

saint mary's press

The Practical Guide to High School Campus Ministry



Constance Fourné, Adrian Mison Fulay, Sandra Iwanski, Roy Petitfils

The Practical Guide to High School
Campus Ministry

The Practical Guide to High School
Campus Ministry

Constance Fourré
Adrian Mison Fulay
Sandra Iwanski
Roy Petitfils



saint mary's press

The publishing team included Steven C. McGlaun, development editor; Lorraine Kilmartin, reviewer; manufacturing coordinated by the prepress and production services departments of Saint Mary's Press.

Copyright © 2007 by Saint Mary's Press, Christian Brothers Publications, 702 Terrace Heights, Winona, MN 55987-1320, www.smp.org. All rights reserved. No part of this book may be reproduced by any means without the written permission of the publisher.

Printed in the United States of America

ISBN 978-0-88489-963-1

1346

Library of Congress Cataloging-in-Publication Data

The practical guide to high school campus ministry / Constance Fourre ... [et al.].

p. cm.

ISBN 978-0-88489-963-1 (pbk.)

1. Church work with young adults—Catholic Church. 2. Church work with teenagers—Catholic Church. 3. Church leadership. 4. Catholic high school students—Religious life. I. Fourré, Constance.

BX2347.8.Y64P73 2007

259'.23088282—dc22

2006028020

Contents



Campus Ministry Introduction and Overview	7
1 Comprehensive Campus Ministry	9
2 Prayer and Liturgy	17
3 Service Learning	37
4 Retreats	53
5 Leadership Development	67
6 Spirituality and the Daily Life of the Minister	81
Appendix: Resources	95
Acknowledgments	101

About the Authors

Constance Fourné is the director of faith formation at Benilde–Saint Margaret’s School in Saint Louis Park, Minnesota. She has taught at Benilde–Saint Margaret’s for sixteen years, with particular emphasis in the areas of service, spirituality, and nonviolence. She has volunteered for many years, teaching English as a second language (ESL) and serving as a community educator on domestic violence. Constance has a bachelor of arts degree in theology from the College of Saint Benedict in Saint Joseph, Minnesota, and a master of arts degree in curriculum and instruction from the University of Saint Thomas in Saint Paul, Minnesota.

Adrian Mison Fulay is the director of campus ministry at Saint Mary’s College High School in Berkeley, California. For more than twelve years, he has taught in the religious studies department, with special emphasis in the areas of the Scriptures, rituals, and world religions. He is active in parish work, ministering as director of liturgy for Saint Paschal Baylon Church in Oakland, California. He has also assisted several dioceses in coordinating large diocesan celebrations and liturgies. Adrian has a master’s degree in theology from the Jesuit School of Theology in Berkeley.

Sandra Iwanski brings more than thirty years of experience to her role as a pastoral minister. She holds a master of arts degree in pastoral ministries from Saint Mary’s University of Minnesota in Winona, Minnesota. She is a local and national consultant and presenter in the areas of parish leadership, adult faith formation, women’s spirituality, and catechesis. Currently she chairs the theology department and serves as campus minister for Rosary High School in Aurora, Illinois. Sandra also serves as associate director for the Institute in Pastoral Ministries at Saint Mary’s University of Minnesota.

Roy Petitfils teaches theology at Saint Thomas More Catholic High School in Lafayette, Louisiana, where he previously coordinated the campus ministry program. He has served in various capacities during more than ten years of working with young people in parish, college, and high school settings. He holds a bachelor of arts degree in liberal arts from Saint Joseph Seminary College in Saint Benedict, Louisiana. He has studied theology at the graduate level for two years. He is currently completing a master of education degree in community counseling at the University of Louisiana in Lafayette.



Campus Ministry

Introduction and Overview

Within the bustle of a vibrant school environment and among the hectic schedules of the students, faculty members, staffers, and families, campus ministers face the task of inviting others to make time and space for God. No one program or one person can meet all the pastoral needs of a Catholic high school. Instead, meeting those needs takes the involvement of student leaders, faculty volunteers, parents, and a wide range of programs such as retreats, liturgy, and service learning. True campus ministry involves just that—the entire campus. Identifying, therefore, the various aspects of dynamic, comprehensive pastoral programs is essential if campus ministers are to invite the students and faculty members to embrace the call to fullness of life in Christ and in the Church.

A comprehensive campus ministry program includes liturgy and prayer, service learning, retreat ministry, student leadership, and the spirituality of the ministers. Each chapter of *The Practical Guide to High School Campus Ministry* provides a theological framework and explains the various elements of a particular component followed by practical ideas, suggestions, and resources to help you enhance those elements.

These fundamental components will be the “salt” of your pastoral plan. The purpose of salt is to enhance the flavors already present in a dish. Adding too much or not enough salt will take away from the essence of the meal. In the same way, these fundamental components alone will not make your campus ministry great. Their purpose is to enhance the distinctive personality, charism, and identity that are already present in your school.

At its core, campus ministry is about building the Kingdom of God. The means to that end can include program elements such as retreats, liturgies, and service learning. Campus ministry, however, also includes less obvious elements such as the ministry of presence, outreach to families, and advocacy on behalf of the students in administrative discussions. If you are active in campus ministry, you already know the truth that more always remains to be done. There is always another student to reach out to, another contract with a retreat center to complete, or another meeting to attend. For this reason, campus ministers must not enter into the ministry alone. For campus ministry to be truly life changing, it must be a priority of the entire school.

Campus ministers of the new millennium are no longer “lone rangers,” but rather pastoral presences on campus. They are part of the faculty and administrators who have embraced the call to make Christ’s presence felt in the world through prayer, service, leadership, and spiritual formation.

The goal of this book is to put forth the fundamental elements of comprehensive pastoral ministries in Catholic high schools. As you read each chapter, consider which component or components you might be able to add to, or enhance within, your ministry. This book is not meant to be a definitive, exhaustive work on Catholic high school campus ministries. As you delve into the pages of this book, you may recognize certain components you wish to add to your program. Perhaps you already have a comprehensive program and will find certain suggestions that can enhance an already thriving ministry. The size of your ministry or the number of components in place is not as important as your willingness to use to their full potential whatever resources God has placed at your disposal.

Keep in mind that this book has been created for you to refer to over and over again. Consider marking certain pages you want to come back to and writing notes as you go along. No rule says you have to read it from beginning to end. Feel free to jump around to sections that seem most valuable to you whenever you need to. Note that experienced campus ministers and former campus ministers who understand school life and ministry have put this book together. The authors have made mistakes and enjoyed successes, just as you have, and have learned certain principles and practices that, when adapted well, work in any setting.

The authors of this book come from the expansive field of high school campus ministry, with strong programs in their respective areas. The authors also bring a variety of backgrounds and experiences to their ministries. Through trial and error, they have learned what works well for their communities. They hope this book will serve as a resource to assist in the glorious, trying, and wonderful calling that is campus ministry.

May God, our loving Creator, guide your words and actions so you might be a light for those in need of hope, a rock for those in need of strength, and a comfort for those in need of compassion.

May Christ, our Savior, embrace you and enliven you in your ministry so all you do proclaims his glory.

May the Holy Spirit, our Advocate, find a dwelling place in your heart so you may act for justice, lead with wisdom, and proclaim the Good News with passion.

Chapter 1



Comprehensive Campus Ministry

Developing comprehensive ministry programs is difficult, takes time, and is extremely important if your goal is to reach out to as many students as possible, using the resources at your disposal. A comprehensive ministry is not simply one program existing alongside other equally good programs a school offers. It is, rather, an approach to ministry that develops and nurtures a rich and diverse collection of ministries that serve an equally diverse school community. A comprehensive ministry is a series of relationships sewn into the very fabric of school life and, as such, permeates every function and every organization and has the potential to positively affect every member of the school. A comprehensive approach purposefully calls forth the gifts of the community and uses them to bring Christ's presence into the world in powerful and creative ways.

This holistic approach to pastoral life requires intentionally and systematically reaching out to different sections of school communities. Although building trust and rapport with the students is essential, seeking to include staff and faculty members, alumni, and parents as partners in a shared ministry is equally important. Empowering these groups to help carry out your school's religious mission helps the school achieve its full potential by being a good steward of the resources at its disposal.

As you involve more adults in your programs, whether by inviting them to be leaders on retreat or by asking them to help with service projects, you will develop their ministry and leadership skills. After a while, certain individuals will be obvious choices to invite into leadership roles in the ministry. When you invite others to share leadership responsibilities, large or small, you must set clear expectations on both sides of those relationships. Those leaders need to know what to expect from you, and you need to know what to expect from them. As you continue to invite more adults to share leadership, you will spend more time training, mentoring, and empowering them to be with the students. This can be difficult if you see yourself as the campus minister and not as the coordinator of ministry. For many campus ministers, this paradigm shift from minister to coordinator is the first step in developing a more comprehensive approach. Involving others in actively participating in the shared ministry of the Church is not *preparation* for Christian ministry; it is the *heart* of that ministry. In his book *Campus Ministry*, Keith Warrick presents eight basic concepts underlying campus ministry (see resource 1–A), as well as six objectives for campus ministry. It is beneficial to look at these six objectives, as follows:

1. To communicate and proclaim the gospel message
2. To provide opportunities for members of the school community to deepen their understanding of, and commitment to Jesus, and his message
3. To invite and encourage involvement in and celebration of the faith community through various forms and styles of worship
4. To foster the total personal and spiritual growth of each person
 - a. To help individuals realize their significance in relationship to school, family, Church, and world community
 - b. To call on and encourage members of the school community to share their gifts and to minister to others' needs by responsible participation in the life, mission, and work of the Church
5. To raise consciousness about, and encourage action regarding contemporary moral and social problems, as well as to urge people to work toward a more just, safe, and peaceful world
6. To complement the general goals and objectives of the religion department and of the school

(Pp. 20–21)

The Practical Guide to High School Campus Ministry was envisioned with these six objectives in mind. Within this book, we will examine the following five components of a campus ministry program: prayer and liturgy, service learning, retreats, leadership development, and the spirituality of the minister. The appendix lists additional resources for you to use in developing and implementing your school's campus ministry programs.

Prayer and Liturgy

Campus ministry programs, as expressions of the ministry of the Church, foster the faith development of entire school communities. Central to the development of Christian faith are experiences of prayer and worship. Catholic schools are called to be communities of faith where prayer and worship shape and transform all their members. (See chapter 2.)

Through meaningful liturgy and prayer experiences, we can deepen the faith of the students and move them more fully into discipleship. Liturgy and prayer remind us of our dependence on God and call us into active worship and dialogue with our Creator. The rituals and traditions of the Catholic faith bless Catholic schools, and it is vital to invite the students into the Church with a delicate balance of Tradition and appropriate adaptations. By involving the whole person—body, mind, and soul—and respecting and using the diversity of the community and the Church, campus ministries can provide liturgy and prayer experiences that reflect the community and move everyone involved closer to God. In chapter 2, you will find an exploration of these topics, as well as planning tools for the celebration of Eucharistic liturgies and prayer.

Service Learning

Catholic high schools provide the students with powerful but less obvious paths to God in their service programs. Many young people who have trouble focusing at the Eucharist, or Mass, or focusing during class discussions are touched by the face of Jesus in people they serve. While doing service, the students step outside their normal routines and encounter adults who display courage and generosity in the face of adversity or children who laugh and play in the midst of suffering. (See chapter 3.)

Service has long been a part of ministry with young people. There is a difference between service and service learning. Chapter 3 explores how service learning, as part of campus ministry programs and incorporated in the curriculum when possible, can move the students beyond direct service into justice work. Through service learning, we can provide the students with a deeper understanding of the issues that threaten the God-given dignity of all people. The learning process culminates in the students' being invited to accept their individual and collective responsibility to creatively and courageously respond to these issues. In addition, the necessary elements of a service learning program are presented, along with a few planning tools.

Retreats

Of the various programs within Catholic high school campus ministries, retreats are among the most important and intricate. Well-done retreats can be some of the most effective tools campus ministers use to bring the students to Christ. As such, retreats are foundational to the pastoral life of Catholic high schools. (See chapter 4.)

Retreats afford the students, along with faculty and staff members, time for solitude with God, conversion and reconciliation, and the development of community. As you read through chapter 4, you will find not only a step-by-step process exploring the various aspects of retreats but also tools to help you address the numerous tasks for implementing successful retreats. You will also find resources to assist you in planning retreats and training retreat teams.

Leadership Development

There are plenty of gifted prayer leaders, creative retreat planners, and students who choose to be dedicated to community service. As a campus minister, you have the particular privilege of discovering, forming, and empowering those student leaders. Together, you and your student leaders can enable your school community to express its connection to God in ways that make sense. In addition, you are in a unique position to set the stage for a lifetime of leading and learning. (See chapter 5.)

By developing and nurturing leaders among the students, faculty and staff members, and alumni of their schools, campus ministers can achieve two goals. First, by inviting others into leadership in ministry, campus ministers can better meet the needs of their communities. No campus minister can be everywhere and do everything. Empowering others creates programs that truly respond to the needs of their schools. Second, by inviting the students into ministerial leadership, campus ministers better equip the students for leadership in the Church and in the larger community. In chapter 5, you will find a more thorough exploration of the importance of leadership development, as well as practical planning tools for finding, training, and empowering leaders.

Spirituality and the Daily Life of the Minister

Ministry in Catholic school settings can be stressful, frustrating, exhilarating, and personally enriching. In the same day, it is possible to experience the most rewarding and challenging moments of your career. With all their ups and downs, twists and turns, campus ministries are a lot like roller coaster rides, delivering unexpected surprises at every turn. Your ministry will call on all the emotional and spiritual resources you possess and will challenge you to acquire even more. (See chapter 6.)

Amid the retreats, meetings, budgets, phone calls, and countless other things that demand the time and attention of campus ministers, losing sight of your own spiritual needs is easy. Among the list of things to do, nurturing your own faith life is vital. Campus ministers are in a position to give of themselves without ceasing. For this reason, many campus ministers burn out and leave the ministry or find themselves just going through the motions of their jobs without passion. In chapter 6, you will find tips on nurturing your own spirituality, as well as some pointers that address such topics as vacation and personal retreats.

Campus Ministers as Coordinators of Campus Ministry

In the majority of Catholic high schools, a person or group of people is designated as the campus minister or ministers. A more appropriate title is actually coordinator of campus ministry. In reality, no one person or small group of people can adequately meet the ministerial needs of a community as large and diverse as a Catholic high school. The task of all campus ministers is to empower members of the community—faculty and staff members, the students, graduates, and parents—to be the campus ministers.

One of the traps many campus ministers fall into is to become lone rangers. In this scenario, the persons designated as campus ministers take on not only the coordination but also all the hands-on aspects of their ministries. Among organizing the daily prayers, providing spiritual direction for the students,

assembling liturgical environments for the school, and leading retreat teams, campus ministers are eventually taxed beyond their ability and are unable to see any of the tasks to the optimum outcome.

Catholic high schools have diverse populations and require a variety of personalities, skills, and experiences to meet their ministerial needs. Campus ministers must recognize their gifts and limitations and direct a significant amount of their energy empowering others to be campus ministers, especially others whose talents complement those lacking in the coordinators. Effective ministers understand the importance of enlisting the support of those whose gifts buttress the ministers' weaknesses, thereby enhancing the diversity and scope of their ministries. Saint Paul reminds us to be grateful for the role we can play within Christ's body and to allow others to play their parts. When we minister this way, we are free to spend more time in our areas of strength, while giving others the opportunity to do the same.

Faculty and staff members, the students, graduates, and parents possess abundant time and talents. Effective campus ministers invite others into ministry, provide training and support for volunteers, and facilitate the execution of the various components of their campus ministry programs. This does not mean campus ministers are not involved with their communities. Instead, this style of campus ministry means campus ministers are free to be present to their communities in ways that are not possible when they are the sole workers in the field.

Ministry of Presence

One ministry within the school cannot be programmed. It is the intangible ministry of presence. Campus ministers must have a presence around the school during normal school hours and, when possible, at events that occur outside the school day. The ministry of presence is simply what it sounds like. It is taking the time to walk the halls between classes, touching base with the students. It is spending time in the library, discussing the day's events with the students during their off periods. It is attending a junior varsity basketball game so the students can see you truly care. In the hectic, day-in and day-out activity of a school, losing sight of this simple, yet important, role of campus ministers is easy.

Through having a presence in the school, you are better able to connect with the students, faculty members, and staff, add credibility to the campus ministry program, and become more aware of the pulse of the community and the effect your ministry program has on the school. Through the ministry of presence, you will more easily identify the students ready for involvement in ministry who might otherwise be missed. In addition, you will have the opportunity to minister to young people who would never come to your office seeking assistance.

You can achieve a ministry of presence only when you see it as a priority, rather than as something to be done once all of your "real work" is complete. Touching base with young people in the halls is the work of campus ministers. Checking

in on faculty and staff members on their breaks is the job of campus ministers. From a purely programming perspective, personal invitations to be involved can produce more volunteers than countless announcements and e-mails. Also, identifying students in need of assistance by walking through the cafeteria after school is more valuable than keeping office hours, waiting for the students to seek you out.

As a campus minister, you have the calling to be present to the community in a manner that is not open to or expected of other faculty and staff members. By recognizing that part of your job description is to seek out the students, faculty members, and staffers where they spend their time, it is easy to see how your ministry should extend beyond the walls of your office and the confines of programmed events and into the building of relationships with members of the school.

Christian ministry is all about relationships. Jesus always ministered within the context of relationships. He had deeper friendships with those key individuals he selected, and he empowered them to do the same. In the same way, campus ministers, as ministers of presence, gradually but purposefully seek to build relationships with the students, faculty and staff members, administrators, and parents. Within the context of healthy boundaries, campus ministers are able to share the Good News in ways that are personal, relevant, and authentic. Although programs are necessary and important, the students will never be able to connect with programs. The connections that give ministry vitality always happen within relationships. As such, our programs should lead us into, and draw from, the power of our relational ministry of presence.

In the end, the ministry of presence is the heart of Christian ministry. It was the ministry of Christ, who chose to spend time with people. In both formal and informal situations, Jesus modeled the importance of being accessible and visible to those among whom he ministered.

An Incomplete Ministry

Campus ministry, like all ministries within the Church, is incomplete. Around every corner of your school are new opportunities for outreach. There is always a new group of ninth graders who do not know the charism of your school. There will be crises each semester for which complete advance planning is impossible. What works for your school community for daily prayer one year will not work sometime in the future. Campus ministry is incomplete and, therefore, always growing. In providing the direction for the campus ministry program at your school, you have a wonderful opportunity to embrace this incompleteness. In embracing the incompleteness, the campus ministry at your school can grow in remarkable ways. Reach out to new leaders, seek new experiences for your students, embrace what is wonderful in your ministry, and challenge yourself, faculty and staff members, and the students to build a community that proclaims the glory of God.

Eight Basic Concepts Underlying Campus Ministry

Campus ministry is a ministerial complex of pastoral, catechetical, educational, evangelizing, counseling, and prophetic efforts that seeks to build a living faith community.

This definition conveys the sense of a coordinated, holistic ministry effort. It is a ministry that involves the entire faith community of a school: faculty, students, staff, parents, administrators, pastors, and everyone else who is associated with the school. While campus ministry's primary focus is on students, the personal growth and faith development of each person in the school contributes to achieving its fundamental goal of building up and living in a faith community. . . .

The following eight basic concepts are offered to further contribute to a perception of high school campus ministry as a ministerial complex involving a variety of activities, carried out by many different people, and coordinated by a campus minister. . . .

1. Campus ministry, like any ministry, has its fundamental roots in the mission and ministries of the Church. As such, it recognizes the ministerial gifts and the particular charisms of members of the community and calls people forward to share those gifts and charisms in ministering to and with other members of the community.
2. Campus ministry actively responds to the invitation of the Church to extend the Kingdom of God in the world through offering service to those in need and acting on behalf of justice.
3. Campus ministry works to foster the total personal and spiritual growth of each person in the faith community. It is a ministry to, for, by, and with young people, as well as a ministry to the membership of the entire community—faculty, staff, parents, families, administrators, and others. Campus ministry not only deliberates on problems of young people and adults, but it also encourages and enables people to actively participate in resolving them. In other words, campus ministry seeks to draw people to responsible participation in the life, mission, and work of the Church within the context of the school faith community.
4. Campus ministry is a pastoral activity concerned with the total faith development of the individual, respecting one's social and psychological needs as well as one's religious needs. It includes catechesis and incorporates the diverse components that constitute catechesis, that is, sharing faith, experiencing liturgical worship, participating in Christian service and doctrinal instruction.
5. Campus ministry includes and builds upon the process of evangelization. It reaches out, invites, and welcomes people into the life of the school faith community.

6. Campus ministry is a dimension of total religious education. It works at creating an environment in which the student can become more fully human and more fully Christian. Campus ministry works in cooperation with the school's religion department to provide an experiential and voluntary dimension to the religious formation and faith development of students and others in the school.
7. Campus ministry works within the boundaries of an educational institution. Therefore, it is concerned with the overall school philosophy, curriculum, programs, and policies insofar as they all impact the faith community.
8. Finally, the context for campus ministry is the school faith community. Campus ministry works at and supports all faith community building efforts within the school as well as in the extended community of parish and neighborhood.

(Reprinted from *Campus Ministry: Catholic High School Ministry*, by Keith Warrick [Winona, MN: Saint Mary's Press, 1986], pages 19–20. Copyright © 1986 by Saint Mary's Press. All rights reserved.)

Chapter 2



Prayer and Liturgy

Overview

Campus ministry programs, as expressions of the ministry of the Church, foster the faith development of entire school communities. Central to the development of Christian faith are experiences of prayer and worship. Catholic schools are called to be communities of faith where prayer and worship shape and transform their members. Every experience of prayer and worship has the capacity to form young people into better Christians by celebrating and deepening their relationships with Jesus Christ. Whether on retreats or in classrooms, during times of sadness or joy, at service projects, during the feast days of the liturgical year, or at the many times when entire schools gather for particular needs, prayer and worship transform young people into disciples who put faith into action in their school communities and in the world.

Liturgy comes from a Greek term meaning “work of the people.” Liturgy is the public communal worship act of the Church. Through the rituals, words, and symbols used in worship, God and humanity come together. *Liturgy* is a general term. It can refer to the Eucharistic celebration—Mass—but it can also refer to the Liturgy of the Hours, which is the public prayer of the Church throughout the daily cycle of life. The celebrations of the sacraments, which can take place outside Mass, are also liturgies—for example, the sacraments of Baptism, Anointing of the Sick, Matrimony, or Penance and Reconciliation. Schools can celebrate the Liturgy of the Hours through morning prayer (lauds) or evening prayer (vespers). A school celebration of the word of God is also considered a liturgical act. Other services, though also public and communal expressions of worship, are not necessarily official acts of the Church, so they may or may not be called liturgies.

Prayer, whether personal or communal, recognizes God’s presence and action in the world. Prayers of thanksgiving recognize that God is the source of all good things. Prayers of intercession recognize that God provides for all needs. Prayers for forgiveness recognize the eternal mercy and compassion of God. Worship and prayer are expressions of faith, and through expression, faith is nourished.

Providing opportunities for school communities to gather in worship and prayer is an essential purpose of the campus ministry programs of Catholic schools. Through communal expressions of worship, school communities proclaim their faith publicly, while deepening their identities as communities of faith. Personal prayer provides opportunities for individuals to reflect on their relationships with

God and to deepen their faith. Both the personal and the communal expressions of faith and worship serve to enrich the other. “The symbols and rituals of liturgy become more meaningful for young people when they draw from their experiences of private prayer. Likewise, private prayer is revitalized by meaningful experiences of liturgy” (USCCB, *Renewing the Vision*, p. 45).

Campus ministers play critical roles in the development of faith communities by preparing opportunities for prayer and worship with young people that are both formative and transformative. Most important, campus ministers are role models. Before all else, campus ministers must themselves be people whose own prayers and worship shape and deepen their lives. Campus ministers are guides who assist the students in preparing opportunities of prayer and worship that can lead others to a deepening of their faith. They are resources to the students, providing examples or models of prayer and worship from the rich heritage of the Church. As advocates, campus ministers encourage young people to create prayer and worship experiences that use language and styles that can speak to the young people. As organizers, campus ministers oversee the work of many groups and assist in unifying elements and ideas into prayerful experiences for the community. As teachers, campus ministers ensure that the students and their school communities learn and grow from their experiences. In collaboration with the religious studies programs of their schools, campus ministers catechize their school communities. Catechesis and instruction to prepare the students for worship and catechesis after those experiences encourage full and active participation. Finally, campus ministers serve the needs of their school communities, being servants for unity between the needs and concerns of the students and those of administrators and other adults. In those various capacities, campus ministers exercise important roles in working with the students so together, they can prepare experiences of prayer and worship that are true expressions of faith.

Theology

When Christians gather for worship, the main focus and theme of the gathering is always the Paschal mystery—the death and Resurrection of Jesus Christ. Liturgies commemorate not just ideas or feelings but also a life-giving event and a life-giving person. Communities gathered in worship look to a past event but also make that event present, here and now, in the power of the Holy Spirit. In liturgy, Christians look to the coming of Christ in glory. Through liturgy, communities—nourished by the word of God and by the body and blood of Christ—are sent forth to work for the building up of God’s Kingdom.

The story of the disciples on the road to Emmaus (Luke 24:13–35) serves as a model for understanding liturgy. In that story, the disciples encounter the risen Christ in his opening of the Scriptures for them and in the breaking of the bread. With hearts on fire from the encounter with the risen Christ, they are compelled to run and tell others the Good News. In essence, this is the heart of liturgy—

that reflecting on the word of God and feasting on the Eucharist, disciples are sent out to proclaim, in word and action, the Good News. Ministry to young people seeks to open the Scriptures, the story of God's great love and promise, and to name that same story at work in their lives. Ministry to young people seeks to open their eyes to the presence of Christ, who is life and love, in their lives today. Ministry to young people seeks to provide experiences whereby those young people encounter the risen Christ so that they, in turn, may share this Good News with others. Prayer and worship with young people provide structured experiences where relationships with Christ can deepen.

The New Testament abounds with stories of Jesus welcoming the lost and the outcast and sharing meals with them. To be fully engaged in the life of the Church, young people must be engaged in worship. Liturgy is the “summit toward which the activity of the Church is directed; at the same time it is the font from which all the Church's power flows” (*Constitution on the Sacred Liturgy* [*Sacrosanctum Concilium*, 1963], no. 10). In the Eucharist, Christians celebrate the presence of the risen Christ in their gathered assemblies, in the one who presides, in the Scriptures proclaimed, and in the bread and wine transformed by the Holy Spirit. This is truly an awesome gift. Participation in the liturgical life of the Church deepens the awareness of this gift. In *From Age to Age: The Challenge of Worship with Adolescents*, the National Federation for Catholic Youth Ministry (NFCYM), notes that many young people experience pressures—developmental, societal, or peer—that prevent them from taking active roles in faith experiences or in liturgical celebrations. Many do not always feel involved in the life of the Church. The challenge of including adolescents in the faith life of the Church is constant. Campus ministers, pastors, youth ministers, and other church ministers must always find ways to invite young people into a deeper awareness and appreciation of their faith. By having their gifts and talents included in vibrant experiences of prayer and worship, young people's life experiences are honored, and their growing and developing faith is respected.

In liturgy, the Church desires “full, conscious and active participation” from the assembled faithful (*Constitution on the Sacred Liturgy*, no. 14). In working with young people to prepare liturgies, campus ministers must provide opportunities where the young people can fully, actively, and consciously participate. Allowing young people to share their gifts and talents with their communities empowers them to take active roles in the life and ministry of the Church.

All liturgies with youth demand their active leadership and participation in preparing the liturgies, their involvement in various liturgical ministries, and the use of their gifts and charisms in the areas of music, art, symbols, and rituals. By understanding and appreciating rituals, the young people can put their experiences of life—friendships, fears, trust, angers, sorrows, and joys—into a ritual language they can share with their peers and the Church through worship.

Preparing Liturgical Celebrations: General Principles

In preparing liturgies and other experiences of prayer and worship with young people, keep in mind the following principles:

- **Liturgical prayer and worship are primarily about God.** Prayer and worship are not just gatherings or school assemblies about particular topics or themes. The whole activity of worship is directed toward God, who is mysteriously transcendent and, at the same time, immanent. In worship, we take time to remember that we are in the holy presence of God. God is always present, but in worship, we focus our particular attention on that holy presence. Every aspect of liturgy, from the readings to music and actions, should focus attention on God's presence in the midst of the gathered assemblies.
- **Ritual prayer and worship involve a delicate balance of elements from Catholic Tradition and appropriate adaptation.** Rituals employ repeated patterns, words, and actions. Some of these have been passed on as part of the rich heritage of the Church. While being attentive to and respecting the Church's heritage, it may at times be necessary to be flexible, creative, and adaptable to meet the needs of the assemblies. This balance between Tradition and adaptation, when achieved, creates experiences of prayer and worship that can truly speak to the participants, at the same time serving as a respectful expression of the larger community of faith.
- **Liturgy and public prayer involve the whole person—body, mind, and spirit.** Listening, singing, and engaging with symbols, postures, gestures, silences, reflection, prayers, and music are just a few of the ways by which participants are engaged in worship. Christians do not worship just from the head up.
- **Ritual prayer and worship integrate various elements into a unified whole.** All the elements of rituals—readings, songs, music, symbolic actions, and so forth—need to flow into, and from, each other in a unified manner. The elements of ritual should complement, and harmonize with, each other. There will be high points and lower points during the ritual, and some elements may be more important than others, but they should form an organic and discernible unity.
- **Ritual prayer and worship pay attention to the diversity that exists in the gathered assemblies.** Participants in the celebrations may come from a diversity of cultures, socioeconomic statuses, ages, and ways of life. Pay careful attention in preparing celebrations so the use of language, symbols, music, imagery, art, and gestures can speak to, and respect, people's diverse experiences. Diversity of roles is also important. Not all students are singers or artists. However, a varied group of talented students should be invited and encouraged to use their gifts for the service of God's people.

These principles of ritual form a basic framework in preparing celebrations of the Eucharist, the word of God, the Liturgy of the Hours, or other celebrations,