

Connect

A newsletter for
high school
religion teachers,
campus ministers,
and principals

The Vital Role of Campus Ministry *by William Hudson*

A Day in the Life

The principal greets you at your office door first thing in the morning. "Can you put together a prayer for this afternoon's faculty meeting?" she asks as peer ministers start to filter in for their last check-in before tomorrow's ninth-grade retreat. Underneath the stack of student service reflection papers, the message light on your phone blinks, perhaps indicating responses from several priests you contacted for next month's all-school liturgy. Amongst the strewn paperwork covering your desk, you spy a pink "while you were out" message from a parent who would like you to call her about her sophomore daughter who is having a tough time dealing with the loss of a grandparent. In the midst of it all, you haven't finished the lesson plan for your third-hour senior social-justice class.

Sound familiar? Probably. A bit exaggerated? Probably not. This scenario is one that most campus ministers can readily identify with. The role of the campus minister has increased in complexity in today's Catholic high schools. Many schools are giving greater attention to their Catholic identity, thus focusing more on developing and providing compre-

hensive campus ministry programs. In addition to having more established responsibilities, campus ministers are being called on to fill a variety of new roles within the school, including working with administrators to develop faculty faith development and assisting teachers in leading prayer in the classroom. Time and resources, however, do not always keep up with the increasing responsibilities of campus ministers.

What Are Schools Doing?

In 2000–2001, the National Catholic Educators Association's (NCEA) secondary schools department conducted a national survey of Catholic high schools about religious education and faith formation. The following statistics were published in 2002 by NCEA in a publication called *Window on Mission: A CHS 2000 Report on Academic and Co-Curricular Programs and Services and Religious Education and Faith Formation*. The data provides a partial picture of campus ministry. Forty-five percent of Catholic high schools have a full-time campus minister, and 29 percent

"Pursuits in academic and co-curricular achievement must not lower the level of Catholic identity of our secondary schools."

have a part-time campus minister. In 43 percent of schools, campus ministry personnel have teaching responsibilities in the school's religion or theology department. Indicating a new trend, 40 percent of campus ministers serve on the school's administrative team. Thirty-six percent of schools have a distinct office of campus ministry with one or more full-time campus ministers who are not members of the religion or theology department. Forty-three percent of schools have a campus ministry department with responsibilities spread among several individuals who generally have teaching responsibilities as well.

Just recently, the NCEA secondary schools department conducted a survey on the nature of school community in a sample of three hundred Catholic high schools nationwide. The study surveyed the head of each

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school, five faculty members from each school, and five students from each school. Revealing some important beliefs and perceptions, the study affirmed the effectiveness of campus ministry programs. For instance, both students and faculty members indicated that liturgies, prayer services, and retreats are highly influential factors contributing to building community.

Clearly, the campus minister plays a central role in assisting the school in developing as a Catholic community. As a former campus minister myself, I unabashedly refer to campus ministry as the heart of the Catholic school. However, this important ministry still suffers from a lack of institutional support, support that is necessary to fully realize its critical place in the Catholic high school.

NCEA's secondary schools department and publishers like Saint Mary's Press have a long history of providing professional development resources for campus ministers. NCEA holds a triennial conference for campus ministers at the University of Dayton. This fall, NCEA will publish *Connecting on Campus: Designing and Sustaining Effective Campus Ministry Programs*, by Br. Dennis Wermert, SC, a popular speaker at NCEA conventions. Saint Mary's Press has offered excellent summer institutes and retreats and publishes a host of materials on retreats, prayer, and service. But something is still missing. . . .

Emmaus Guild

At the NCEA secondary schools department summer 2001 conference, "Brick by Brick: Building the Kingdom

of God," at the University of Dayton, the Emmaus Guild made its debut. The Emmaus Guild is an association of professional Catholic secondary school campus ministers and religion teachers. Sponsored by the secondary schools department of NCEA, the Emmaus Guild is "committed to promoting the profession of Catholic secondary school religious education and campus ministry in Catholic schools through advocacy, networking, professional development, services, and spiritual renewal" (Emmaus Guild mission statement). As a professional association, the Emmaus Guild is dedicated to educating those in leadership about the critical role that campus ministers and religion teachers play and to seeking expanded support for them. Key to building the professional stature of the ministry is establishing and encouraging dialogue at local, regional, and national levels.

The *Emmaus Journal*, an electronic newsletter for campus ministers and religion teachers, was first introduced in the fall of 2002. Since then, four editions have been published. The newsletter is produced by NCEA but is written for and by religion teachers and campus ministers. It is sent to the head of each school via e-mail, and he or she is encouraged to forward it to all the religion teachers and campus ministers in the school. Each edition features articles about successful programs that religion teachers or campus ministers have developed and are willing to share with their colleagues. In addition, the *Emmaus Journal* includes current research about religious education and faith development, announcements about

“ . . . all faculty, staff, and even the students must take responsibility for fostering faith and religion.”

interesting programs and services available, and listings of professional development opportunities. NCEA's secondary schools department encourages all religion teachers and campus ministers to submit ideas and articles.

Membership in the Emmaus Guild is open to any campus minister or religion teacher whose school is a member of NCEA. This winter, NCEA will be extending a formal invitation to membership. A great deal of work is yet to be done to meet the needs of campus ministers. Through the Emmaus Guild, NCEA's secondary schools department is taking a leadership role in surfacing those needs and in working with publishers and other national and diocesan organizations to meet them.

We Are All Campus Ministers

In the midst of focusing on school achievements, teachers and administrators sometimes lose track of the very reason our schools exist: to live the Gospel with our young people by entering into relationship with Jesus Christ. As the Sacred Congregation for Catholic Education stated in *The Catholic School* (1977):

The Catholic school, far more than any other, must be a community whose aim is the transmission of

values for living. Its work is seen as promoting a faith-relationship with Christ in Whom all values find fulfillment. But faith is principally assimilated through contact with people

whose daily life bears witness to it. Christian faith, in fact, is born and grows inside a community. (No. 53)

Pursuits in academic and co-curricular achievement must not lower the level of Catholic identity of our secondary schools. As the excerpt from *The Catholic School* clearly asserts, the work of a Catholic school is to nurture a faith relationship between its students and Jesus Christ. The faith formation of the students must be at the forefront of the school's mission. However, the Congregation emphasizes that fostering this relationship is the responsibility of the school community; it does not happen through the work of one person, heroic as he or she may be.

Several years ago, I overheard a teacher in my school exclaim, in frustration, "What are they trying to do, make us all campus ministers?" That question affirmed for me that all Catholic school staff members must see themselves as campus ministers, bearers of the Gospel. Faith and religion cannot be relegated to theology departments or campus ministry programs; rather, all faculty, staff, and even the students must take responsibility for fostering faith and religion. We must continually pursue the integration of Catholicism throughout the atmosphere of our schools.

You may never find the top of your desk, return all the phone calls, or be completely ready for the upcoming prayer service. Saint Paul knew that when he wrote this to the Corinthians: "According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building on it" (3:10).

Saint Paul understood that we often lay foundations upon which others build. Archbishop Oscar Romero also knew that and realized that our work as builders is incomplete and that we must rely on our own faith in God, the true master builder, as we walk with our students during these important years in their faith development.

In the words of Paul in his second letter to Timothy: "Proclaim the message; be persistent whether the time is favorable or unfavorable; convince . . . and encourage with the utmost patience in teaching. . . . Do the work of an evangelist, carry out your ministry fully" (4:2,5).

May God continue to bless you in your ministry.

Mr. William Hudson serves as assistant executive director of the secondary schools department of the National Catholic Educators Association (NCEA), in Washington, DC. Prior to joining NCEA, Mr. Hudson worked at Hill-Murray School in Saint Paul, Minnesota, for six years. While there, he served as a religious studies teacher, campus minister, dean of student life, and assistant principal of student life. Mr. Hudson earned his master of divinity degree from the Oblate School of Theology and his bachelor of science degree from Central Michigan University. He is currently a doctoral student at the University of Saint Thomas in Minnesota.

from the *classroom* Spiritual and Social Leadership

Campus Life at Saint Joseph's Notre Dame Catholic High School *by Judy Koneff Klatt*

Student Leadership

Teachers and other individuals committed to Catholic schools strongly believe that mission and philosophy statements must drive the direction of the schools, athletically, socially, academically, and spiritually. This very premise leads us to consider how those of us charged with helping students can create a program and give guidance to students aspiring to live Gospel values as leaders in their schools and communities. We must examine how we develop leadership skills and train students to be active members of the Catholic community.

As I reflect on the beginning of my career with student activities programs and campus ministry programs, I am acutely aware that, at the time, few Catholic schools had working programs in place. There were no diocesan guidelines, state standards, or national norms to give a framework to programs in Catholic schools. More often than not, the core of a leadership program or liturgy-planning group was dependent on the class moderator or on the innate qualities of a student leader who made the "program" work.

The role of campus ministers and campus ministry programs is relative-

ly new in comparison to activities programs and activities directors. In an effort to coordinate the activities that are unique to the Catholic school community—liturgies, retreats, and service opportunities—campus ministers have to not only coordinate and implement the activities but also educate and train the school community and student leaders. Where or how do campus ministers get these skills? Why not draw from well-established programs? Most school activities programs include some kind of a student government or student council that is led by adult supervisors or advisors. Why not take the best of both the activities program and the campus ministry program and create a social and spiritual experience for students? So that is what we did. In combining the student activities program and the campus ministry program we developed a system that would allow students to learn how to play and pray together, lead others, and be of service to the school and greater community.

A Unique Approach

The transition to a different format of student leadership was an exciting opportunity for the student campus

ministers at Saint Joseph's Notre Dame Catholic High School. They often felt undervalued by their peers and not regarded as "really important" by the faculty and students. Titles and visibility make a difference to students. As the school implemented the new format of student leadership, the activities director, campus minister, and class moderators shared a lot of information and did a lot of explaining to the students and faculty that this new format was what a Catholic school model of leadership should be.

The immediate benefit was a larger pool of students interested in leadership. Students didn't have to decide between campus ministry and student council. The new student leadership council helps students develop both the social and spiritual aspects of leadership. The students run rallies, plan for dances, prepare prayer services, and train for peer ministry.

Working collaboratively, the campus minister and the activities director train and share responsibilities for the events on campus. Both work with the student officers in training and planning all events for the school calendar. Both know what is happening for student retreats, faculty prayer

services, magazine drives, rallies, dances, spirit weeks, and all other student-life activities.

The student leadership council consists of both students who are elected by the student body and students who are appointed by the class moderator based on an interview and teacher recommendations. The student officers know that they are entering into a blended organization that shares labor and responsibility. The student leaders know they will be trained and held accountable for preparing a class meeting agenda or preparing for a prayer service. Student leaders must be willing to participate in both the spiritual and social aspects of student life.

Campus Life Team

We have coined a term for the leaders on our campus. They are together referred to as the *campus life team*. They are the elected and appointed officers that represent the student body or their class. They do not carry the titles of president, vice president, or secretary. Instead, they work as a council, dividing roles and responsibilities according to events. Student campus ministers are council members. Depending on the event or activity, the council members work with the activities director, campus minister, or under the direct supervision of their class moderator.

This format can sound confusing, but now ten years in the making, it makes perfect sense to our students and faculty as shared leadership training. All members understand the responsibilities and expectations of the campus life team. The benefits are obvious. Shared supplies and shared workspace allow us to work collaboratively on one event or to be keenly aware of each other's responsibilities as we work on separate tasks, whether it be a school liturgy or a game day. The campus minister and the activities director work to balance the school calendar so that they are not competing against each other for student time and talent.

Whether celebrating in prayer at a junior unity celebration or celebrating at our Christmas banquet, students, parents, and faculty all seem to benefit from this model of student leadership. The student members of the campus life team know that the adults working with them are being true to the school's mission as we support them in being responsible citizens inspired by Christ.

Ms. Judy KoneffKlatt is the coordinator of campus life at Saint Joseph's Notre Dame Catholic High School in Alameda, California. Ms. KoneffKlatt received her undergraduate degree from the University of California at Berkeley and her secondary school credentials from Holy Name College, in Oakland, California. She has also done graduate work at Saint Mary's College in Moraga, California.

About Connect

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The statistics on page 1 are taken from *Window on Mission: A CHS 2000 Report on Academic and Co-Curricular Programs and Services and Religious Education and Faith Formation*, by the NCEA, pages 23–25. Copyright © 2002 by NCEA, 1077 30th Street, NW, Suite 100, Washington, DC 20007-3852.

The quotation from the Emmaus Guild mission statement on page 2 is taken from an unpublished draft of *The Emmaus Guild: An Association of Professional Catholic Secondary School Campus Ministers and Religion Teachers Department of Secondary Schools of the National Catholic Educational Association*.

The extract on page 3 is from *The Catholic School*, no. 53, by the Sacred Congregation for Catholic Education, at www.vatican.va/roman_curia/congregations/ccatheduc/documents/rc_con_ccatheduc_doc_19770319_catholic-school_en.html, accessed October 7, 2003.

resource reviews Campus Ministry Resources

Saint Mary's Press asked four campus ministers to name and review one resource they consider vital to their ministry. These are the resources they recommended.

Kristen Nolan—*campus minister and English teacher at Totino-Grace High School in Minneapolis, Minnesota*

The **Poverty USA Web site**, www.povertyusa.org, hosted by the United States Conference of Catholic Bishops' Catholic Campaign for Human Development, is an excellent resource for domestic poverty education. The Web site is a central and solid source for useful research, statistics, materials, and links. It offers up-to-date statistics on poverty, gives a real face to those in need, and invites visitors to take an interactive tour and quiz.

I have used several aspects of the Poverty USA site with youth groups. I have often referred students to the "Poverty Facts" section and the ten-question poverty quiz of the site for information that helps spur discussion and action. But my favorite aspects of this site are the "Real Words" section, which gives quotes from those who are poor about how it feels to be poor, and the poverty tour, which takes visitors through a family's mathematical budget struggle to make ends meet each month.

As a campus minister who often does poverty education presentations and projects, I find the Poverty USA Web site a wonderful one-stop place for information I need and can trust. It is helpful that the source is our own Catholic Church, as this allows me to show students that the Church is indeed active in poverty issues and calls us to be as well.

Maura Colleary—*campus minister at Matignon High School in Cambridge, Massachusetts*

Whether preparing for school liturgies, morning prayer for the school community, prayer services for special occasions, or reflections for faculty meetings, you will find the monthly periodical *Magnificat* to be a wealth of inspiration for planning both school and personal prayer experiences.

Magnificat offers the readings of the day, morning and evening prayer, reflections on the saints of the day, inform-

ative editorials, and thought-provoking meditations on issues appropriate to the liturgical seasons and relevant to the times in which we live. The center section of each issue provides the order of the Mass and prayers for the Rite of Eucharistic Exposition and Benediction.

Magnificat is published monthly, with supplementary issues for Christmas and for Holy Week. Its small paperback presentation makes it easily transportable for retreats, trips, athletic events, or other school-related activities. The annual subscription rate is \$39.95 for fourteen issues. For subscription information, call 800-317-6689 or visit www.magnificat.net.

Patrick Spedale—*coordinator of campus ministry at Saint Pius X Catholic High School in Houston, Texas*

Our Prayers Rise Like Incense: Liturgies for Peace, edited by Cindy Pile and published by Pax Christi USA (1998), is an impressive treasury of prayers and liturgies inspired and written by communities from around the country to bring reconciliation, healing, and the promise of hope to our suffering world. In the most authentic and genuine spirit of Pax Christi USA, this essential resource is filled with images of the Gospel—nonviolence, equity, and justice—not passive images but active images that compel the pray-ers to reconsider how they might look at themselves, the sacred environment, and the marginalized of our day—the very face of Christ.

Fifty of the fifty-two liturgies in this book are non-Eucharistic services, but they are certainly ordered in the framework of the liturgical and social justice tradition of the Catholic Church—stations of the cross, Tenebrae, vigils, morning and evening prayer, commissionings—and are largely ecumenical and interfaith by design. The book also includes two pages of general liturgical resources, including music publishers. Services can be easily edited or adapted to the specific needs of a community and are ideal for any occasion in which the crucified human condition must be raised.

Our Prayers Rise Like Incense is an excellent contemporary and valuable resource for all secondary campus ministers and those responsible for planning school-wide prayer

from the press

experiences and liturgies. If your liturgies don't stir up the faithful and move them beyond the comfort zone, then this resource is for you.

It speaks the Gospel boldly! Order a copy of *Our Prayers Rise Like Incense* from the Pax Christi online store, at www.paxchristiusa.org.

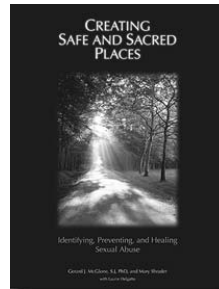
Mary Jayne Dawson—*campus minister at Charlotte Catholic High School in Charlotte, North Carolina*

If I were allowed to have only one book to use as a resource, I would have to choose *Prayer for Parish Groups: Preparing and Leading Prayer for Group Meetings* (Saint Mary's Press, 2000). This has been a wonderful resource for our weekly faculty prayer services, parent meetings, classroom prayer services with students, faculty or board meetings, and so on. It contains ready-made services that are meaningful and adaptable to any situation. In these busy times, it is one of the easiest resources to use for last-minute prayers and reflections. I recommend this book to anyone in a Catholic parish or school.

To order a copy of *Prayer for Parish Groups*, contact Saint Mary's Press at 800-533-8095 or at www.smp.org.

“You must also lead them to practice well all the good of which they are capable.”

—Saint John Baptist de La Salle,
patron saint of teachers



New Just for You!

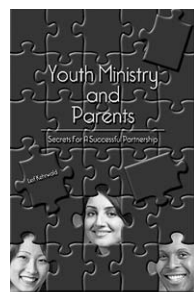
Creating Safe and Sacred Places: Identifying, Preventing, and Healing Sexual Abuse

This book is the first resource of its kind to help parishes, schools, and families nationwide respond to the

call from the United States Conference of Catholic Bishops to protect young people from sexual abuse.

Creating Safe and Sacred Places is written by Jesuit Fr. Gerard McGlone, PhD, an expert in the field of sexual abuse, and Mary Shrader and Laurie Delgatto, two veterans in the field of youth ministry.

Father McGlone describes this book as “an effort to give voice to the secrets of sexual abuse. As ministers we all know that awareness and understanding are keys to prevention. That is why the publication of this resource manual is so important. We must educate and inform if we are to make any effort to ensure that our young people, *all* young people, are safe and treated with the sacredness God intended.”



Youth Ministry and Parents: Secrets for a Successful Partnership

Because parents are the primary evangelizers of young people, they *must* be integrally involved in any successful youth ministry program. This book paves the way for youth ministers to create

successful partnerships with parents of the teens in their parish. It helps youth ministers understand parents of teens and gives youth program leaders concrete strategies for enlisting parental support, overcoming resistance, and using the parental support system to complement youth ministry programs. This book is a must-have for every parish and school where youth ministers and parents understand the benefits of working together.

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in touch

Dear reader,
 Campus ministry in the Catholic school holds a special place in my heart. For several years, I served as a campus minister and have personally witnessed the joys and challenges of the position. In this issue of *Connect*, you will find a firsthand account of what one school is doing with its campus ministry program as well as some insights into various resources campus ministers have found useful. In addition, I am extremely excited to have Bill Hudson from the National Catholic Educators Association as our feature article writer, exploring the unique challenges of campus ministry. Liturgy coordination, social-justice awareness, teaching, counseling,

accounting, spiritual direction, leadership training, and crisis management are just a few of the many tasks a coordinator of campus ministry might face on any given day. With all these hats to wear, a coordinator of campus ministry must not forget the ultimate goal of any campus ministry program: to share the love of God with all those connected to the school and with the larger community. It is a daunting task that we are all blessed to share. I pray that your campus may be alive with the love of God, the courage of Christ, and the compassion of the Holy Spirit.

Peace of Christ,



Steven McGlaun, development editor

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