

Doing Campus Ministry in De La Salle University

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I. Objectives of the sharing

- A. Review essential documents that pertain to Campus Ministry in Higher Education
- B. Introduce the Lasallian Mission and Ministry
- C. The campus ministry in DLSU
- D. Challenges and issues in doing campus ministry in DLSU

II. Essential Church Documents in Doing Campus Ministry

A. Ex Corde Ecclesiae: The Mission of Service of Catholic Universities

- Service to Church and Society

31. Through teaching and research, a Catholic University offers an indispensable contribution to the Church. In fact, it prepares men and women who, inspired by Christian principles and helped to live their Christian vocation in a mature and responsible manner, will be able to assume positions of responsibility in the Church. Moreover, by offering the results of its scientific research, a Catholic University will be able to help the Church respond to the problems and needs of this age.

32b. If need be, a Catholic University must have the courage to speak uncomfortable truths which do not please public opinion, but which are necessary to safeguard the authentic good of society.

- Pastoral Ministry

38. Pastoral ministry is that activity of the University which offers the members of the university community an opportunity to integrate religious and moral principles with their academic study and non-academic activities, thus integrating faith with life. It is part of the mission of the Church within the University, and is also a constitutive element of a Catholic University itself, both in its structure and in its life. A university community concerned with promoting the Institution's Catholic character will be conscious of this pastoral dimension and sensitive to the ways in which it can have an influence on all university activities.

39. As a natural expression of the Catholic identity of the University, the university community should give a practical demonstration of its faith in its daily activity, with important moments of reflection and of prayer.

42. Various associations or movements of spiritual and apostolic life, especially those developed specifically for students, can be of great assistance in developing the pastoral aspects of university life.

- Cultural Dialogue

45. A Catholic University must become more attentive to the cultures of the world of today, and to the various cultural traditions existing within the Church in a way that will promote a continuous and profitable dialogue between the Gospel and modern society.

47. Besides cultural dialogue, a Catholic University, in accordance with its specific ends, and keeping in mind the various religious-cultural contexts, following the directives promulgated by competent ecclesiastical authority, can offer a contribution to ecumenical dialogue. It does so to further the search for unity among all Christians. In inter-religious dialogue it will assist in discerning the spiritual values that are present in the different religions.

- Evangelization

49. By its very nature, each Catholic University makes an important contribution to the Church's work of evangelization. It is a living institutional witness to Christ and his message, so vitally important in cultures marked by secularism, or where Christ and his message are still virtually unknown. Moreover, all the basic academic activities of a Catholic University are connected with and in harmony with the evangelizing mission of the Church: research in the light of the Christian message which puts new human discoveries at the service of individuals and society; education offered in a faith-context that forms men and women capable of rational and critical judgment and conscious of the transcendent dignity of the human person; professional training that incorporates ethical values and a sense of service to individuals and to society; the dialogue with culture that makes the faith better understood, and the theological research that translates the faith into contemporary language.

B. Empowered by the Spirit: Aspects of Campus Ministry

In 1985, the USCCB came out with a Pastoral Letter entitled Empowered by the Spirit: Campus Ministry Faces the Future. This document recognizes the importance and role of Campus Ministry in bridging the Church and the schools especially in Higher Educational Institutions.

The document defined campus ministry in higher education “as the public presence and service through which properly prepared baptized persons are empowered by the Spirit to use their talents and gifts on behalf of the Church in order to be sign and instrument of the Kingdom in the academic world. The document outlines the following Campus Ministry goals:

- Promotion of theological study and reflection
- Sustaining a Christian community in campus
- Integration of its apostolic ministry with other ministries of the local community or diocese
- Helping the Christian community on campus to serve its members even the nonstudents.

It also articulated the role and duties of the baptized ministers specifically the professional campus ministers. Finally, at the last part of the document, the different important aspects of campus ministry were described. The following table enumerates the aspects of campus ministry together with some suggested strategies:

Aspects of Campus Ministry	Strategies
<p>Forming the faith community The Church on campus is challenged to be a credible sign of unity and a living reminder of the essential interdependence and solidarity of all people.</p>	<ul style="list-style-type: none"> • The positive, warm and welcoming Campus Ministers • Well prepared liturgies and homilies • Adult catechumenate • Bible study/prayer groups • Positive “church” experiences promoted feeling of belongingness
<p>Appropriating the faith Maturation in the faith is desired as the demands in higher education increase so that the Christian young adults can live in greater communion with God and the Church, give more effective witness to the Gospel, and face the challenges to belief that exist in the academic world.</p>	<ul style="list-style-type: none"> • Dealing with intellectual challenges to the faith • Religious education and training • Provide theological education for deepening of the faith
<p>Forming the Christian conscience The Church on campus must facilitate the formation of a Christian conscience in its members so that they can make decisions based on gospel values and, thereby, resist moral relativism.</p>	<ul style="list-style-type: none"> • Spiritual direction • Counselling • Sacrament of reconciliation • Homilies, • Course/ seminars on moral issues • Peer ministry program
<p>Educating for justice Campus ministry is called to make the struggle for social justice an integral part of its mission. The academic world generates questions not only of personal morality but also of social justice, which includes issues of peace and war, as well as reverence for life in all phases of its development.</p>	<ul style="list-style-type: none"> • Programs that raise social consciousness and awareness of social justice issues • The Catholic social teachings • Education for justice
<p>Facilitating personal development Campus ministry has the task of promoting the full personal development of the members of the academic community in a setting that is filled with</p>	<ul style="list-style-type: none"> • Christian humanism • vibrant sacramental life, courses, seminars, and retreats that enable Catholics on campus to integrate their

rich, if often neglected, resources for self-fulfilment. Producing well-rounded individuals who are prepared to serve the common good.	collegiate experience with their Christian faith
Developing leaders of the future Campus ministry has the great opportunity to tap the immense pool of talent in our colleges and universities and to help form future leaders for society and the Church.	<ul style="list-style-type: none"> • Identify gifts and use them for the common good • Leadership training • Witnessing skills • Vocation discernment • Formation of adults in the campus

C. Ka-lakbay: Directory of Catholic Youth Ministry in the Philippines

In the Philippines, the CBCP came up with the Directory of Catholic Youth Ministry in the Philippines. It gives us a detailed presentation of the what, why, how and where of doing youth Ministry. It clearly identified Campus Ministry as one of its strong venues.

The Ka-Lakbay DCYMP (p. 98-99) also listed down the goals and roles of Campus Ministry as a setting for Youth Ministry. They are as follows:

- To form the academic institution into a faith community of students, faculty, and administration through the exercise of the ministry of presence.
- To be an instrument in living out the faith in significant way, as witnesses to one another.
- To raise awareness, form the Christian conscience and educate its constituents about justice.
- To become a venue for leadership and personal development.

If we will look at them closely, they are very similar with the document Empowered by the Spirit except for its call for the ministry to be living witnesses of the faith.

KA-LAKBAY	EMPOWERED BY THE SPIRIT
To form the academic institution into a faith community of students, faculty, and administration through the exercise of the ministry of presence.	Forming the Faith Community
To be an instrument in living out the faith in significant way, as witnesses to one another.	-----
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To raise awareness, form the Christian conscience and educate its constituents about justice.	Forming the Christian Conscience Educating for Justice
To become a venue for leadership and personal development.	Facilitating Personal Development Developing Leaders for the Future

III. Lasallian Mission and Ministry

A. 100 years of Lasallian presence in the Philippines

De La Salle University celebrated its 100th year of existence in the country last year. This celebration commemorated the coming of the first De La Salle Brothers through the invitation of the then Archbishop of Manila, to open up a school in Manila to preserve Catholic Education, which was at that time were in danger because of the coming of the liberal education spearheaded by the Thomasites. These brothers who came from Europe and North America brought with them the traditions that were passed on to them starting from their founder St. John Baptist de La Salle, the Patron Saint of Educators.

B. Providing human and Christian education

The main characteristic of the Lasallian education is to provide human and Christian education to the young people especially the lost, the least and the last. In the time of St. La Salle, upon seeing the children littering the streets of Paris, he had this reflection: "These children are far from salvation." La Salle meant salvation both in temporal and spiritual matters. But at that time, he was not yet a teacher nor running schools. He was still preparing to become a priest. And never had he expected that one day, he will be involved in running free schools for the children of the artisan. La Salle ran the schools differently. He introduced innovations in pedagogy which were not welcomed both by the civil and church authorities. But he persevered. He wrote teaching materials, guides for his teachers on how to teach, he helped and taught the young people in prisons and trained teachers who are his brothers as well.

In La Salle's time there is no distinct campus ministry. The whole school experience is campus ministry. He treated the classroom as a holy ground (there are holy water at the door of the classroom) and introduced a kind of teaching experience wherein the students will see God in their teachers, and the teachers will see God in their students. More so for the teachers, they should touch the hearts of their students. Thus the motto of a Lasallian educator: teach minds, touch hearts and transform lives.

The whole educational process, according to La Salle, is a ministry, by providing both human education (the necessary things the person should know to get a living) and Christian education (the reality of a loving God, who offers salvation to everyone without exemption).

C. Lasallian Guiding Principles

These teachings of St. La Salle were handed down to the Filipinos through the first De La Salle Brothers who came to this island 100 years ago. Since then, the Lasallian values were lived-out by so many teachers and experienced by so many students. As time passes and as the Lasallian family grows, a need to consolidate and define what does it mean to be a Filipino Lasallian arose. Thus, several years before the centennial celebration of the Lasallian presence in the Philippines, four documents were presented to the Philippine Lasallian Family. These are fruits of a long period of reflection of many Lasallians on their identity and mission. These documents are based on their lived-out experiences of being a Lasallian educator.

These four documents contains the principles on how De La Salle schools in the Philippines will approach Lasallian formation, Lasallian Mission and education, Lasallian approach to social development and Lasallian association.

These also define the center of being Lasallians – the principles that form the template of their apostolic work, which is rooted in the story of Jesus, life of St. La Salle, Church’s Story and their own lived-out Lasallian stories.

They are as follows:

- The Foundational Principles of Lasallian Formation which speaks about the three Lasallian core values: spirit of faith, zeal for service and communion in mission.
- The Principles of Lasallian Education which defines what is Lasallian education, who are the educators, the learners, the learning community and experience
- The Principles of Lasallian Social Development speaks about the framework that will serve as a guide in responding to the society’s needs.
- The Principles of Associations, Associates and other Relationships defines the level of association within the Lasallian Family that assures everyone is part of the bigger Lasallian Mission

D. DLSU Vision Mission

PREAMBLE

De La Salle University in Manila the Philippines is an internationally recognized Catholic university established by the Brothers of the Christian Schools in 1911. Inspired by the charism of St. John Baptist de La Salle, the University, together and by association, provides quality human and Christian education by teaching minds, touching hearts and transforming lives.

VISION-MISSION

A leading learner-centered research university, bridging faith and scholarship in the service of society, especially the poor.

CORE VALUES

FAITH (RELIGIO)

DLSU is committed to nurturing a community of distinguished and morally upright scholars that harmonizes faith and life with contemporary knowledge in order to generate and propagate new knowledge for human development and social transformation.

SERVICE (MORES)

DLSU is committed to being a resource for Church and Nation and being socially responsible in building a just, peaceful, stable and progressive Filipino nation.

COMMUNION (CULTURA)

DLSU is committed to building a community of leaders, competent professionals, scholars, researchers and entrepreneurs, who will participate actively in improving the quality of life in Philippine society within the perspective of Christian ideals and values.

IV. Strategies in doing Campus Ministry in DLSU

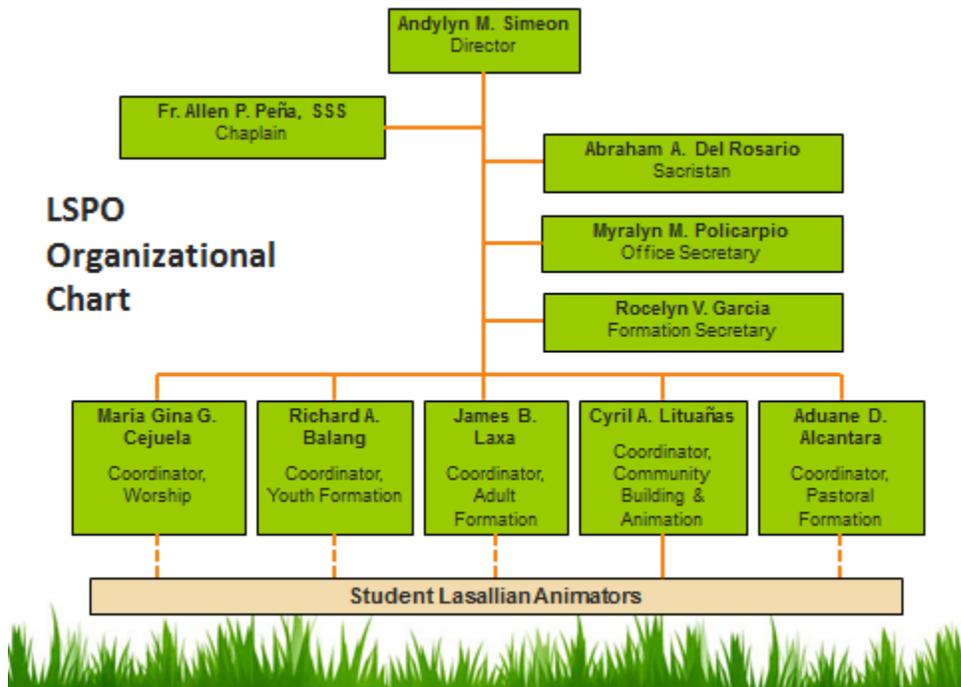
A. Begin with the end in mind: Vision-Mission

LSPO is a leading campus ministry forming the Lasallian community towards faith-life integration in becoming authentic disciples and prophetic citizens.

- Forming the Lasallian community
- Faith-life integration
- Faithful disciples
- Prophetic citizens

B. Strengthen the team, form partners: The Structure of the Campus Ministry and the Ministers

- The Campus Ministers
- Organizational Structure



C. Know your Audience

Know the levels of faith commitment (or potential audience according to Ka-Lakbay) of students and faculty and staff. This will help the Campus Ministry in designing programs and activities for the members of the university.



D. Learner-centered Programs, Services and Activities

A. Worship

To deepen the faith life integration of the Lasallian community through creative and meaningful liturgical celebrations.

- Eucharistic Celebrations
 - Daily masses
 - Baccalaureate Masses
 - LPEP Masses (Freshmen orientation)
 - Mass of the Holy Spirit
 - For the Kids Mass
 - Novena Masses for the Dead
 - Simbang Gabi sa La Salle
- Sacraments
 - Baptism (In partnership with the Our Lady of the Assumption Parish)
 - Confirmation (In partnership with the Our Lady of the Assumption Parish)

- Reconciliation
- Liturgical Services
 - Adoration and Benediction
 - Novena to St. La Salle
 - Way of the Cross
 - Via Lucis
 - Praying of the Rosary
 - Blessing of offices and exhibits
- Recruitment, Formation and Evaluation of Liturgical Ministers

B. Spiritual Formation

To form and develop Lasallians to become authentic disciples and prophetic citizens

- Spiritual Formation for Undergraduate Students
 - Formation Programs for Undergraduate Students
 - Formation Programs for the College of Law Students
 - Lasallian Modules during:
 - Lasallian Personal Effectiveness Program (Freshmen Orientation)
 - Leadership Training for Student Government Officers, Council of Student Organization, Culture and Arts Student Leaders, Student Media Office's Student Journalists and ROTC Officers
 - Discipline Office Values Clarification and Development Program
- Formation Program for Graduate Students
 - Advent and Lenten Retreat
 - Lasallian Formation for New Graduate Students Orientation
 - Lasallian Formation for New CETREL Students
 - Lasallian formation for New Graduate Students of College of Engineering
- Spiritual Formation for Adults
 - Spiritual Formation for Faculty, Administrators and Staff
 - Advent Retreats (2) and Recollection (1)
 - Lenten Retreats (3) and Recollections (2)
 - Home Retreat
 - Mid-life and Golden Years Retreats
 - Rekindling the Spirit

- Lasallian Formation for Faculty, Administrators and Staff
 - New Faculty Orientation
 - New CAP Orientation
 - Pagyabong sa Buhay Lasalyano: A Lasallian Formation for CAP
 - Conversation that Matters: On Lasallian Formation
 - Lasallian Adult Formation
 - Vaugirard Experience
 - Parmenie Experience

- Pagsibol Series: Spiritual Formation Program for Contractors
- Formation for the Lasallian Community in General
 - Community Advent and Lenten Recollection

C. Spirituality and Faith Development Research

To nurture a research culture in LSPO.

D. Community Building and Small Faith Communities

To nurture a quality community life that is conducive to the growth of authentic disciples and prophetic citizens.

- Community Building Activities
 - Lasallian Action Week
 - Community Lenten Pilgrimage
 - Chinese New Year Prayer Service and Celebration
 - Iftar Dinner
 - Breakfast Prayer with Non-Catholic Group Leaders
(during the Week of Prayer for Christian Unity)
 - Taizé Prayers
 - Community Stations of the Cross
 - Lasallian Vocations

- Small Faith Communities
 - Student Lasallian Animators (LSPO Student Volunteers)
 - Other religious groups and organizations

V. The Challenges and Issues

- A. Postmodernism, Secularism, Atheism, Agnosticism – mentoring and formation of core volunteers

- B. New Media and Technology – maximized use of the new media in the ministry
- C. Ecumenism and Dialogue – Iftar Dinner, Week of Christian Unity, Taizé Prayer
- D. Cultural Sensitivity and Inclusion – rituals, rite of communion and homily

VI. Closing Statements

In 1999, Br. Michael Valenzuela FSC, published a book entitled the Faith Community: Toward a Paradigm for Evangelization and Catechesis in the Lasallian School. In this document, he recognized how modernization has created a climate that poses great challenges to Christian educators today. As the world modernized and as it enters into the digital age, greater opportunity had been given to us, especially to the young people of today, unlimited choices in terms of patterns of social behaviour (which now would include socio-cyber-behavior), of sexual relationships, of personal lifestyles and of social norms. As a fruit of these changes and development, a wide market range of worldviews, religions and beliefs (and unbeliefs) have surfaced, thus paving up a way to a less cohesive, less agreement on morality, less sense of responsibility for the common good. Thus the disvalues of consumerism, materialism, secularism and individualism are increasingly found among the Filipino youth today.

Unfortunately, it seems the Church and her Catholic educational institutions are not always prepared to deal with this change. Valenzuela (1999, p.2) stated that return to catechism may not be the principal answer to the present difficulties because, “the appeal of authority holds little attraction for young people today.” Also he asked if “whether religious instruction by itself can engender a life of discipleship.” Valenzuela quoted St. La Salle to be saying, “To be saved, it does not suffice to be instructed in the Christian truths that are purely doctrinal...faith without works is dead; it is like a body without a soul...” With these thoughts from the Founder of the Brothers of the Christian Schools, it seems that the young people had to be “apprenticed in a way of life that was intentionally Christian, a way of life often at odds with the values of the dominant culture. The wisdom of such an approach is that it takes a more holistic view of the process of forming young people for discipleship. It takes into account the fact that growth in faith is not merely a matter of understanding the faith tradition, it is also a matter of learning new patterns of relationship and behaviour, a conversion that is not only intellectual, but one that also involves a conversion of life structures (Valenzuela, 1999).”

As the DCYMP (2004, p.118) declares that a “new evangelization” is a much needed and very important element in doing youth ministry. It says “the “new evangelization” is necessary because the young people need to encounter God in a personal way, experience a conversion of mind and heart in the ways and teachings of Jesus, and express this choice freely, personally and consciously.”

Valenzuela (1999, p. 3) continued to suggest that the “young people must be led to discover and put into practice alternative patterns of living that encourage compassion, self-transcendence, universal brotherhood and radical self-giving in the spirit of Jesus Christ.”

Another direction that campus ministry programs and services should consider is to recognize that Catholic Schools especially in higher education is becoming more culturally varied. The exchange and dialogue of cultures should be included in the programming of campus ministries. This would require further training in cultural sensitivity.

Related to this is the influx of non-Catholics Christians and non-Christians in catholic schools. The challenge is for the campus ministry to remain open for dialogue but at the same time firm in the catholic faith traditions.

These are just few but strong challenges that the Campus Ministers and religious educators as well will be facing, or currently facing. It is important then to always look back on why we are here in the ministry and be strengthened by the faith experiences in the past and find inspiration from them. As the title of the first document presented here, campus ministers are empowered by the Spirit to use all their talent in behalf of the Church. And at the end, we say with great trust and fervor as St. La Salle fondly repeats the words of the Prophet Habakkuk: Domine Opus Tuum.

Sources:

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