles, as in the case of lay ministers dealing with issues of clericalism on their campuses or solo campus ministers experiencing isolation.

Section 2. Campus Ministry Culture and the Use of Language

To understand the culture of today's ministers more closely, this section will examine the perception of ministry within four themes: ministering to students, relationship with Jesus, evangelization, and outreach. Many of the questions that gave rise to these four subsections have their roots in findings from the 2017 quantitative survey. First, there was a very positive perception of “accompaniment” among the ministers along with less enthusiasm for or even rejection of “programming”; some nuance and an alternative perspective is provided here. Second, the survey found that particular ministerial contexts emphasized students' relationship with Jesus more than others; discovering what may be driving that was a primary question. Third, “evangelization” was likewise favored among certain ministers; understanding this better was a priority. Finally, ministers' formation affected the importance they placed on outreach; this subsection examines outreach projects on today's campuses in greater depth along with other themes common among the ministers. Together these highlight the similarities and distinctions in culture among campus ministers. Some differences are more deep-seated and can lead to difficulties in collaboration. Others are more superficial and point to opportunities for cooperation between ministers or among teams that have complementary emphases. This section offers glimpses of these differences, providing points of discernment for campus ministries to better understand their own culture and the ways it shapes their ministry.

Fostering Student Growth

Campus ministers discussed two main approaches to ministry: accompaniment and programs. Accompaniment occurs on the one-on-one level and the ministers consistently present this ministerial approach as a positive and believe this is where the most profound student growth happens. The importance of accompaniment is noted in recent papal documents, such as *Evangelii Gaudium*. Programs are designed for larger groups and—perhaps because they lack the more intimate, relational dimension of accompaniment—are sometimes discussed in a negative light by the ministers. To be clear, all respondents indicated that they provided both programs (e.g., retreats, “win events” [a missionary organization term], Bible studies, service projects) and relational ministry (e.g., pastoral accompaniment, spiritual direction, mentoring). The consensus, however, was that student growth happens and is sustained in these more intimate encounters. This is seen most clearly in the near universal importance of “accompaniment” among the ministers. Before moving to the other findings in this section, the authors will pause here to explore this accompaniment/program dualism, as this juxtaposition misses some important truths.

First, there are real practical limits to eliminating programs from the campus ministry