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Not for School, but for Eternal Life: Representing Christ and Reaching the Campus Through Cooperative Ministries

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Not for School, but for Eternal Life

Representing Christ and Reaching the Campus Through Cooperative Ministries

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Abstract

Carroll College has a history rooted in faith. Founded by the Catholic Diocese of Helena in 1909, the school professes a “special obligation to provide for the spiritual needs of the college community” (Carroll College Mission Statement). Using several sources: Carroll’s mission statement, interviews, and the Bible, this thesis analyzes the challenges and potential opportunities to help Carroll College fulfill its mission to meet the spiritual need of its community. As a result, it argues that the College should provide the College Christian Fellowship (CCF) student club better support on campus. Doing so will complement the work of the Campus Ministry department, which is understaffed and under-resourced to accomplish this goal. This study sheds light on the difficulties and the benefits of capitalizing on CCF while making sure that its role still aligns with Carroll College’s Mission Statement and scripture.
Introduction

The goal and objective of this thesis is to examine how well Carroll College fulfills its mission to “to provide for the spiritual needs of the college community” (Carroll College Mission Statement). Specifically, it proposes a more collaborative approach to ministry opportunities offered by Carroll College through the office of Campus Ministry and the College Christian Fellowship (CCF) student club. This matters to me on a personal level, but more importantly, all Christians, regardless of their denomination, are committed to the teachings of Jesus. Therefore, how Carroll College fulfills its commitment to the spiritual needs of its community is a witness to his teachings. Even if we cannot know all of the specifics about how Jesus would run a college campus in the 21st century, we know his heart and love for people and we know how his teachings and life are an expression of that love. As a historically Catholic college, we also know that Carroll College’s task includes “a Christian inspiration not only of individuals but of the university community as such” (Ex Corde Ecclesiae #13).

The topic and idea of collaborating ministries is very important to me because Jesus is the sole purpose of my life. Carroll’s mission statement implores that “the final goal of all education is the Ultimate Truth and the Ultimate Good.” Campus Ministry and College Christian Fellowship work toward this goal. I have had the privilege of seeing and experiencing first-hand each ministry. In my time at Carroll I have served as a student Leader for CCF for three years and served as a Peer Minister with Campus Ministry for one year. I have been as immersed into each ministry as any student can be. As Christian organizations, both Campus Ministry and CCF share a common
commitment to Jesus, the Word of God (John 1:1). Being involved in both ministries, doing research on other campuses, obtaining insight from the staff and students involved in both ministries, and most importantly, reading and reflecting on the word of God, we can and will see that there are challenges, but also many opportunities to foster God’s love for the students and faculty through the self-sacrificial model of Jesus in his ministry, death, and resurrection (John 3:16).

Importance of Cooperation

Analysis of Carroll’s mission statement with specific regard to Christian unity and cooperation (also known as ecumenism) is crucial. It lays the foundation and current understanding of Carroll’s desire and perspectives in response to the Second Vatican Council. One part of Carroll’s mission statement, under the banner of Welcoming all persons of good will in a cooperative journey toward truth and virtue, states, “In the ecumenical tradition of the Second Vatican Council, Carroll College is committed to a policy of open participation by members of all religious faiths and all persons of good will in the total academic and spiritual experience of the college community.” This pledge is informed by the Second Vatican Council’s of Decree on Ecumenism, Unitatis Redintegratio. In the introduction, the Council states, “The restoration of unity among all Christians is one of the principal concerns of the Second Vatican Council. Christ the Lord founded one Church and one Church only…Such division openly contradicts the will of Christ, scandalizes the world, and damages the holy cause of preaching the Gospel to every creature” (#1). Additionally, under the tab “Ecumenism” on Carroll College’s
“Mission and Catholic Identity” home page, the College further clarifies its commitment to ecumenism:

- We recognize and celebrate all that is true, good, and beautiful in non-Catholic traditions
- We possess a genuine desire to understand non-Catholic perspectives
- We are committed to dialogue with other religions in charity and humility
- We share a commitment with all persons of goodwill (religious and non-religious) to the common good of society.

Carroll is very welcoming to all faith traditions and provides opportunities for people to live out their own faith. While the Second Vatican Council has clearly influenced the College in this regard, its hospitality for non-Catholic Christians actually predates the Council by fifty years. If one was to open the 1912 Mount St. Charles Bulletin (Carroll College’s original name), one would find the following statement: “All denominations are respected, and no influence is brought to bear against the religious convictions of any student." Thus, the College definitely meets the ecumenical standard of welcoming other faith groups. One of the ways that is fulfills its commitment to ecumenism is through College Christian Fellowship. CCF is a group on campus that proclaims Jesus as Lord and Savior. It states on its webpage, “We have a heart to follow Jesus Christ in an authentic way as Christians = ‘Christ Followers’” (College Christian Fellowship, 2016). Carroll does a good job, but there is room for improvement, especially when there is closer analysis of the principles of “celebrating all that is true, good,
beautiful; possessing a genuine desire to understand; and committing to a dialogue with non-Catholic traditions” that it professes.

It is important for Carroll College to be welcoming to other faith traditions as a way to fulfill its commitment to ecumenism. However, it has a particular opportunity to manifest this commitment in a public manner by supporting CCF, in addition to allowing the group on campus, because it shares with the Catholic Church some of the most fundamental beliefs about Jesus surrounding his death, resurrection, and hope for a life spent in eternity with Him through the salvation He offers. There is no other non-Catholic group on campus that proclaims the same message with the hope of students coming into relationship with Jesus. If Carroll College’s ecumenical commitment is to a “common search for the Ultimate Truth and the Ultimate Good which is the final goal of all education” in humility and charity, then it should desire to support the ministry of CCF to introduce students to the living God. At this point, support simply means that the College allows CCF a presence on campus. Improving this support will provide the College the opportunity to bear public witness to its mission by fashioning a context for improved collaboration between Campus Ministry and CCF and a more holistic ministry experience for students, faculty, and staff from a variety of Christian backgrounds.

Ministry Description

There needs to be a clear understanding of the current dynamics and structures of both Campus Ministry and College Christian Fellowship (CCF) before proposing how the two groups can work together collaboratively for the common good of the campus community.
Campus Ministry is the department through which the College aspires to fulfill its “obligation to provide for the spiritual needs of the college community” (Carroll College Mission Statement). The staff members include Fr. Marc Lenneman, Deidre Casey, and Dan Thies. Under their leadership are fifteen peer ministers on campus: one male peer minister on the male wing of each floor of the freshman and sophomore dorms and one female peer minister on the female wing of each floor of the freshman and sophomore dorms. For this next year there will be one peer minister in Borromeo Hall and one in Trinity Hall. They each lead a weekly small group for their floors and encourage their peers in their walk with Jesus. Fr. Marc is the chaplain of the College and the director of Campus Ministry. He celebrates Mass several times a week including every Sunday during the academic year. Deidre Casey helps lead the women’s group, Via, that meets every Tuesday. Dan Thies leads the men’s group called Cor that also meets every Tuesday. In addition to the weekly formation gatherings, they both help with all the retreats throughout the year. Dan and Deidre also meet respectively with each individual male and female peer minister to foster direct and influential discipleship. These are the main individuals involved in the ministry, but it expands to upperclassmen who help out with retreats and those who help set up and run Mass.

College Christian Fellowship is run very similarly. However, it is not a department on campus; it is a student club. Therefore, its reporting structures within the College differ from Campus Ministry. Nick and Haylee Petrusha are in charge and oversee all the activities of CCF. Under their direction, CCF has student leaders and the number fluctuates each year. Currently, there are eighteen, and there is not necessarily a
limit to the number of leaders. Nick and Haylee alternate giving sermons every week and help with the retreats such as SALT and Fall Retreat at the beginning of the second semester. Nick meets with all the male student leaders at least weekly, and Haylee also meets with the female student leaders in the same manner. The student leaders each lead a weekly small group for anyone they invite. Outside of the staff of Nick and Haylee and the student leaders, there are students who help with worship and prayer team where a member of the prayer team leads a prayer session at a specific time each day.

Both ministries, additionally, run various events throughout the year, especially during welcome week at the beginning of the school year. There are Warm-up Wednesdays where hot chocolate is handed out and Barn Dances hosted by CCF both semesters. Campus Ministry often plans specific prayer times and vigils throughout the semester. Each ministry is very busy with their day-to-day agendas and how they provide for students and give back to the campus.

History of Collaboration

Campus Ministry and CCF each contribute to the spiritual life of Carroll College. How Carroll College ministers to its students has evolved over its 108-year history. It has changed its dynamics, and it is continually changing. Deidre Casey, a Carroll alumna, noted that when she went to Carroll College, it did not have peer ministers. And now, a complete restructuring of chapel space is occurring with a large central chapel going up in a building that was previously called Old North. Carroll College is Catholic, and its mission statement proclaims its support for people of all religious backgrounds. As noted
earlier, this support dates back to the earliest days of the College, but CCF had a difficult time with its relationship to the campus.

Tim Kern felt like God was asking him to bring a ministry to a Catholic College. So he sent a letter to the Diocese of Helena in 2001 asking if he could start a Protestant ministry at Carroll. Tim moved to Helena with his family before he received the rejection letter. Nevertheless, he came and the ministry grew to about twenty students. However, he wanted to be on the campus and so did the students. To fulfill this desire, the students established the CCF club. At the time, there were some tensions with the FOCUS (Fellowship Of Catholic University Students) group on campus and the campus itself. FOCUS is an independent Catholic college ministry that was invited to campus by the Bishop of Helena at the time, Rev. Robert Morlino. Its mission statement is to “know Christ Jesus and fulfill His Great Commission.” FOCUS had four full-time staff and reported to Fr. Robert Turner, the director of Campus Ministry at the time. Father Turner wanted to use money that would soon be available from an employee vacancy and put it towards the peer ministers and FOCUS. As a result, there was a forum on March 23, 2004, where 300 Carroll community members gathered for almost five hours to discuss how the money would be used and if it could be used to support FOCUS (Stiel and Wilson 2004). Tim felt compelled by the Holy Spirit to go up to the mic and say that if this is a money issue, the people in that room could change that right then and there. So, he thought he would lead by example and felt like God asked him to commit 2,000 dollars in support of FOCUS on campus.
Tim had no means of providing the 2,000 dollars, but he said he trusted God. People from CCF were very upset by his offer, and some students left the ministry. Tim recalled that the next time he saw Father Turner, Father Turner came up and told Tim that that was the nicest thing anyone had done for him. Father Turner later made sure Tim met Colleen, the eventual coordinator for FOCUS at that time, to say thank you to Tim and to help establish a good relationship. Tim went from being lost in the dark about how to minister on a campus where he was not welcome to establishing a friendship with the Catholic ministry already on the campus. Tim said he got two letters from the Diocese of Helena: one banning them from the college and a second thanking him for his generous donation. Since these difficult beginnings of rejection to a small club, CCF has since established a more prominent and supportive role at Carroll College. Now, CCF is allowed on campus and able to host its own worship night on Mondays. The club has grown in student leaders and had eighteen student leaders in the 2015-2016 school year. Carroll College alumni, Nick and Haylee Petrusha, run and lead the club as their full-time jobs. With so much involvement and interest from the students, the club makes an effort to provide for the student body at large with events such as barn dances, Warm Up Wednesdays, Super Bowl parties, Halloween parties, eighteen weekly small groups, daily prayer groups, and it provides an opportunity for students to be discipled and enveloped in a Jesus-centered community. Much of this would have been very difficult before CCF was allowed on campus, and there is still room for growth through greater collaboration with Campus Ministry and support from the school.

Student Insight
Campus Ministry peer ministers and CCF student leaders completed questionnaires asking if the ministries should work together more and, if so, how (see Appendix). Additionally, the survey asked about the challenges of being more integrated. Twelve peer ministers, and eleven student leaders suggested that there could be more integration in the events held expressing ideas like worship nights, small groups, retreats, or forums all to establish community. Wyatt Smith commented that it could be helpful to “team up on small groups or service opportunities.” The most common challenge expressed was the differences in doctrine, beliefs, and spiritual teachings. Ten peer ministers and eleven student leaders expressed this concern. Observations were also made about students feeling more comfortable in one ministry over another, concern about competition, and hope for a better communication between the ministries.

Staff Insight

Interviews were conducted with Fr. Marc Lenneman, Dan Thies, and Deidre Casey from Campus Ministry, and with Nick and Haylee Petrusha from CCF (see Appendix). They each talked about their mission statements, how they support the students and Carroll, where they want to enhance their ministries, along with the current dynamics between the ministries and what that says to the Carroll and the greater community.

The mission statement for Campus Ministry is “to share the love of God with all people through worship, evangelization, and service.” Dan summed it up as making disciples of Jesus. Deidre explained how Campus Ministry reassures people they are
loved by God and also by others and strives to help them know those loving relationships better. Dan expressed that Campus Ministry provides opportunities to encounter the loving God through retreats, ministry formation, and worship. Fr. Marc noted that “we meet students wherever they are on the spiritual spectrum and build relationship and share life with them. For those who want to go deeper spiritually, we work to create spaces that foster an encounter with Jesus Christ.”

Everyone expressed ideas about how they want the ministry to grow. Deidre would love to help prepare people for parish life after college and be able to encourage them and equip them to find faith communities when they leave Carroll. Dan added that he loves being able to incorporate nature into people’s experience with God. Both expressed a desire to reach upperclassmen and have an expanded budget for the “hands and feet” of the peer ministers. As part of an expanded budget, Fr. Marc would love to add another full time minister who is not Catholic for greater outreach to the non-Catholic students. Fr. Marc envisioned that the ideal set up between Campus Ministry and CCF would be:

A situation where Carroll was able to find funding for a non-Catholic minister who would work in the department of Campus Ministry and would be charged with the formation and guidance of CCF. That way parallel ministries wouldn’t exist where very similar ministry efforts appear to students to provide a Catholic option and a corresponding Protestant option. Rather, the ministry effort would be coordinated to support what Catholics and Protestants hold in common while also
providing opportunities for what is unique to both Catholics and Protestants to be celebrated.

Fr. Marc, Dan, and Deidre emphasized that part of the current dynamics of Campus ministry and CCF is that both ministries get along and there is mutual respect. They also have the same goals of bringing people to Jesus and compared them to train tracks. As noted previously, parallel ministries, on separate tracks, but headed in the same direction. Fr. Marc furthered the analogy explaining that there are two tracks headed in basically the same place, but never really connect. Ideally, there would be one train with different cars: a car for Campus Ministry and one for CCF, but then also maybe a third where the practices common to both Catholics and Protestants intersect. Deidre emphasized that it is really logistics that hinder more integration between the ministries; it is very challenging to align calendars. Fr. Marc echoed the collective busyness that occupies both ministries. Dan described this challenge as two ships passing in the night and that is the reality of having small staff and 1,500 students. Deidre explained that there are many times when the ministries can focus on Jesus’ death and resurrection, and they are very thankful for Nick and Haylee. Thus far, each ministry’s support for the other is an example to the Carroll community of the importance of ecumenism expressed in the college’s mission statement and in Church documents. Dan said relationship is really what integrates the body of Christ. And he noted that it is happening in ways here that are not happening in the world or city.

Nick and Haylee vocalized very similar thoughts and feelings to Dan, Deidre, and Fr. Marc. CCF’s mission statement is based on 2 Corinthians 5:20: “We are therefore
Christ’s ambassadors, as though God were making his appeal through us. We implore you on Christ’s behalf: Be reconciled to God.” Haylee summed it up as reconciling and bringing students into proper relationship with Christ to transform the campus, marketplace, and the world. Chi Alpha is the overarching organization that oversees CCF and the Chi Alpha National Director, E. Scott Martin, explained that the sole desire is to “represent Jesus as best we can and be a blessing to the campus.” The biggest part for Scott is bringing Jesus and the potential for discipleship.

Nick and Haylee both explained that they want to be a blessing on the campus and would never ask for something that goes against the school’s mission. Currently, CCF provides an outlet for students who are not Catholic. Carroll’s online FAQ states that, of those who report, 62% are Catholic and 38% are other. Currently, in addition to its other activities mentioned above, CCF also offers the Crosswalk (CCF house across from Carroll) to students as a community area, but also as a place for students to live. Most of all, it provides an outlet that is counter cultural to the stereotypical college scene and that is committed to sound relationships and a supportive environment.

Nick and Haylee would like to enhance their ministry by having more opportunities to tell people about Jesus. But, overall, they are really thankful for Carroll for what they have right now. They are thankful for the relationships they have with Campus Ministry and the campus in general and really thankful for the current support of CCF events, primarily through including CCF events in weekly announcements of Carroll community events. This support lends credibility to CCF’s ministry and role on campus. They are thankful for the opportunity students have to be student leaders and
peer ministers, and Haylee said that it seems like Fr. Marc really wants that. Overall, Nick and Haylee appreciate the backing that makes it easier for students to check out CCF and are thankful for all that Carroll has done for them.

The dynamics between CCF and Campus Ministry are challenging in a few ways and enlightening in others. Haylee observes that there is a lot of misunderstanding, miscommunication, and preconceived ideas of what both a Catholic ministry and what a Protestant ministry looks like. Nick explained that different people connect differently and that there is a need for diversity, but hopefully people can come together to express the fullness of Christianity as one body in Christ (1 Cor 12:12). Nick noted the relationship between these two ministries is actually confusing to people from the outside and counterintuitive to what people think. It provides a good example to the greater Christian community and to Helena. Their hope for the future is to enhance communication, but the biggest limiting factor is time to do that when the ministries are going at such a high pace and so busy.

Other Schools

An interview with E. Scott Martin provides further insights into the opportunities for collaboration between Campus Ministry and CCF. Chi Alpha is a college-directed ministry and a branch of Assemblies of God, a Christian denomination. As noted earlier, CCF falls under Chi Alpha. Scott was able to shed some light about the dynamics and relationships of Chi Alphas at other schools. He pointed out that Chi Alpha is at many state schools where many groups are welcome. Sometimes, the Chi Alpha staff are paid
by the institutions where they serve. For example, Steffanie Chappell, the national Chi Alpha Field Director, was a staff member at Georgetown University. At other institutions CCF staff, while unpaid by the institution, have offices on campus. Finally, at other institutions, the CCF staff are welcomed on campus without having any designated physical space. As we can see, there is no standard practice or arrangement for the ministries, so it varies from campus to campus. Martin explained some of the logistics and how Chi Alpha provides liability under themselves as leaders of the ministry and anyone under the group is covered as well. Chi Alpha does not report to any local Assemblies of God churches. Rather, it wants to be answerable to the campuses where it serves. He explained that there is a strong level of accountability, but not a controlling aspect between the school’s ministry and Chi Alpha.

Scott also expressed the heart of the ministry as well. Chi Alpha wants to “represent Jesus as best [it can] and be a blessing to the campus.” He noted that there are sometimes “arenas of affinity” where Chi Alpha can help to serve. For Carroll College, that would be a large portion of students who are Christian but not Catholic. Scott mentioned how Chi Alpha celebrates Protestants going to a Catholic minister, and it does not want an “us or them mentality.” Some students will be more comfortable going to a Protestant or a Catholic minister, and it is important to have both options. He concluded stating that the biggest part is bringing Jesus and the potential for discipleship.

Scripture

Section 7 of *Unitatis Redintegratio* or Decree on Ecumenism from the Second Vatican Council quotes Ephesians 4:1-7 as inspiration for its focus on Christian unity.
Since Carroll College draws inspiration for its mission from the “ecumenical tradition” of this council, it provides a scriptural basis to reflect on the importance of a more effective collaboration between Campus Ministry and CCF. This is particularly important since Catholics and Protestants, despite their doctrinal differences, share a theological heritage rooted in the scriptures. Therefore, it provides a common frame of reference for this discussion.

In his letter to the Ephesians, Paul writes,

As a prisoner for the Lord, then I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of peace. There is one body and one Spirit just as you were called to one hope when you were called; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all. (Eph 4:1-6)

Paul is writing to the Ephesians while imprisoned in Rome to encourage the churches in the area. The letter was not necessarily written to be confrontational like some of his other letters (e.g., Galatians) due to its lack of references to any problems in the Ephesian church. Rather, Paul intends for his message to be encouraging. Additionally, the words “in Ephesus” (1:1) are not in some of the early manuscripts and therefore probably circulated to neighboring churches making the scripture applicable to all churches back then and today (NIV text note).
Through Paul’s message, God calls Christians to be his representatives on earth. To “live a life worthy of the calling (we) have received” is challenging and only feasible by means of the Holy Spirit (Eph 4:1). To represent and reflect God effectively means to live with a humility, gentleness, patience, and love that bear witness to God’s character. As such, anyone in ministry is challenged to manifest this standard. Both ministries are trying to live out God’s character and bring students into right relationship with God, but right now Carroll is only capitalizing on one ministry instead of enabling both Campus Ministry and CCF to their full potential. It will be challenging to identify a way to support both ministries more effectively, so Carroll will have to put in “effort to keep the unity of the Spirit” that Paul calls for (Eph 4:3).

Paul asks that the Church, as the body of the Christ, be in unity with one another (Eph 4:3-4). Again, there is no evidence that suggests Ephesians was written to address a concern, but written to be encouraging and therefore we can heed the encouragement and command Paul urges: to serve God and point to God alone. In the ideal setting, there would be no division among ministries. Divided ministries is an outcome of a fallen and sinful world, but Paul urges the churches to be unified in their service to God.

Paul emphasizes a need for harmony and unity in the Ephesian community because there was a mixture of both Gentiles and Jews who had differing cultural norms and expectations (Slater 2012, 105). Similarly, Carroll is a mixture of differing cultures: Catholic, Protestant, non-Christian, and non-religious. Even so, the areas of one body and one spirit in the different faith traditions can be celebrated in unity together. Just as Paul encourages the churches in Ephesus, so too does he encourage us today to serve the one
Lord in unity. Through collaboration, this campus can better live out the unity that Paul calls for and, so doing, take a step closer to manifesting the College’s mission in the lives of its students. The body can only become one by means of the Holy Spirit. Both ministries rely on the same spirit, and instead of focusing on the differences, the campus can focus on what unites them: one body, one Spirit, one hope, one Lord, one faith, one baptism, one God! Paul makes it clear that there should be unity. Steps towards unity can be showcased through cooperation. N.T. Wright says this in his commentary on Ephesians:

But whatever position [denomination] we take today, the one thing we can’t do is pretend this [unity] isn’t a central and vital issue. Unless we are working to maintain, defend and develop the unity we already enjoy, and to overcome, demolish and put behind us the disunity we still find ourselves in, we can scarcely claim to be following Paul’s teaching. (44)

There are important doctrinal differences between Campus Ministry and CCF, but there are also opportunities for Carroll College to foster relationships between the ministries and the students that reflect Paul’s vision of Christians in union with one another as one body.

Outside of just calling for unity, Paul challenges Christians to serve and love as Christ did, “bearing with one another in love” (Eph 4:2). Together, Christians on the Carroll College campus can model God’s pursuit of humanity by helping students know they are desired and loved by God. Pope Saint John Paul II emphasizes this in the Apostolic Constitution, Ex Corde Ecclesiae, where he writes that “it is evident that
besides the teaching, research and services common to all Universities, a Catholic University, by *institutional commitment*, brings to its task the inspiration and light of the *Christian message*.” The Christian message can be summed up in various poetic ways, and John 3:16 is common, simple, and profound in laying out the heart of the Gospel. It reads, “For this is the way God loved the world: He gave his one and only Son, so that everyone who believes in him will not perish but have eternal life.” Therefore, part of a Catholic college’s commitment is to foster an environment where people are able to know that they are loved and desired by God. In the Greek this love is known as *agape*: a love that is given freely for which there is nothing expected in return to earn it.

God asks us to pursue the people around us “mak[ing] disciples of all nations” as actively as God has pursued us (Matt 28:19). Throughout the biblical story, God demonstrates *agape* in His active pursuit of humanity since the fall of humanity into sin. He sends the flood in order to restore creation. When sin persists, he initiates a covenant with Abraham so that through his descendants “all the families of the earth shall be blessed” (Gen 12:3). He frees these descendants, the people of Israel, from their bondage in slavery in Egypt and then fashions a covenant with them whereby they are, by their faithfulness to God’s commandments, to be a light to all peoples in order to bring them back to God (Deut 4:6; Isa 49:6). Then, He instructs Moses to build a Tabernacle for him to live in and guide the Israelites during their wanderings in the desert (Exod 40:34-38). To David, Israel’s greatest king, he promises an everlasting dynasty (2 Samuel 7). When Israel falls into sin and is cast from its land like Adam and Eve, God promises a
descendant of David will return to restore the covenant (Jer 31:31) resulting in a “new heavens and a new earth” (Isa 65:17).

According to the New Testament writers, Jesus of Nazareth—through his birth, ministry, death, and resurrection—inaugurates the renewed covenant of God with all people and creation. In the person of Jesus, God has come to dwell (literally “tabernacle”) among a sinful and fragile humankind (John 1:14). After Jesus’ resurrection, God goes further by sending the Holy Spirit to live within and guide Jesus’ followers (John 20:22-23; Acts 2:1-4; 2 Tim 1:14). Throughout the biblical portrait of salvation history, God approaches closer and closer to his creation as an expression of love and restoration. With Jesus comes a tangible example of how God pursues us and how he wants us to pursue others. Indeed, he commissions his followers to go “and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you” (Matt 28:19-20).

God came down as a human being, one who “emptied himself, taking the form of a slave” and “humbled himself, becoming obedient to death, even death on a cross” (Phil 2: 7-8). Jesus lived among people for thirty years experiencing all the joys, pains, and sorrows of life with those around him. He asks us to similarly live with the people around us as an opportunity for people to see the light of Jesus in us (2 Cor 4:4). Jesus’ humble obedience is the guide by which God calls us to sacrificially and unconditionally love each other just as he loved us: Jesus is God’s agape love in the flesh. Thus, in 1 John 4:10-11 we find, “This is love: not that we loved God, but that he loved us and sent his
Son as an atoning sacrifice for our sins. Dear friends, since God so loved us, we also ought to love one another.” The end of verse 17 states, “In this world we are like Jesus.” And later in 2 John 1:6 we are “commanded to walk in love.” We are told to and commanded to walk in love and there are people on this campus from both Campus Ministry and CCF trying to fashion opportunities where students experience this love. As an institution committed to bringing “the light of the Christian Message” to the Carroll community, Carroll has a responsibility to support Campus Ministry and CCF to the best of its abilities. Yes, Carroll has supported CCF, but there is room for more. God has relentlessly sought a relationship of love with us and he asks us to do the same with others.

Proposal

Based on the Interview with E. Scott Martin, and the history of FOCUS on the campus, it is challenging to say definitively what the relationship between Campus Ministry, Carroll, and CCF should look like. Scott said there is no standard, but it varies from campus to campus. Georgetown University has paid Chi Alpha staff and at other campuses, like Notre Dame, Chi Alpha is still trying to become a club. Fr. Marc has said himself that he would love to hire a Protestant minister to join their team. So far, this school has had an opportunity to get to know the leadership of CCF and decide if they trust their heart and love for students.

If the leadership of CCF is found to be genuine and true in their call from God to serve college students, the next best step in advancing CCF’s role on the campus would
be to provide its leadership an office on campus. An office has already been provided for other outside organizations such as the nonprofit World Montana. Therefore, there is a precedent for outside organizations having an office on campus. As stated, Carroll has been supportive of CCF as a club, but because of CCF’s mission to bring students to Jesus, Carroll can do more to aid and abide by standards of the Second Vatican Council on ecumenism, Carroll’s mission statement, and scripture to support and aid CCF who, in turn, will support and aid the students. CCF is more than just a club to help enhance the college student experience; it has the potential to transform the trajectory of lives and eternities, therefore, aid Carroll College in its “special obligation to provide for the spiritual needs of the college community” and provide “for its students the means for their full realization of a dual goal of vocation and enlightenment” (Carroll College Mission Statement). Something a Christian school should be more than supportive of, but eager to help engage the students in.

This is the best time to evaluate and consider an office space for CCF because a new Chapel is being built and current restructuring and organization of chapel space is happening right now. CCF has an established history at Carroll and an office space legitimizes and honors the work they have done and are doing on Campus. To reiterate what Second Vatican Council states in its Decree on Ecumenism, *Unitatis Redintegratio,* “The restoration of unity among all Christians is one of the principal concerns of the Second Vatican Council. Christ the Lord founded one Church and one Church only…Such division openly contradicts the will of Christ, scandalizes the world, and damages the holy cause of preaching the Gospel to every creature” (#1). An office space
would be a step towards modeling this commitment. It tells students that CCF is an organization that the campus recognizes as trustworthy and acknowledges it is at Carroll for the best interest of the students. CCF is an organization rooted and built upon people who dedicated their lives to helping college students follow Jesus and this campus needs to take advantage of it.

Carroll has an obligation beyond teaching and educating, but because of its historically Catholic roots, it has the joy and challenge to present the Gospel. Pope John Paul II emphasizes this in *Ex Corde Ecclesiae*, where he writes that an essential characteristic of a Catholic college is “a Christian inspiration not only of individuals but of the university community as such.” CCF contributes to Carroll College reaching this goal. It is a club full of diversity in majors and a love for learning, but beneath this eagerness for an education is a passionate desire to follow Christ Jesus and present the Christian message Pope Saint John Paul II proclaims.

Additionally, Carroll says under the tab “Ecumenism” on the home page “Mission and Catholic Identity” that it recognizes all that is true, good, and beautiful in non-Catholic traditions, possess a genuine desire to understand non-Catholic perspectives, and is committed to dialogue with other religions in charity and humility. CCF and Campus Ministry already share some of the most foundational truths of Jesus’s death and resurrection for the sins of humanity, which the staff of Campus ministry affirms the two ministries can celebrate together. Furthermore, an office on campus would yield opportunity for cooperation and communication between the ministries, being an example to students and Carroll community of what respectful dialogue and
relationship can look like between faith traditions. Additionally, it will help clarify the misperceptions that both staffs have identified.

Beyond what the Second Vatican Council says on ecumenism and Carroll’s mission statement, there is scriptural evidence for advancing CCF so it can be at its full potential. Paul writes in Ephesians, “There is one body and one Spirit just as you were called to one hope when you were called; one Lord, one faith, one baptism; one God and Father of all” (Eph 4:4-6). Staff members in Campus Ministry have said that there are parallel ministries happening right now, and they can come together to focus on the death and resurrection of Christ. Those opportunities are very challenging to fashion together when both ministries have admitted that time is the limiting factor to planning such celebrations. Having office space near each other could streamline the process of aligning these parallel ministries better and putting them on a single track as Fr. Marc expressed hope for. Integration is not being suggested, rather more opportunities for students to be ministered to both by Campus Ministry and CCF.

Beyond what Paul says in Ephesians, the whole Bible has story after story of God pulling humanity closer to Him after the fall. Just as relentlessly as God has drawn us closer and closer to him throughout the Bible and sent Jesus as the manifestation of his agape love, God has asked all to go and do the same for the people around them. CCF is a club that desires to equip college students to make disciples of all nations (Matt 28:19). With Carroll being rooted and built on the scriptures, it understands the call of the Lord to serve Him and be an advocate as “ambassadors, as though God were making his appeal through us” (2 Cor 5:20). But it takes engaging people, students, with as much passion as
God has pursued humanity. Carroll has the opportunity to help a club and its leadership as much as possible so that the club can be used by God to bring more people into relationship with Him.

Outside of *Ex Corde Ecclesiae*, Carroll’s Mission Statement, and Scripture there is the basic principle and understanding that the three staff members of Campus Ministry cannot minister to the 1,430 enrolled students or the more than 400 faculty and staff members at the College. It will still be a struggle even with five, if CCF were to have an office, but it is a step in the right direction. Especially, when the two additional staff members would not have to be paid because they are fully supported already. An office on campus would fulfill the campus’ duty to support its commitment to the spiritual needs of the college community. Especially crucial when 38% of students are from other denominations. Among these students are those who want and feel more comfortable going to a Protestant minister. The CCF leaders are already available to the campus, but are not known by most students because they do not have the publicity of the campus behind them.

Even though funding is always a struggle, hopefully is it not limiting opportunity for the Gospel to spread on campus. A concrete way the school could help create bring publicity to the leadership of each ministry and help establish relationships between the ministers and the students could be by buying meal plans. The cost is $240 dollars for 40 meals per individual. This would be one way to say thank you to the ministers for their work and love for students, especially the leaders in CCF who would not be paid staff by Carroll College. Ideally, the ministers of CCF would be known and recognized by both
the faculty and students of Carroll as people of strong faith with Jesus and people this school can lean on for support.

Carroll has the capability to capitalize on a non-Catholic Christian organization that loves Jesus and who supports school’s mission to pursue truth. Again, from the national director down to the leadership at CCF, its sole desire is to represent Jesus and be a blessing to the campus. The ministries can operate in a capacity that allows for cooperation and more access to the students without jeopardizing the doctrine of either faith. The school can and should give CCF more authority and opportunity to be lights of the living God by allowing the ministries to work independently of each other, while answering to the school. With a closer proximity to one another on campus, the two ministries can work together with much more ease. Carroll does not need to support CCF any more than it does as a club, but if it believes in the focus of CCF of bringing students into right relationship with Christ, then the College should desire CCF’s role to be more than just a club because Carroll values the CCF mission in a capacity that affects eternities and not just life here on earth. The Carroll motto is “Not for School, but for Life,” and based on the Second Vatican Council, Carroll’s Mission Statement, and devotion to Jesus, it could just as well be translated as, “Not for School, but for Eternal Life.”
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Appendix

Student Questionnaire

1. Which ministry are you involved in?
2. What is your role in that ministry?
3. Would you change anything about the structure of the ministry you are in?
4. How could this school, or in what ways could this school be more focused on Jesus?
5. Should campus ministry and CCF be more integrated or is it better to be separate?
6. In what ways could they be more integrated?
7. What are the challenges or obstacles of integrating ministries? What are your reservations about integration?
8. Why should they not be integrated?
9. In a perfect world, what would the two ministries involvement together on campus look like to you?

Staff Questionnaire

1. How long have you been involved in Campus Ministry?
2. What is the mission statement of Campus Ministry?
3. How does this ministry provide and give back to the campus?
4. How has Carroll help supported this ministry? What are you thankful for in that?
5. Would you change or like to improve any areas of Campus Ministry? If so, what areas?
6. How do you feel about the dynamics of CCF and Campus Ministry? Good bad, could they be better? If so, how?
7. What are the challenges and concerns of integrating the ministries more? Either more involvement with each other or just more of a presence of CCF?
8. What to you is the ideal set up between the two ministries? Perfect world scenario, what does it look like? Is it fine the way it is now?