LIBERTY UNIVERSITY

Grounded in Faith: Maintaining and Appreciating a Relationship with God, Oneself, and

Others in an Ever-Changing World with New Ears and Eyes

A Thesis Project Report Submitted to

the Faculty of the John W. Rawlings School of Divinity

in Candidacy for the Degree of

Doctor of Ministry

by

Antoinette Marie Reaves

Lynchburg, Virginia

July 2024

i

Liberty University John W. Rawlings School of Divinity

Thesis Project Approval Sheet

_____
Dr. Howard D. Owens, Mentor

_____
Dr. Page Brooks, Reader

THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT
Antoinette Marie Reaves
Liberty University John W. Rawlings School of Divinity, 2024
Mentor: Dr. Howard Owens

The declining Mass attendance and participation in campus ministries at Cabrini University prompted this action research project. It was designed to engage students in guided dialogue defending key Christian doctrines to boost their Mass attendance and deepen their spiritual engagement. By involving seventeen students and employing interviews, focus group discussions, questionnaires, and surveys, the intersection of religion and spirituality among young adults was explored. Insights highlighted the participants' perspectives regarding declining Mass attendance and disengagement from institutionalized religion. Meaningful dialogue around fundamental Christian doctrines, such as God's existence and Jesus' death and resurrection, was fostered to motivate students to increase Mass attendance and active participation in campus ministry programming.

Future researchers should explore means for establishing connections between campus ministers and students holding diverse beliefs, fostering inclusivity and understanding within the community, and promoting personal growth among young adults. Continued support and mentorship for young adults exploring spirituality and religiosity, during the transition from late adolescence to early adulthood, are crucial. Understanding the processes behind religious change during this critical life stage is also essential. Moreover, literature on these endeavors needs updating with research on the contemporary landscape of Catholic campus ministries. By embracing the inclusive ethos of Catholicism, campus ministries can evolve into beacons of faith in Christ for the spiritual needs of students. Collaboration among Christians of different denominations can further enrich this endeavor for the benefit of college students.

Keywords: Authentic dialogue, Spirituality, Ecumenism, Retreat, Human Dignity, Hermeneutics, Mission

Contents

Tables

Figures

Abbreviations

DMIN   *Doctor of Ministry*

CCC   *Catechism of the Catholic Church*

CCCC   *Compendium Catechism of the Catholic Church*

CU   *Cabrini University*

EG   *Evangelii Gaudium*

GE   *Gaudete et Exsultate*

LS   *Laudato Si'*

MSC   *Missionary Sisters of the Sacred Heart of Jesus*

NDC   *National Directory for Catechesis*

CHAPTER 1: INTRODUCTION

Christian colleges focus on students' spiritual, intellectual, and social development. They exist to meet students where they are and help them move toward whole-person maturity. Every few decades the realities of students' lives change enough that those who work at Christian colleges have to revisit students' realities and figure out how to meet them where they are.[1]

Introduction

Students in Cabrini University's Campus Ministry are noticeably disengaged, particularly in regard to Mass attendance. This absence echoed a shared yearning among students for deeper unity and hope rather than fragmentation. Prioritizing spiritual development became increasingly clear as essential to fulfilling this need.

As societal dynamics continually influence the student experience, Christian colleges must adapt to meet evolving needs, encompassing technological advancements, shifting cultural norms, and an increasingly diverse student body. Spiritual development, being integral to holistic growth, must also be prioritized to foster a sense of community and purpose among students within this evolving landscape. By remaining attuned to these shifts, such institutions can uphold their commitment to holistic student development within an ever-changing landscape. Essential to this adaptation is the integration of new technologies and methodologies into the curriculum, coupled with providing guidance and support to navigate these changes effectively. Furthermore,

---

[1] Steven Bird, "Christian College Students and Emerging Adulthood: Exploring or Lost?" Christian Education Journal 13, no. 2 (Fall 2016): 293–14.

creating an inclusive and supportive environment that acknowledges and accommodates the individual needs of every student is paramount.

At Cabrini University, students are facing several challenges, such as a decrease in Mass attendance, a lack of connection to faith and spirituality, and struggling to find a sense of community and belonging at the university. These challenges underscore the importance of nurturing spiritual development and fostering a supportive environment on campus. Moreover, the COVID-19 pandemic has exacerbated these issues, with students experiencing a decline in socialization skills and an increased reliance on technology. This shift can potentially exacerbate feelings of isolation and detachment, impacting students' mental well-being and highlighting the need for comprehensive support systems that address both spiritual and mental health needs. As the researcher delves into understanding the dynamics at Cabrini University, it is imperative to contextualize the ministry landscape, identify key challenges, and articulate the overarching purpose of the study.

This chapter will encapsulate the ministry context, problem, purpose, thesis statements, and provide a comprehensive framework for the ensuing investigation. By examining the demographics and prevailing challenges within the campus community, the researcher aims to shed light on the significance of addressing spiritual and communal needs. Moreover, delineating the limitations and delimitations of the study alongside presenting a robust thesis statement underscores the researcher's commitment to conducting a thorough and insightful exploration. Ultimately, the researcher aspires for the hypothesis proposed in their thesis to withstand scrutiny and contribute meaningfully to the discourse surrounding spiritual development and holistic student support at Cabrini University.

Ministry Context

Cabrini University is a unique institution with a rich history and diverse student body. Founded in 1957 by the Missionary Sisters of the Sacred Heart of Jesus (MSC), it has undergone significant changes, including becoming a university in 2016. As an all-women college located in Radnor, Pennsylvania. The 'Woodcrest Mansion was the central location and dorm and convent for the original students and faculty of the campus. Cabrini had seven female presidents of which five were Sisters (MSCs), and the other two were laywomen. In 2014 Cabrini had their first male president who was not a Catholic.

Cultural Setting

An announcement was made in June of 2023 that Cabrini University will close with the last graduating class of 2024. This announcement has left the exact number of students attending or commuting to the university unknown. However, it is estimated that approximately 500 students could be available for research purposes. Interestingly, among the 200 new students who recently enrolled at the university, only 91 decided to attend their first and last year at this campus, despite being fully aware of the impending closure.

In the 2022–2023 school year, the demographics for the undergrad population at Cabrini University were 61% women and 39% men, with White students making up the majority at 810, followed by Black or African American at 305, Hispanic at 187, unknown at 80, multi-ethnic at 41, and Asian at 39. As for full-time grad students, 68% were women, and 32% were men, with White students also making up the majority at 65, followed by Black or African American at 17, Hispanic at 8, Unknown at 11, Multi-Ethnic at 2, Asian at 2, and Native Hawaiian or Pacific Islander at 1. Regarding age, most students at Cabrini are between the ages of 18–21, with 18–19-year-olds making up 798, 20–21-year-olds making up 535, and 22–24-year-olds making up

211.[2] The 2023–2024 school year demographic will become more apparent within the next few weeks, with an accurate number known by the start of January 2024.

When the researcher joined Cabrini University in 2023 as the new Director of Campus Ministry, she began her exploration of the campus community and discovered several deficiencies. For example, the chaplain, who said Mass, was part-time and had minimal to no outreach to students. There were no peer ministers and limited activity in Catholic Campus ministry. Students were not participating in ministry and rarely attended Mass. If they did attend Mass on Sunday, the numbers were below 10.

One of the factors was the emergence of a diverse student population after COVID-19. Another factor was the absence of welcoming Campus ministry leadership, yet another was the misconception of what Roman Catholics believe and stand for. The former director of campus ministry had left in the fall of 2023 and the chaplain had also left, there was limited support for students in the Campus Ministry department. Relationships with students improved when the new Director of Campus Ministry was appointed. From February to May 2023, Sunday Mass attendance fluctuated between 5 and 11 students, indicating a revival of the ministry was necessary.

The lack of a strong commitment to the faith that appeared to change before COVID-19 has made an impact on Cabrini University demographics concerning the faculty, staff, students, and administration. The pandemic's effect on Cabrini's final graduation class is unique in that they did not have a traditional senior year in high school and had to rely heavily on technology for their college experience.

---

[2] "Ethnic Diversity at Cabrini University," College Factual, accessed September 15, 2023, https://www.collegefactual.com/colleges/cabrini-college/student-life/diversity/#ethnic_diversity.

Understanding Cabrini Universities need to have a strong Campus Ministry department. At the beginning of the Fall 2023 semester, Cabrini University's Campus Ministry had no Chaplain, one volunteer sister belonging to the order of Mother Cabrini, the Sisters of the Sacred Heart of Jesus (MSC), one graduate assistant, two student peer ministers, a cantor, a pianist, two shared work-study students, a shared administrative coordinator and one full-time staff member the Director of Campus Ministry.

The researcher intentionally offered welcoming pastoral support to help ensure that students have a positive and meaningful college experience. Consistent with her approach, Charis Davidson, Gabrielle M. Tumer-McGrievy, DeAnne K. Hilfinger Messias, Daniela B Friedman, and Alyssa G. Robillard write that campus ministers are called to demonstrate "a deep sense of care and concern for students, providing pastoral support and working tirelessly to foster and sustain a sense of community."[3] Expressed in a different way Beth Donigan Seversen states, "Campus ministers Doug Schaupp and Don Everts agree that honest and authentic friendships are important for college students on their journey to faith in Christ."[4] Cabrini's Campus ministry lacked welcoming care and establishing a space where authentic friendships could take place.

Creating Space

Cabrini University is a Roman Catholic institution, and Roman Catholic students are not the only denomination of Christians who attend the university. David Troevell in his article "The Power of Love," observed the same phenomenon. He notes, "Many students at Catholic

---

[3] Charis Davidson et al., "The Roles of Campus Leaders: Guiding Students through the Transition to Adulthood," *The Journal of Pastoral Care & Counseling* 75 (2), 2021, 92.

[4] Beth Donigan Seversen, *Not Done Yet: Reaching and Keeping Unchurched Emerging Adults* (Downers Grove, IL: InterVarsity Press, 2021), 33.

universities come from other Christian denominations or none at all."[5] Campus Ministries play a crucial role in addressing this issue and must actively strive to increase religious engagement among students despite their denominational affiliation.

Campus ministry could help students exploring their faith to find answers. Jason E. King insists that "students come to college superficially connected. They have no strong connection to the faith and precarious connections to those around them."[6] Catholic universities should emphasize providing opportunities and support for campus ministry programs to help students feel more connected to their faith and peers, and promoting ecumenism is one way they can achieve this.

Mary Catherine Young suggests campus ministry is "the ministry of welcoming people and greeting them wherever they are in their journey the first work of campus ministry. Engagement follows."[7] At Cabrini University, campus ministry works to create a safe and welcoming environment for students and other members of the university community. By welcoming people, campus ministry can build relationships and create an understanding of the individual needs of each person. This allows ministry staff to engage people better and provide resources to help them on their spiritual journey.

The next step in creating the space is creating community through engagement. Campus Ministry should have programming and ecumenical opportunities that engage the students. Thomas G. Plante implied in his article that "many other faith-based institutions, offer a wide

---

[5] David Torevell, and Maria McHugh, "The Power of Love: The Spiritual Foundations of Chaplaincy in Catholic Universities -- A Framework for Discussion," *International Journal of Christianity & Education* 26, no. 3 (November 2022): 318.

[6] Jason E. King, "Review Essay on Catholic Higher Education: After Ex Corde Ecclesiae," *Journal of Moral Theology* 4, no. 2 (June 2015): 188.

[7] Mary Catherine Young, "Welcome, Engage, Connect, Send: The Revolving Door of Campus Ministry," *Anglican Theological Review* 99, no. 1 (2017): 78.

variety of spiritual formation and soul care programming with the hopes that it will transform

lives, improve faith experiences, deepen spiritual and religious commitments for all on its

campus."[8] Creating a sense of community in Campus Ministry allows students to connect with

others who share similar beliefs and values, fostering a supportive environment for spiritual

growth. Through shared experiences, discussions, and activities, students can explore their faith

together, gain different perspectives, and strengthen their religious commitments, ultimately

enhancing their faith experiences.

Problem Presented

The problem that exists at Cabrini University, a private Roman Catholic University, is the

lack of Mass attendance and participation in campus ministry programming. David Kinnaman

and Aly Hawkins' aligned with research results based on a Barna Group study conducted in early

2011, "Young Catholics are questioning their faith surrounding the clergy abuse scandals,

negative school experience, birth control regulations, and discrimination against women

becoming priests."[9] These issues appear to embarrass young adults and college-aged students

who identify with the Roman Catholic faith, which may correlate with their lack of desire to

enter the chapel and result in their lack of Mass attendance

Low Mass attendance on Cabrini University's campus is a concerning issue when

considering the global trend that has led to two lost generations in this century. To address this

challenge, dialogue must be created to strengthen the student body community, enhance the

overall campus environment, and foster a greater sense of unity and shared values among

---

[8] Thomas G. Plante, "A Review of Spiritual Development and Transformation among College Students from Jesuit Higher Education," *Religions* 11, no.7 (2020): 2.

[9] David Kinnaman and Aly Hawkins, *You Lost Me: Why Young Christians Are Leaving Church ... and Rethinking Faith* (Grand Rapids, MI: Baker Books, 2011), 17.

community members. This could involve promoting the importance of spiritual well-being and self-care by providing more convenient Mass timings or organizing events and activities that encourage participation and foster a sense of community. By doing so, Cabrini University's Campus Ministry can create a more vibrant and engaged community while upholding the relevance and importance of religious practices and traditions within the campus environment.

Additionally, the role of technology and digital platforms cannot be ignored in today's context. With the advent of online religious services, young adults have more options to engage with their faith. Virtual Masses, live-streamed sermons, and online religious communities offer flexibility and convenience, catering to the preferences and lifestyles of young adults who often juggle multiple commitments. Hyuk Seonwoo, however, would not be satisfied with virtual venues for religious fellowship and worship, because he argues that, "one of the most challenging parts is missing a tangible sense of community felt in handshaking, hugging."[10] Physical socialization, community, and belonging are what is lost in online attendance.

Cabrini University students bring a variety of diversity in culture, ethnicity, and religiosity to the campus reflecting what Tracey Lamont writes, "a different sense of identity, personality, spirituality, and history of experiences."[11] As Cabrini students' progress in their studies and prepare to graduate, they find themselves at a crossroads, grappling with their parents' ideology and their own. Christian students attending Cabrini's Campus also observe Catholic students and notice that they are less informed about their faith. When asked about the Mass and its rituals, their answers appear inadequate, indicating a lack of understanding about

---

[10] Hyuk Seonwoo, "Finding Rhythm for Multicultural Worship: Heartful Indwelling with God and God's Creation," *Religions* 13, no. (5) (2022), 13.

[11] Tracey Lamont, "Ministry with Young Adults: Toward a New Ecclesiological Imagination," *Religions* 11, no. 11 (2020): 7.

their faith and the flow and movement of the Mass. Myths must be dispelled surrounding Catholicism and the Mass. Creating a welcoming, ecumenical environment is key to Campus Ministry's success in reaching students. The problem is that students involved in the Catholic Campus Ministry at Cabrini University are not participating in the Roman Catholic Mass.

Purpose Statement

The purpose of this project is to engage Cabrini students in guided dialogue defending key doctrines of Christianity to increase their Mass attendance. This dialogue will be focused on God's existence, Jesus' death and resurrection. Given the importance of these doctrines and the students' understanding of these doctrines, the hope is that they will be more motivated to attend Mass.

The intervention's aim is to empower students to make informed intellectual decisions through reflective practices. Some students hold beliefs that may differ from their parents. Specifically, they are questioning the existence of God as well as the death, burial, and resurrection of Jesus. The students are interested in exploring their faith beyond their current understanding. Engaging in guided dialogue could help students at Cabrini strengthen their faith and gain and understand the Mass through a new perspective grounded in faith that challenges their intellect.

The researcher will develop a program to help students improve their relationship with God, themselves, and others. This will provide students with a fresh and enlightening perspective on the liturgy. Being-focused, informative, and purposeful in their approach the researcher course will answer questions surrounding the Roman Catholic Mass and the significance of the Eucharist Students will gain a deep understanding of the rationale behind each element, such as

the purpose of the antiphon, and develop a clear comprehension of its significance within the liturgy.

Additionally, the program will include selected Scripture readings, from the Old and New Testaments. Students will explore the reasons behind the choices made, enabling them to grasp the underlying principles and intentions guiding the inclusion of specific passages. The young adults engaging in this research will be equipped with a profound knowledge of the liturgy and its various components. They will develop a heightened appreciation for the importance of active participation and presence, ultimately enhancing their overall experience and call to participate in the Mass.

The researcher will further enhance the participants' relationship with God, themselves, and others. Learning discernment and practicing the tools of listening and dialoguing with God through prayer can help students become more aware of the spiritual realm and recognize God's presence in their lives. By engaging in prayer and conversing with God, people can gain insights into God's will for their lives and receive guidance on how to live their lives in a way that pleases Him. Through the exploration of prayer without ceasing, they will be able to examine the dynamic and interactive nature of prayer, specifically the dialogue that takes place between the participant, God, and others involved in the act of prayer.

Fostering ecumenicalism on campus is crucial to providing students with alternative perspectives on the importance of communal celebration and worship of God. The community of faith shares a common belief and goal, and by coming together, they can support, guide, and collaborate in their pursuit of a relationship with God. The researcher also intends to explore the topics of consecration and adoration, recognizing their significance within the realm of prayer.

The researcher places great emphasis on the importance of forgiveness and highlights the gifts promised to all believers through the Holy Spirit.

Lastly, the researcher aims to reflect on the concept of *imago Dei*, which refers to the belief that humans are created in the image of God, and the calling and sending forth that follows this understanding. They particularly focus on comprehending the true meaning of the liturgy and receiving formation that inspires individuals without inducing feelings of guilt and shame. By doing so, they believe that the purpose and significance of attending Mass can be fully restored.

Basic Assumptions

The researcher has made some basic assumptions concerning this DMIN research and the participants involved in the study. The information provided states that the participants are young adults who attend small private Roman Catholic Universities and that they will provide valid data for the study. Additionally, the 15–20 students who volunteered to participate are said to be an anonymous authentic representation of the diverse demographic of students on campus.

Definitions

In this study, the author will be using technical terms that may not be familiar to all readers. This section explains the definition of words that the author considers important. This section will provide clarity for readers and help them in their decision-making process. As this study targets university students, language must be used that is appropriate for this audience.

Authentic Dialogue. The word authentic is often associated with being real, it is an adjective that describes something as being genuine, original, or true to its origins or nature. When something is authentic, it is not fake or counterfeit, and it accurately represents itself or its

origin. Dialogue can be defined as a conversation between two or more people, where they exchange ideas, opinions, and information. This form of communication that involves active listening, responding, and engaging respectfully and constructively. Dialogue can take place in various settings, including personal, professional, or social situations, and it can be verbal or written. The purpose of dialogue is to foster understanding, build relationships, and find solutions to problems or conflicts. Lamont writes that young adults "want spaces where they can engage in true, authentic dialogue about the things most relevant to living a life of faith."[12]

Church. The concept of the church goes beyond just a physical structure, representing a community of individuals who share a common belief system and have a spiritual connection to a higher power. This connection is established through the grace of God and is accessed through faith in the life, death, resurrection, and ascension of Jesus Christ. Torey J. S. Teer emphasizes, "The church is the community of all persons who—by grace, through faith, based on Christ's life, death, resurrection, and ascension—have been united to Christ and incorporated into his body through baptism with the Holy Spirit (Acts 1:8; Rom 6:3–11; 1 Cor 12:12–27; Eph 1:13–14; 2:19–22; Heb 12:22–24)."[13] While the church is often associated with a place of worship, it is primarily a community of believers. This gathering of people who come together to pray, engage in religious rituals, and seek guidance from religious leaders. These leaders, such as priests, pastors, or ministers, play a vital role in providing spiritual guidance and support to the members of the church.

In addition to its religious functions, the church also serves as a hub for social activities and community events. It often functions as a community center where people can come together

---

[12] Lamont "Ministry with Young Adults," 8.

[13] Torey J. S. Teer, "'As the Father Has Sent Me, Even so I Am Sending You': The Divine Missions and the Mission of the Church," *Journal of the Evangelical Theological Society* 63, no. 3 (September 2020): 537.

for meetings, social gatherings, and other events that foster a sense of belonging and unity. In the context of this research, the term 'church' refers to the people who make up the community of believers, rather than just the physical building. This perspective emphasizes the importance of the individuals and their shared faith, rather than the structure itself.

Ecumenical Worship. Ecumenical worship is a profound endeavor that bridges the gaps between churches of diverse denominations. According to Swee-Hong Lim, "The ultimate goal is to foster a deep sense of unity among these various religious communities, acknowledging and rejoicing in their shared faith."[14] This harmonious pursuit is achieved through the incorporation of worship practices from different churches, effectively showcasing the interconnectedness and solidarity within the larger church body. By embracing ecumenical worship, people demonstrate an understanding that despite differing traditions and beliefs, God's people are all part of the same spiritual family. This perspective serves as a powerful reminder of devotion to a higher power transcends denominational boundaries, allowing the church to come together in worship, peace, and harmony. Emphasizing collaboration, ecumenical worship fosters dialogue and mutual respect among churches, promoting inclusivity and understanding. These practices stand as a testament to the power of unity and the potential for cooperation among churches, ultimately enriching spiritual experiences and strengthening collective faith.

God. God is the ultimate force behind the creation and is recognized as Father and Creator, the first person in the Holy Trinity. God is omnipotent (Job 42:2), all-encompassing, and omnipresent (Ps 139:7–10) in every aspect. God is (Neh 9:17), mercy (Rom 9:18), and love (John 3:16). Wilhelm Jacobus Schoeman explains these attributes define His nature and guide

---

[14] Swee-Hong Lim, "Potting Christianity: Ecumenical Worship in Its Multicultural and Multi-Ethnic Context," *Religions* 13, no. 1 (2022): 7.

His interactions with humanity. "The Triune God brings us into a personal relationship and union with Himself through the Son and in the Spirit."[15] God the Father's grace offers unmerited favor and forgiveness, while His mercy provides compassion and understanding. Love, the core of His being, forms the foundation of His relationship with His creation. Within the Holy Trinity, the father takes on the role of the first person. Teer reminds the reader, as the Father, that He is the source and origin of all divine processions, emanating from no other being.[16] Kevin Giles writes, "The Nicene Creed says the Son is, 'God from God, Light from Light, true God from true God.' These words assert that, based on his eternal generation, the Son is everything the Father is—yet he is not the Father, but the Son."[17] The Nicene Creed, which most Christian denominations recite also states, "We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son, who with the Father and the Son is adored and glorified, who has spoken to the prophets."[18] The Holy Spirit is introduced by Jesus when He expressed to the apostles that when He leaves He will send the advocate 'Paraclete'. The *Catechism of the Catholic Church* (CCC) states: "The Spirit will now be with and in the disciples, to teach them and guide them in the truth."[19] Gerard Kelly explains the mystery of the Trinity as,

> [T]he Holy Spirit is God insofar as God "has come as the salvation which divinizes us" in the very core of our being. The Logos or Son is God who is truly present for us in Jesus Christ 'in the concrete historicity of our existence. The Father "is and always remains the ineffable and holy mystery", the origin of God's coming in the Son and the Spirit.[20]

---

[15] Wilhelm Jacobus Schoeman, "Tracing the Trinity in Doing Practical Theology," *Verbum et Ecclesia* 43, no. 1 (2022): 5.

[16] Teer, "As the Father Has Sent Me, Even So I Am Sending You," 543.

[17] Kevin Giles, "The Nicene and Reformed Doctrine of the Trinity," *Priscilla Papers* 31, no. 3 (Summer 2017): 5.

[18] "Nicene Creed," United States Conference of Catholic Bishops, accessed February 18, 2024, https://www.usccb.org/prayers/nicene-creed.

[19] Catholic Church, *Catechism of the Catholic Church: Revised in Accordance with the Official Latin Text Promulgated by Pope John Paul II* (Washington, DC: United States Catholic Conference, 2000), 64.

[20] Gerard Kelly, "The Action of God in the World and in the Life of the Believer: The Trinity and the Sacraments," *Phronema* 33, no. 2 (2018): 25–26.

Human Dignity. Human dignity is considered a fundamental principle that acknowledges the inherent worth and value of every individual. It is based on the belief that all humans share a common genetic code and belong to the same human race. This understanding leads people to recognize that everyone is entitled to the same rights and privileges given to them by a higher power, often referred to as God.

The ultimate goal of human history, as seen through the salvation brought by Jesus, has been achieved. However, the complete realization of this goal is yet to be fulfilled. Lamont writes, "Every person is unique and reflects the image and likeness of God. They bring with them a diverse range of experiences shaped by various aspects of their lives, such as gender, abilities, race, age, culture, socioeconomic status, and ethnicity."[21] This diversity must be acknowledged and appreciated as it enhances the collective human experience.

Nones. The term 'nones' has become a popular topic in the news, especially among Americans under the age of 30. However, this label is often misunderstood. While it indicates that individuals have no religious affiliation, it does not necessarily mean they do not hold religious beliefs or engage in religious practices. Religion is a complex phenomenon that encompasses various individual and social aspects, such as affiliation, belief, and practices. Tim Clydesdale and Kathleen Garces-Foley write, "Although some nones are committed secularists, the majority of them hold beliefs in a supernatural or transcendent reality."[22]

Relationships. By actively listening and engaging in dialogue, observers can witness God's presence in the lives of those they encounter and in the world. Active listening and intentional engagement require practice and dedication, as individuals strive to accompany young adults and

---

[21] Lamont "Ministry with Young Adults," 7.

[22] Tim Clydesdale, and Kathleen Garces-Foley, *The Twentysomething Soul: Understanding the Religious and Secular Lives of American Young Adults*, 143.

understand the deeper meanings behind their stories of friendship, loss, hurt, family life, and identity. Lamont affirms this, "through active listening, a better understanding of their experiences can be gained, fostering stronger connections and empathy."[23]

Young adults must develop a strong foundation in their faith and be able to engage with others from different Christian traditions. This will enable them to navigate diverse relationships and foster unity within the broader Christian community. By prioritizing safe and genuine relationships, individuals can create a supportive environment that reflects God's love and presence.

Secularism. Secularism primarily refers to a political position that calls for a total separation of religion from state and society. Shaya G. Selvam and Ngure Githinji write, "In secular states, religion is considered a private affair and hence not to be of concern in the public domain."[24] Secularism is a worldview in direct opposition to a biblical worldview.

Synodal Church. From the beginning of his papacy, Francis has called for a synodal church. Seversen states "The word 'synod' comes from the Greek synods, which can be rendered as traveling on a journey together."[25] Christians are all on the same path, journeying towards God. As Christians, the church is universal, and it is not defined by the way people worship or the rituals. The essence of the Christian faith lies in connection with God and the love and kindness shown to others. Charlotte McCorquodale attests that "we are called to a spirit of

---

[23] Tracey Lamont. "From Change to Transformation: Living Sodality in Ministry with Young Adults," *Religions* 14, no. 3 (2023): 6.

[24] Shaya G. Selvam, and Ngure Githinji, "Secularization and Spirituality among Lapsed-Christian Young Adults in Nairobi: An Exploratory Study of the Antecedents, Triggers, and Response," *Religions* 13, no. 10 (October 2022): 3.

[25] Seversen, *Not Done Yet,* 2.

synodality that includes listening, discernment, dialogue, and collaboration. Listening and dialogue need to become a primary stance in pastoral ministry with the young church."[26]

Transformation. Achieving personal transformation involves reflecting on oneself and connecting with the spirit and knowledge of God. John D. Witvliet states, "When Paul speaks of 'presenting our bodies as a living sacrifice, as . . . spiritual worship' (Rom 12:1–2), he is drawing on a liturgical image to describe a way of life—a 24–7 way of being in the world."[27] Lamont's research suggests "Postmodern curriculum theory and the synodal process seek to embody receptivity, openness, wonder, mystery, and transformation brought about by listening discernment, and the Holy Spirit."[28]

Individuals can have a relationship with God regardless of their religious beliefs or background. The presence of God can be felt within everyone bringing a sense of joy and peace when receptive to it. Many people have experienced this feeling of "knowing what you know" and recognizing the spirit of God within themselves. This transformative experience can lead to a greater understanding of the world and the Christian's place within it. In his letter to the church in Rome, Paul advises his readers to avoid conforming to the world and instead renew their minds, so they can discover God's good, acceptable, and perfect will (Rom 12:2).

Limitations

Several limitations were encountered in the pursuit of understanding and enhancing students' appreciation of the Roman Catholic Mass at Cabrini University during this DMIN

---

[26] Charlotte McCorquodale, "New Directions in Youth and Young Adult Ministry Leadership: Where Have We Been and More Importantly Where Are We Headed?" *Religions* 12, no. 3 (2021): 6.

[27] John D. Witvliet, "Pedagogical Reflections on Changing Uses of the Term Worship," *Worship* 95 (January 2021): 6.

[28] Lamont, "From Change to Transformation," 6.

research project. Notably, some participants faced scheduling conflicts and were unable to attend the overnight retreat due to its rescheduling from January to February. Despite these challenges, participants demonstrated their commitment to the study's objectives by engaging in other parts of the research.

The inability to complete personal interviews with all retreatants limited the depth of qualitative insights gathered. Additionally, the lack of participation of Catholic Caucasian males was a significant limitation. Given that Caucasian students formed the majority demographic at Cabrini University and considering the traditionally patriarchal nature of the Roman Catholic faith, their absence skewed the representation of the Roman Catholic participants. This raised important questions about underlying factors influencing participation, including cultural, social, or institutional dynamics that may discourage or inhibit engagement from Catholic Caucasian males.

The impending closure of Cabrini University in May 2024 further constrained the study, which had to be completed within a 62-day window between January 15 and March 16, 2024. Another limitation was the non-occurrence of planned large ecumenical praise and worship events within the research period, as they only took place after the study concluded.

Challenges related to program timing and participants' sequential involvement may have also affected their ability to engage with the interventions offered fully. Additionally, the number of students attending Cabrini dropped significantly from the fall to the spring semester, with many transferring to other schools or completing their programs. The number of students living on campus decreased from over 700 in the fall to 271 in the spring, with a substantial portion of the student population becoming commuters, which impacted their presence on campus and attendance at Sunday Mass.

To mitigate these limitations, the researcher employed a combination of qualitative and quantitative research methods. Through faith-sharing dialogues, literature reviews, interviews, surveys, and reflective practices, the researcher aimed to gain a comprehensive understanding of students' faith development and the effectiveness of the implemented tools.

The insights gained from these methods informed the development of practical strategies and resources aimed at deepening students' faith in worship, prayer, and Scripture. Despite the uncertainties and challenges, the researcher maintained optimism regarding the potential impact of their work. They firmly believed in the transformative power of authentic dialogue and intentional sharing of faith, recognizing the potential for every student to reconnect with their faith or discover it anew.

Delimitations

Acknowledging the delimitations surrounding this DMIN action research project was crucial. The researcher worked with a population already invested and excited about campus ministry, potentially influencing favorable journaling and survey results. This factor was carefully considered when analyzing the data and drawing conclusions from the research.

A second delimitation pertained to the time frame for implementing the project. Between January 15 and March 16, 2024, the researcher conducted interviews, organized a retreat, administered three surveys, facilitated faith-sharing sessions, conducted a 20-day journaling exercise, and hosted ecumenical services, spanning a total of 62 days.

Additionally, the curriculum did not aim to provide a complete understanding of Catholicism. Instead, it focused on essential aspects of the liturgy, such as Scripture readings, prayers, and forgiveness. The program emphasized establishing boundaries, especially for young adults experiencing accelerated development.

Catholic Christians were encouraged to engage with and comprehend other Christian denominations. Understanding the fundamental aspects of liturgy allowed them to appreciate their relationship with God deeply, the power of community, and fellowship. Furthermore, they learned to apply biblical teachings in their daily lives, striving to live in a manner pleasing to God. The project's overarching goal was to create an atmosphere of acceptance and understanding among a diverse population of Catholics through the liturgy, fostering unity and shared values while promoting ecumenism.

Thesis Statement

Authentic dialogue and the ability to defend their faith will lead Roman Catholic students to participate more actively in their faith after being grounded. Lim emphasizes the importance of maintaining open communication and engaging with liturgical differences as essential steps toward achieving overt Christian unity, a goal central to the concept of "spiritual ecumenism," as envisioned by its founder, Couturier.[29] Additionally, Lim argues that Murray proposed "receptive ecumenism" to experience Christian unity.[30] Through this project, students at Cabrini University will not only gain a better understanding of how to live a Christ-centered, intentionally ecumenical life but also learn to integrate worship, prayer, dialogue, and Scripture into their spiritual practices. Active dialogue among students is expected to bring more involvement in campus ministry programming. Furthermore, if students involved in Campus Ministry at Cabrini University engage in dialogue about the truthfulness of God's existence, Jesus' death, and resurrection, then their participation in the Roman Catholic Mass will increase.

---

[29] Lim, "Potting Christianity," 7.

[30] Ibid.

CHAPTER 2: CONCEPTUAL FRAMEWORK

Literature Review

The lack of participation among young adults in church ministries, particularly on college campuses like Cabrini University, has become a significant concern. This issue extends to the Catholic Campus Ministry at Cabrini, where participation levels are also low. In addressing this challenge, the researcher aims to delve into various factors such as identity, culture, and mission that may contribute to students drifting away from their faith. Additionally, exploring the theological and theoretical underpinnings of this problem within the specific context of Cabrini University is crucial.

While existing literature often focuses on the absence of younger generations in church attendance, it is equally important to consider their limited understanding and appreciation of the Roman Catholic Mass. This applies not only to Catholic students but also to Christian students from other denominations. To establish a solid foundation, the researcher will draw upon a diverse range of sources, including biblical texts from both the Old and New Testaments, as well as insights from contemporary biblical scholars, theologians, and experienced campus ministers.

The objective of this chapter is to conduct a thorough examination of the literature, theological perspectives, and theoretical frameworks relevant to understanding and addressing the lack of participation in Mass among students at Cabrini University. By synthesizing these insights, the researcher aims to develop a comprehensive response that can effectively engage

and involve students in the Catholic Campus Ministry and foster a deeper connection to their faith.

Cabrini's Campus Culture

In Catholic university settings like Cabrini University, the decline in Mass attendance has presented a pressing concern that campus ministries are poised to mitigate. Comer emphasizes that "the absence of a specific demographic from the church poses a threat to its growth and future."[1] This highlights the pivotal role of college campus ministries in addressing dwindling attendance rates among students, crucial not just for the university's spiritual community's vitality but also for the broader sustenance and expansion of the Catholic Church. However, research by Phil Davignon and Robert Tomson, Jr. indicates that "the perceived availability of spiritual mentorship did not have a significant effect on church attendance."[2]

Motivated by the lack of research surrounding the impact of Roman Catholic liturgy on the lives of young adults, Julie Juola Exline, David F Bradley, Kenneth I Pargament, Daryl R Van Tongeren, Joshua A Wilt, Nick Stauner, and C Nathan DeWall, conducted a study in February 2022 exploring the relationship between "religious disengagement and the struggles related to religious and spiritual beliefs among college students."[3] They aimed to understand how transitioning into emerging adulthood, a new phase of life, affects the spirituality of youth in North America. Winfield Bevins suggests "One of the significant influences on youth spirituality

---

[1] Gary S. Comer, "How Research on Young Adults Informs Evangelism," *Great Commission Research Journal* 13, no.1 (2021): 40.

[2] Phil Davignon and Robert A. Thomson Jr., "Christian Colleges and Universities as Moral Communities: The Effects of Institutional Characteristics on Student Religiosity," *Review of Religious Research* 57, no. 4 (December 2015): 541.

[3] Julie Juola Exline et al., "Pulling Away from Religion: Religious/Spiritual Struggles and Religious Disengagement Among College Students," *Psychology of Religion and Spirituality* 14, no. 1 (February 2022): 300.

is the shift toward postmodernism."[4] Exline et al., posit that "many individuals in the United States are turning away from religion, as indicated by recent national polls that show a decline in religious affiliation and an increase in the number of religiously unaffiliated people."[5] These changes, combined with other societal factors, have a profound impact on the spirituality of young people. This trend is particularly observed among young adults and millennials, who are more likely to identify as religiously unaffiliated. The movement away from religious affiliation is expected to continue, potentially leading to a more secular America in the future.

<div align="center">Catholic Identity a Challenge for Campus Ministry</div>

The exploration of Catholic identity in higher education to the broader challenges and tensions within this context, King's research serves as a sobering reminder of the inherent struggles some Catholic institutions face in conveying and upholding their faith.[6] J. Brian Benestad's echoing of Pope John Paul II's message in *Ex Corde Ecclesiae* reinforces the critical role Catholic universities play as beacons of Christ's message and agents of evangelization.[7] Building upon this, Daniel P. Rhodes underscores the imperative for Catholic universities to embrace their responsibility in this regard earnestly.[8]

However, amidst these ideals, Laurie Johnston's examination of shifting demographics within Catholic universities sheds light on a pressing issue: the increasing presence of non-

---

[4] Winfield Bevins, "Young, Restless, and Liturgical: Young Adults and the Search for Identity," *Liturgy* 35, no. 2 (2020): 18–24.

[5] Exline, et al., "*Pulling Away from Religion*," 300.

[6] King, "Review Essay on Catholic Higher Education," 12.

[7] J. Brian Benestad, "The Potential of the Catholic University to Evangelize," *Nova et Vetera* 12, no. 2 (Spring 2014): 341.

[8] Daniel P. Rhodes, "Theology as Social Activity: Theological Action Research and Teaching the Knowledge of Christian Ethics and Practical Ministry," *Scottish Journal of Theology* 73, no. 4 (November 2020): 355.

Catholic students and staff, posing significant challenges to maintaining religious liberty while staying true to core Catholic values.[9] In response to this evolving landscape, Michael T. Rizzi advocates for a more robust education on Catholicism within these institutions, emphasizing the importance of reinforcing their unique identity.[10]

Nevertheless, Quentin Wodon's highlighting of the minority status of Catholic universities serves as a stark reminder of the uphill battle they face in a fiercely competitive environment.[11] Drawing parallels with secularization trends in Christian colleges, Perry L. Glanzer, Theodore F. Cockle, Britney Graber, Elijah Jeong, and Jessica A. Robinson, underscore the necessity of maintaining ties with the broader church body to safeguard their Christian identity.[12] Collectively, these insights underscore the multifaceted nature of the challenges surrounding Catholic identity within higher education, emphasizing the need for a nuanced approach that balances tradition with adaptation to navigate these complexities effectively.

Other Reasons College Students Pull Away, a Challenge for Campus Ministry

Transitioning from the exploration of Catholic identity in higher education to other reasons why college students pull away from the faith and the challenges faced by campus ministry, it is evident that there are multifaceted dynamics at play. While the former sheds light

---

[9] Laurie Johnston, "Catholic Universities and Religious Liberty," *Journal of Moral Theology* 9 (Fall 2020): 94.

[10] Michael T. Rizzi, "Defining Catholic Higher Education in Positive Terms," *Journal of Catholic Education* 22, no. 2 (2019): 9.

[11] Quentin Wodon, "Catholic Universities in an Increasingly Competitive Environment," *The Review of Faith & International Affairs* 21, no. 1 (January 2023): 37.

[12] Perry L. Glanzer et al., "Are Nondenominational Colleges More Liberal Than Denominational Colleges?: A Comparison of Faculty Religious Identity, Beliefs, Attitudes, and Actions," *Christian Higher Education* 18, no. 3 (2019): 208.

on the complexities within Catholic institutions, the latter delves into broader societal and personal factors influencing religious disengagement among young adults.

Exline et al., highlight the internal struggles students face in reconciling their actions with their religious beliefs, leading to feelings of detachment from their faith communities.[13] Similarly, Robert Joseph Thompson, Kaitlyn E. Brodar, and Laura Barnard Crosskey reveal the significant impact of self-compassion on young adults' perceptions of forgiveness from God, underscoring the psychological intricacies involved in religious engagement.[14]

Davidson and colleagues' observation on the role of religion in providing meaning in life further deepens the Christian's understanding, suggesting that disillusionment with religious institutions or teachings can prompt individuals to seek fulfillment elsewhere."[15] Darrell L. Bock and Mikel Del Rosario's insights into the influence of technology and diverse perspectives on faith emphasize the need for adaptive approaches within religious communities to address the challenges posed by contemporary societal trends.[16]

Bridget Burke Ravizza and Mara Brecht's research on the fallout from clergy abuse within the Catholic Church highlights a specific issue eroding trust and participation among adherents.[17] This crisis compounds the broader challenges faced by college students transitioning away from their traditional support systems, as discussed by Clydesdale, and Garces-Foley.[18]

---

[13] Exline et al., "Pulling Away from Religion," 303.

[14] Robert Joseph Thompson, Kaitlyn E. Brodar, and Laura Barnard Crosskey, "The Relationship of Self-Compassion with Perfectionistic Self-Presentation, Perceived Forgiveness, and Perceived Social Support in an Undergraduate Christian Community," *Journal of Psychology & Theology* 43, no. 4 (2015): 234.

[15] Davidson et al., "The Roles of Campus Leaders," 99.

[16] Darrell L. Bock and Mikel Del Rosario, "The Table Briefing: Ministering to Generation Z," *Bibliotheca Sacra* 177 (2020): 483.

[17] Bridget Burke Ravizza and Mara Brecht, "A Consideration of Teaching, Friendship, and Boundaries in Catholic Higher Education," *Journal of Moral Theology* 10, no. 1 (January 2021): 140.

[18] Clydesdale and Garces-Foley, *The Twentysomething Soul*, 52.

Together, these perspectives paint a comprehensive picture of the complex interplay between institutional, societal, and personal factors shaping religious engagement among college students. Understanding these dynamics is essential for effectively addressing the challenges faced by campus ministries and fostering a more inclusive and supportive environment for young adults exploring their faith journeys.

The Mission of Catholic Campus Ministry in Higher Education

In discussing the mission of a Campus Ministry in higher education, it is important to consider various perspectives on its role and impact. Maureen K. Day and Barbara Humphrey McCrabb assert that campus ministry holds a vital responsibility in presenting the entirety of the Catholic tradition, thereby making its richness more accessible and resonant to both seekers and believers.[19] This assertion is further supported by Davidson et al., who emphasize the significance of personal faith development among college students, recognizing the importance of individuals developing their faith beyond familial influences during their college years.[20]

Moreover, Davignon and Thomson suggest that the observed decline in religiosity observed in college-aged individuals is often attributed to age-related effects, with many returning to religious belief and practice later in life.[21] Despite young adults being the least religious age group in the United States, Davignon and Thomson highlight the potential of higher education to influence spiritual growth positively.[22]

---

[19] Maureen K. Day and Barbara Humphrey McCrabb, "Integrating Ministerial Visions: Lessons from Campus Ministry," *Religions* 11, no. 12 (2020): 8.

[20] Davidson et al., "The Roles of Campus Ministry Leaders," 95.

[21] Davignon and Thomson Jr., "Christian Colleges and Universities as Moral Communities," 532.

[22] Ibid.

Benestad delineates the role of a Catholic university in evangelization, emphasizing activities such as making Confession widely available, providing ample Masses, delivering instructive homilies, and promoting service, justice, and environmental stewardship.[23] Davidson et al., observe students' hesitancy in sharing personal information with campus ministry leaders, often rooted in fear of judgment against Christian values and norms.[24] Additionally, Davidson et al., suggest investing in formal opportunities for younger campus leaders and staff to engage with senior ministry leaders to enhance support for students navigating adulthood transitions.[25]

Maureen K. Day and Linda Kawentel posit that campus ministers believe in supporting all dimensions of the human person as integral to their responsibility, with programming designed to affect students' spiritual commitments positively.[26] College students' transition into a new environment is noted by R. James Lisowski, who observes their problem-solving mindset but potential limitations in considering broader complexities.[27] This perspective suggests that while students may possess an eagerness to address challenges, they may not always consider the broader context or complexities involved, potentially limiting their ability to find holistic solutions. Clydesdale and Graces-Foley's research reveals a decline in religious engagement among Catholic university students when away from home,[28] which poses challenges for campus ministry to maintain connections to faith.

---

[23] Benestad, "The Potential of the Catholic University to Evangelize," 344.

[24] Davidson et al., "The Roles of Campus Ministry Leaders," 96.

[25] Ibid., 101.

[26] Maureen K. Day and Linda Kawentel, "Unity and Diversity: Frames of Catholicity among Catholic Campus Ministers," *Review of Religious Research* 63, no. 1 (2021): 33.

[27] R. James Lisowski, "Inviting Existential Interest: Rahnerian Mystery and Pastoral Counseling," *Heythrop Journal* 63, no. 3 (2022): 414.

[28] Clydesdale and Garces-Foley, *The Twentysomething Soul,* 52.

Bock and Del Rosario underscore the need for a Christian worldview among students, shaping their values, beliefs, and actions across various life domains. They state: "Many students have not been trained to engage the cultures around them and live out their faith in mainstream society. They need a Christian worldview that shapes the way they think about everything."[29] Exline et al., highlight students' struggle to align actions with religious beliefs, intensifying feelings of guilt and fear and potentially leading to long-term anxiety and depression.[30] Thompson, Brodar, and Crosskey illuminate the correlation between low self-compassion and the perception of forgiveness from God, underscoring the psychological dynamics affecting religious experiences.[31]

The main goal of campus ministers is to help students develop a deeper relationship with Jesus or introduce them to Jesus for the first time during their college years. They strive to create a safe and welcoming environment for students to explore their faith, ask questions, and grow spiritually. Davidson and other researchers agree that "campus ministry leaders frequently focused on supporting personal faith development, noting the importance of young adults developing their faith beyond what they had received from their families as one of the salient transitions they undergo as college students."[32] Campus ministry must equip students with the necessary tools needed to navigate the challenges of college life while staying grounded in their faith. According to Day and McCrabb, "Campus ministry has a responsibility to present the fullness of the Catholic tradition. This allows the richness of the Catholic faith to become more

---

[29] Bock and Del Rosario, "The Table Briefing," 484.

[30] Exline et al., "*Pulling Away from Religion*," 303.

[31] Thompson, Brodar, and Crosskey, "The Relationship of Self-Compassion," 234.

[32] Davidson et al., "The Roles of Campus Ministry Leaders," 95.

accessible to seekers and more resonant with believers."[33] Cabrini's Office of Campus Ministry shares the same viewpoint as it aims to connect people of diverse beliefs and backgrounds while providing dialogue with the Catholic doctrine tradition surrounding sacraments, discussions, and social justice work.

John Zupez emphasizes the importance of a more inviting liturgy attracting young people to regular celebrations and fostering a sense of togetherness. "Creating an atmosphere of community and encouraging ongoing participation through collaboration is necessary to achieve this goal and promote a spirit of camaraderie."[34] A deeper understanding and embrace of the Mass within the campus community can serve to unite individuals, foster ecumenical worship, and establish connections that resonate with all students. To achieve this inclusivity, it is crucial to adapt to various worship styles and extend a warm welcome to all. By educating the community and dispelling misconceptions surrounding the Mass, a more inclusive and connected environment can be cultivated. As noted by Day and McCrabb, "Campus ministry presently serves 25% of four-year colleges and universities. For the Church to reach more young adults on campus or through Catholic parishes, the Church needs everyone's gifts working in concert to share the good news."[35]

The Office of Campus Ministry must mirror the presence of the church on campus, actively responding to the call of mentoring disciples. Creating a welcoming environment is paramount to fostering a sense of belonging and spiritual growth among young adults. It is

---

[33] Day and McCrabb, "Integrating Ministerial Visions," 8.

[34] John Zupez, "Open Wide Your Hearts, Beginning with The Mass: Looking into the Future of the Catholic Eucharistic Celebration," *The Way* 57, no.1 (2018): 93.

[35] Ibid.

incumbent upon the ministry to lead by example, providing a supportive space where students can flourish spiritually and feel at home.

Selvam and Githini state that the Mass, in its rigid form of worship, is less appealing to young adults is that they participate in a ritual as though it is a duty or a job.[36] Recognizing that traditional forms of worship may not always resonate with young adults, it becomes essential to explore modern approaches, incorporating technology and creating an inviting atmosphere. Young people seek more than mere participation in rituals; they yearn to hear, feel, and belong to something meaningful. The silence of their disengagement becomes an opportunity to listen and adapt, ensuring that the essence of their spiritual needs is not lost.

<center>Campus Ministry at Cabrini and Secularization</center>

This section addresses the discussion of challenges faced by young adults in maintaining their faith within a secular world, E. Glenn Hinson's observation on the adverse impact of the internet on contemplation serves as a sobering reminder of the pervasive influence of technology on spiritual life. Hinson addresses the challenges young adults face in navigating the secular world while maintaining their faith."[37] Davidson further accentuates this point by highlighting the pivotal role of campus ministry leaders in guiding students through the transition from adolescence to adulthood, especially within the secular environment of universities."[38]

Kinnaman's exploration of the struggle faced by emerging generations to live faithfully amidst a secularized context reinforces the importance of mentorship and guidance in navigating

---

[36] Selvam and Githinji, "Secularisation and Spirituality among Lapsed-Christian Young Adults in Nairobi," 6.

[37] E. Glenn Hinson, "Everyday Spirituality for Ordinary Time," *Interpretation* 67, no. 3 (2013): 272.

[38] Davidson et al., "The Roles of Campus Leaders," 99.

these challenges.[39] Frederico M. Requena's historical analysis of American Catholicism adds depth to the discussion, illustrating the complexities of assimilation and secularization within the faith tradition.[40]

Comer's perspective underscores the necessity of respecting diverse beliefs and guiding individuals through various stages of belief when engaging with younger generations.[41] Trovell's examination of the pressures faced by Catholic institutions in balancing their Christian ethos with secular demands further illuminates the intricacies of maintaining religious identity within contemporary society.[42]

Adding to this discourse, Day and McCrabb highlight the transformative nature of the undergraduate years, heavily influenced by digital communication and characterized by a mixture of hopes and anxieties.[43] King and O'Connell contribute valuable insights by discussing the superficial connections many students have to their faith and the challenges posed by individualistic thinking in the pursuit of meaning-making.[44] Collectively, these perspectives provide a comprehensive understanding of the multifaceted challenges young adults encounter in preserving their faith within a secularized world, underscoring the importance of mentorship, guidance, and a nuanced approach to religious engagement.

---

[39] Kinnaman and Hawkins, *You Lost Me*, 9.

[40] Federico M. Requena, "'Harvard and Catholic … Are Not Incompatible': Father William Porras' Chaplaincy at Harvard University, 1954–1960," *U.S. Catholic Historian* 36, no. 3 (2018): 98.

[41] Comer, "How Research on Young Adults Informs Evangelism," 57.

[42] Torevell, "Teaching Theological Anthropology," 310.

[43] Day and McCrabb, "Integrating Ministerial Visions," 8.

[44] King, "Review Essay on Catholic Higher Education," 188.

Faith Formation is Not One Size Fits All

In addressing the diverse needs of students, campus ministers play a vital role in guiding them toward a deeper understanding of their faith. James J. Bacik emphasizes the importance of overcoming religious illiteracy and fostering a mature comprehension of the faith, sentiments echoed by Pope Francis in Laudato Si', where he underscores the sacraments as privileged pathways for experiencing supernatural life.[45] Additionally, Melanie M. Morey, and John J. Piderit, SJ., assert the significant responsibility of campus ministry in cultivating transformative Catholic culture within college environments.[46] This comprehensive approach to faith formation acknowledges the varied impacts of religious devotion on individuals. The National Directory for Catechesis (NDC) states that "For many Catholics, there is a gap between their faith and their everyday life and an inadequate connection between their religious beliefs and their moral choices."[47]

Catholic faith formation has traditionally been entrusted to parish schools, youth ministers, and catechists who may lack sufficient training and is structured in a ridged manner akin to the Mass. Catholic campus students are well-versed in the Catholic seven sacraments. There are three sacraments of initiation to the faith, Baptism, Holy Eucharist, and Confirmation. Two sacraments of Healing, Reconciliation, and Anointing of the Sick and Two sacraments of Service of Communion Holy Matrimony, and Holy Orders. The researcher will explain the sacraments in the order in which they can be received.

---

[45] James J. Bacik, *Pope Francis and Campus Ministry: A Dialogue* (Paulist Press, 2016), 95; Pope Francis, *Laudato Si': On Care for Our Common Home* (Vatican City: Libreria Editrice Vaticana, 2015), 235, 151.

[46] Melanie M. Morey and John J. Piderit, SJ, *Catholic Higher Education: Culture in Crisis*, (Oxford University Press, 2006), 193.

[47] United States Conference of Catholic Bishops. *National Directory for Catechesis,* 4th printing (Washington, DC: United States Conference of Catholic Bishops, 2005), 15.

Jesus commanded His apostles to baptize believers in the name of the Holy Spirit, as recorded in the Gospel of Matthew, where He instructs them 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," (Matt 28:19). This directive signifies the importance of baptism as a symbol of spiritual rebirth and initiation into the Christian faith, with the Holy Spirit playing a central role in the believer's journey of faith and discipleship. The initial sacrament one undergoes is Baptism, as commanded by Jesus to His apostles to spread His teachings worldwide, baptizing believers in the name of the Holy Trinity. This sacrament, performed once, signifies the initiation into the Christian faith and is essential for salvation, as emphasized in the Catechism of the Catholic Church (CCC) section 1277, marking the beginning of a new life in Christ and entry into the church community.[48]

Another sacrament is penance and reconciliation, which individuals can avail as often as necessary. In the Gospel of John, Jesus conferred the Holy Spirit upon His apostles, granting them the authority to forgive or retain sins (John 20:19, 22–23). By adhering to Jesus' directive, believers seek reconciliation with God by confessing their sins to a priest within the Catholic Church, aiming to restore their communion with the divine. Recognizing human imperfection and the likelihood of straying from divine communion, confession serves as a means to reconnect with God. The CCC section 1489 underscores the process of returning to divine communion as an act of divine grace and mercy, emphasizing the importance of seeking this gift for oneself and others.[49]

---

[48] Catholic Church, *Catechism of the Catholic Church*, 324.

[49] Ibid., 373.

The third sacrament, also known as Holy Communion or the Eucharist, originates from the Passover meal, where Jesus shared bread and wine with His apostles, symbolizing His eternal presence and the promise of salvation. He emphasized the significance of consuming His flesh and blood for eternal life. Afterward, He instructed His apostles to continue this ritual in remembrance of him. As stated in the CCC, section 1409, the Catholic Church holds daily Mass where communion is offered, symbolizing Christ's sacrifice and the redemption of humanity.[50] Confirmation, the fourth sacrament typically received by young adults before entering college, is a rite that can only be undergone once. Its origins can be traced back to the Acts of the Apostles, where Peter and John visited Samaria to bestow the Holy Spirit upon the baptized believers. Acts 8:14–17 recounts how Peter and John prayed for these individuals, who had previously been baptized in the name of the Lord Jesus but had not yet received the Holy Spirit. Subsequently, they laid their hands on them, and they were filled with the Holy Spirit.

The CCC section1316 elucidates that Confirmation serves to enhance the grace bestowed during Baptism. It is the sacrament through which the Holy Spirit is imparted, aiming to deepen one's connection to divine parentage, solidify union with Christ, strengthen ties to the church, align one more closely with its mission, and empower one to bear witness to the Christian faith through both speech and action.[51]

The fifth sacrament, Holy Orders, is mentioned in the letters to Timothy and Titus, where the responsibilities of those ordained to serve the church are outlined. In 1 Tim 3:1, Paul wrote that aspiring to the role of bishop is considered a noble pursuit. Similarly, in Titus 1:5, the apostle provides the directive to appoint presbyters in every town to address any deficiencies.

---

[50] Catholic Church, *Catechism of the Catholic Church*, 335.

[51] Ibid., 333.

The CCC section 1591 affirms that all baptized individuals participate in the priesthood of Christ, known as the "common priesthood of the faithful." However, in addition to this shared priesthood, there exists another participation in Christ's mission, which is conferred through the sacrament of Holy Orders. This ministry is dedicated to serving in the name and persona of Christ the Head within the community.[52]

The sixth sacrament is the sacrament of Holy Matrimony, which pertains to the union of marriage. In Eph 5:25, 32, Paul emphasizes the importance of love within marriage, paralleling the relationship of husbands and wives with that of Christ and the church. The CCC section 1660 explains that the marriage covenant, where a man and a woman form an intimate communion of life and love, is ordained by the Creator and governed by its own laws.[53] This covenant is inherently oriented towards the well-being of the couple and the procreation and education of children. Christ elevated marriage between baptized individuals to the status of a sacrament, underscoring its significance and sanctity.

The seventh and last sacrament a person should receive at the end of their life is the Anointing of the Sick. "Is any among you sick? Let him call for the presbyters of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith will save the sick man, and the Lord will raise him up; and if he has committed sins, he will be forgiven" (Jas 5:14–15). The CCC section 1527 defines this sacrament as follows: "The sacrament of Anointing of the Sick has as its purpose the conferral of a special grace on the Christian experiencing the difficulties inherent in the condition of grave illness or old age."[54] This grace is given so that the Christian may experience the forgiveness of sins, the

---

[52] Catholic Church, *Catechism of the Catholic Church*, 398.

[53] Ibid., 414.

[54] Ibid., 382.

strengthening of faith, the anointing of their body, and the preparation for death. It also gives strength to those who care for the sick person a sign of God's healing presence.

Before entering college, young adults typically receive the following four sacraments: Baptism, Reconciliation, Eucharist, and Confirmation. However, there is a tendency among them to view these sacraments as mere checkboxes to be completed by a certain age. After these sacraments are received the lack of obligation ceases, often leading to disengagement with God. Lamont cautions against this didactic approach to catechesis, emphasizing the risk of fostering exclusion rather than inclusion."[55] To address this issue, catechists must undergo practical and effective training that encourages communal engagement, listening, and dialogue. Melanie M. Morey, and John J. Piderit, SJ. assert; "Campus ministry assumes significant responsibility for creating transformative catholic culture on college campuses."[56]

Showing young adults the beauty of Christ's teachings and the joy of a relationship with Him is the best way to reach them. By creating an environment where young adults feel a sense of belonging and are encouraged to continue their faith journey can help them connect with Christ. In today's culture, guilt and shame-based approaches may not be as effective as they once were. Arthur David Canales writes, "Christian growth in young people comes from a personal encounter of love, an experience with the risen Christ, and does not come from indoctrination."[57] Young adults are looking for an authentic relationship with Christ, and they respond better to love and grace than to fear and punishment. A more compassionate approach may lead to greater engagement with the faith and a deeper understanding of its teachings. An emphasis on grace and

---

[55] Lamont, "From Change to Transformation," 8.

[56] Morey and Piderit, *Catholic Higher Education*, 193.

[57] Arthur David Canales, "Pope Francis' Theology of Young People: The Impact It Will Have for Catholic Youth and Young Adult Ministry in the United States," *The Journal of Youth Ministry* 19, no.1 (2021): 98.

love encourages people to open up and be vulnerable, creating a space for meaningful dialogue and growth. This approach can also help break down the barriers between faith and those who may feel outside of it. It provides an opportunity to build bridges and foster genuine relationships.

<div align="center">Acknowledging Human Dignity</div>

Human dignity lies at the heart of Catholic social justice teaching, emphasizing the intrinsic worth of every individual. Lisa Sowle Cahill states this principle extends beyond Christian doctrine. Its view is recognized by the Catholic bishops as fundamental to respecting all human lives.[58] James J. Bacik echoes this sentiment, highlighting how dignity is reflected in the pursuit of truth and the Christian's connection to the world around them.[59]

In the encyclical Laudato Si', Pope Frances underscores the interconnectedness of humanity with each other and the world, emphasizing the fundamental right to life, happiness, and unique dignity.[60] This recognition is inclusive of various cultural expressions, spiritualities, and the depth of human experience. Pope Frances warns against the risks of technological advancements bring to humanity as there's a danger of superficiality overshadowing the depth of human life.[61]

Building upon the perspective of human dignity as central to social justice, scholars including, Kenneth R. Himes, Lisa Sowle Cahill, David J. O'Brien, Daniel K. Finn, J. Bryan Hehir, Thomas A. Shannon, and Thomas J. Massaro, emphasize the intrinsic value of every

---

[58] Lisa Sowle Cahill, *Blessed are the Peacemakers: Pacifism, Just War, and Peacebuilding* (Fortress Press, 2019), 34.

[59] Bacik, *Pope Francis and Campus Ministry*, 33.

[60] Pope Francis, *Laudato Si': On Care for Our Common Home*, 43,¶ 31.

[61] Ibid., 111,¶ 77.

individual, defined by qualities such as intelligence and free will.[62] Their collective argument extends beyond religious boundaries, advocating for dialogue across diverse communities to uphold this respect for human dignity. Within this framework, Himes and colleagues advocate for the protection of universal rights and duties, including basic goods essential for a dignified life.[63] This highlights the interconnectedness of human dignity, social justice, and the imperative for inclusive dialogue and action across diverse contexts.

David O'Brien, and Thomas A. Shannon further highlight the role of community in realizing and safeguarding human dignity, emphasizing the social dimension of obligation to love one's neighbor and contribute to the common good.[64] They assert that this obligation encompasses not only civil and political rights but also economic rights, echoing the teachings of Pope John XXIII.[65]

The Catholic Church's moral stance on economic life is grounded in the vision of transcendent worth, highlighting the sacredness of human beings and the criterion against which economic activities must be measured. Social justice, therefore, implies an obligation for active participation in society and the creation of goods and values necessary for the welfare of the whole community.

In the context of college campuses, creating ecumenical communities becomes essential for campus ministry. This involves fostering inclusive environments where students of diverse

---

[62] Kenneth R. Himes et al., eds., *Modern Catholic Social Teaching: Commentaries and Interpretations,* 2nd ed. (Georgetown University Press, 2018), 235.

[63] Ibid., 290.

[64] David O'Brien and Thomas A. Shannon, *Catholic Social Thought: The Documentary Heritage* (Maryknoll, NY: Orbis Books, 1992), 574.

[65] Ibid., 575.

backgrounds feel respected and welcomed. However, Comer asserts challenges exist, with perceptions of Christianity often conflicting with notions of love, fairness, and justice.[66]

Lamont emphasizes that young adults, especially immigrants and minorities, face economic and cultural challenges that can hinder their engagement with religion.[67] Exline et al., state, that elevated religious struggles among college students contribute to religious disengagement,[68] Benjamin N. Garren agrees and adds to this argument by reflecting broader societal issues of erasure and oppression.[69] Brandon M. Hoover expands on the purpose of education by emphasizing its purpose is to cultivate fully developed individuals capable of serving their communities, rooted in an understanding of human dignity and social justice principles.[70]

<div align="center">Faith Formation through Liturgy</div>

Campus ministries can effectively engage young people in faith formation by emphasizing the transformative power of liturgy. In today's world, young adults are seeking more than just traditional liturgy and church services; they crave relevance and connection to their lives. C. Skip Trudeau suggests that "liturgies—whether 'sacred' or 'secular'—shape one's identity and fundamental desires, forming attunement to the world."[71] Thus, it is essential to offer

---

[66] Comer, "How Research on Young Adults Informs Evangelism," 50.

[67] Lamont, "From Change to Transformation," 2.

[68] Exline et al., "*Pulling Away From Religion*," 309.

[69] Benjamin N. Garren, "Undoing Erasure Missiology: Immanent Interactions with Indigenous University Students," *Anglican Theological Review* 99, no. 2 (2017): 314.

[70] Brandon M. Hoover, "The Limited Campus Garden: A Response to 'Putting Down Roots: Why Universities Need Gardens,'" *Christian Scholar's Review* 46 no.4 (2017): 385.

[71] C. Skip Trudeau, Michael D. Hammond, Drew Moser, Danielle Eversole, and Austin Smith, "The Role of Campus Traditions in Campus Life at Christian Colleges and Universities," *Christian Higher Education* 18, no. 1–2 (2019): 25.

services that speak to the interests and needs of young adults to foster a deeper connection and engagement with their faith.

Within a college community like Cabrini, the liturgies should reflect a commitment to inclusivity and acceptance for all. The office of Campus Ministry serves as a place of refuge and comfort for all people. Spiritually meaningful and culturally relevant liturgies enable individuals to find solace in the liturgy and feel a sense of belonging. Billy Kristanto speaks to the transformative power of recognizing the humility and growth in doxology, emphasizing the creation of a space that values humility and encourages learning.[72]

Ecumenical services on a diverse campus are crucial for recognizing and celebrating the unique backgrounds of all people. As articulated by Lim, concerted efforts to maintain open communication and willingness to grapple with liturgical differences are key to achieving overt Christian unity. Unity as the desired outcome of Spiritual Ecumenism, is established through valuing each other's differences.[73] Minority groups such as Korean, Haitian, and Latina Catholics are encouraged to practice the faith with liturgies rich in their culture, while African-American Catholics are empowered to structure their liturgies.

Understanding human dignity is fundamental to faith formation, as it underscores the inherent worth of every individual. When believers fail to uphold these values, it can cause young people to question their involvement in the faith community. Therefore, it is essential to stand up for others, listen to them, and learn from them, as emphasized by McCorquodale."[74] In

---

[72] Billy Kristanto, *Human Being - Being Human: A Theological Anthropology in Biblical, Historical, and Ecumenical Perspective* (Peter Lang GmbH, *Internationaler Verlag der Wissenschaften*, 2020), 55.

[73] Lim, "Potting Christianity," 7.

[74] McCorquodale, "New Directions in Youth and Young Adult Ministry Leadership," 6.

pastoral ministry, listening and dialogue should become primary stances, allowing for genuine connections and growth within the faith community.

Moreover, Christians should demonstrate genuine love and respect for all individuals, regardless of political leanings or backgrounds. Comer emphasizes the need for Christians to prioritize the gospel above political polarization and to fearlessly speak out against injustice, even when it is uncomfortable or unpopular."[75] Ultimately, revising the teaching of the Catechism may be necessary to align it more closely with these principles of inclusivity, respect, and justice. This integration highlights how liturgy can serve as a catalyst for faith formation, inclusivity, and advocacy for justice within the faith community, particularly in a diverse college setting like Cabrini.

Theological Foundations

The 'Theological Foundations' section serves as the cornerstone of this project, providing a comprehensive framework to uphold its overarching purpose. With a focused intent on motivating Cabrini University Students to attend Mass, engaging Cabrini students in guided dialogue into the defense of key doctrines of Christianity—specifically, the existence of God, the significance of Jesus' death, and the transformative power of His resurrection. Central to this endeavor is a profound recognition of the pivotal role these doctrines play in the spiritual formation and communal worship experiences of students. Through an exploration and robust theological discourse, this section not only seeks to fortify students' understanding of these foundational truths but also endeavors to ignite a fervent motivation within them to participate in Mass, thereby fostering a deeper and more vibrant faith community.

---

[75] Comer, "How Research on Young Adults Informs Evangelism," 52.

Existence of God

Genesis 1:1, the first verse of the Bible, serves as the anchor of this theological discourse, declaring, "In the beginning, God created the heavens and the earth" (Gen 1:1). This verse is fundamental to the Judeo-Christian belief system, affirming unequivocally that God is the Creator of the universe. It encapsulates the theological concept of *ex nihilo* creation, affirming that God brought forth the entirety of existence from nothingness. The simplicity and clarity of this declaration resonate deeply, establishing God's sovereignty and creative omnipotence beyond question. In Michael D. Coogan's book *The Old Testament*, the process of creation is depicted as beginning with the divine command "let there be light!" — a command swiftly fulfilled with the emergence of light itself, as succinctly stated: "and there was light."[76] Coogan further elucidates that each act of creation is delineated by a recurring formula: "God said ... it was so (or God created)... God saw that it was good."[77] Pope Francis, in his encyclical "Laudato Si'," draws upon Psalm 33, recalling that "by the word of the Lord the heavens were made" (Ps 33:6). Through this citation, he elucidates that the world's existence is not a product of chaos or chance but rather stems from a deliberate decision.[78]

Further theological insights, such as those articulated by Thomas Joseph White, delve into the nature of God as the necessary being and the transcendent source of all existence. White emphasizes God's non-material essence and His role as the author of the physical world, highlighting the inherent limitations of human understanding in comprehending the full essence of God, as emphasized in traditional Christian theology.[79] Moreover, Howard F. Vos underscores

---

[76] Michael D. Coogan, *The Old Testament*, 3rd ed. (New York: Oxford University Press, 2014), 34.

[77] Ibid.

[78] Pope Francis, *Laudato Si': On Care for Our Common Home*, 77, ¶ 54.

[79] Thomas Joseph White, *In The Light of Christ: An Introduction to Catholicism* (Washington, DC: Catholic University of America Press, 2017), 20.

the omnipotence and transcendence of God, as exemplified through the repetition of the name

Elohim in the creation narrative, signifying His infinite power and dominance over all material

existence.[80]

Shannon Craigo-Snell expounds upon the personal nature of God, rejecting the notion of

a distant deity and asserting that God actively engages with humanity as both the question and

the answer. Drawing from Rahner's insights, Craigo-Snell emphasizes how God's proximity to

humanity elevates the transcendence of the human person through grace, imparting a

supernatural existential dimension to human existence.[81] In essence, these perspectives

collectively defend the existence of God by affirming His role as the Creator, emphasizing the

evidence of His handiwork in creation, and elucidating His engagement with humanity. While

acknowledging the limitations of human understanding in comprehending the full essence of

God, these reflections underscore the profound significance of acknowledging and embracing the

reality of the divine presence in the universe.

<p style="text-align:center">Jesus' Death</p>

Jesus' death holds profound significance in Christian theology. Eugene F. Groski, CSC,

emphasizes that "the preeminence of Christianity resides not in Christians themselves but in

Jesus' person, his message, and his saving life, death, and resurrection."[82] Central to the gospel

message is John 3:16, which encapsulates the essence of God's sacrificial love manifested in

Jesus' death, emphasizing its salvific significance for those who believe.

---

[80] Howard F. Vos, *Genesis- Everyday Bible Commentary* (Chicago: Moody Publishers, 2019), 13.

[81] Shannon Craigo-Snell, *Silence, Love, & Death : Saying "Yes" to God in the Theology of Karl Rahner* (Marquette University Press, 2008), 28.

[82] Eugene F. Groski, *Theology of Religions: An Introduction* (Oxford University Press, 2010), 285.

Don Schweitzer's exploration of Christology offers further insight, drawing from Karl Rahner's Christology of thought and Jürgen Moltmann's theology of hope. Moltmann's theology delves into the mystery of Jesus' abandonment on the cross, suggesting that in experiencing God-forsakenness, Jesus bridges the gap between humanity and God, offering hope for reconciliation and overcoming estrangement.[83] Through Jesus' death, God enters into human suffering, bringing forth the promise of redemption and the restoration of the relationship between humanity and the divine.

According to Schweitzer, "The idea that Jesus' death was required by God for the forgiveness of sin has long been criticized as contrary to the idea of God as love."[84] Schweitzer further states that theologians such as Jürgen Moltmann, Douglas John Hall and Marilyn McCord Adams see Jesus' agony on the cross as an expression of God's love, an event in which Jesus accomplished something of decisive saving significance.[85] For Hall, the "theology of the cross" reveals that God wills to be in a relationship with humanity whatever the cost, and that the work of Jesus is directed primarily toward this end.[86] Hall, reflecting on Luther, notes that there is something in humanity that revolts against God and that must be overcome before communion with God can be established.[87]

Adams, through her theoretical approach of 'skeptical realism', posited that Jesus' ministry focused on creating an inclusive community through his practice of inclusion and

---

[83] Don Schweitzer, *Contemporary Christologies*, 78.

[84] Ibid., 74.

[85] Ibid., 74–75.

[86] Ibid., 85.

[87] Ibid.

forgiveness. His teachings pressured the self-righteous to recognize their own inner bias towards

hatred and death, leading to His crucifixion.[88]

In their analysis of Rerum Novarum, O'Brien and Shannon assert that the great truth

learned from nature is the grand Christian dogma: God has not created humanity for this earth

but for things heavenly and everlasting. When Jesus redeemed humanity with plentiful

redemption, He did not remove the pains and sorrows of mortal life but transformed them into

motives of virtue. Thus, no one can hope for eternal rewards unless they follow the bloodstained

footprints of Jesus."[89]

Peter explains the purpose and effect of Jesus' death as bearing humanity's sins in His

body on the cross, so that individuals might die to sins and live for righteousness; by His

wounds, they have been healed. Similarly, Paul reflects on the theological significance of Jesus'

death, noting that at just the right time, when humanity was powerless, Christ died for the

ungodly. This demonstrates God's love, as Christ died for humanity while they were still sinners.

These theological reflections underscore the transformative power of Jesus' sacrifice,

highlighting both its profound love and the promise of redemption it offers to believers.

<center>Jesus' Resurrection</center>

The narrative of Jesus' resurrection, as described in Matthew, holds pivotal significance

within Christian theology. The angelic proclamation at the empty tomb, "Do not be afraid, for I

know that you seek Jesus who was crucified. He is not here; for He is risen, as He said. Come,

see the place where the Lord lay" (Matt. 28:5–6), epitomizes this significance by affirming

---

[88] Don Schweitzer, *Contemporary Christologies*, 94–95.

[89] O'Brien and Shannon, *Catholic Social Thought: The Documentary Heritage*, 21–22.

Jesus' resurrection, validating His divine claims, and fulfilling Messianic prophecy. This account

serves as a foundational event of the Christian faith, symbolizing Jesus' triumph over death.

Barbara E. Reid explains that the angel reassures the women at the tomb not to fear and

announces that Jesus has been raised, as He had foretold in Matt 16:21: 17:22–23; and 20:18–19.

The passive voice "he has been raised" signifies that God is the one who raised Jesus. The angel

then instructs the women to inform the disciples and tell them to go to Galilee, where they will

see Jesus, fulfilling His words in Matthew 26:32.[90]

Roman A. Siebenrock, in *The Cambridge Companion to Karl Rahner*, discusses Rahner's

theology of salvation, emphasizing the unity of Christ's death and resurrection, His person and

mission, and their connection with all of humankind. Rahner posits that the "transcendental hope

of the resurrection" provides the framework to fully understand the witness of the first

disciples.[91] Peter C. Phan elaborates that understanding the resurrection of the dead requires an

inquiry into the nature of Jesus' resurrection and projecting it into the future for all humanity.

For Rahner, since Jesus' bodily humanity is a permanent part of the world, His resurrection,

which has definitive, final, and permanent validity, marks the beginning of the world's glorious

consummation.[92]

Gary Habermas provides substantial support for the historical veracity of Jesus' bodily

resurrection. Habermas highlights several key points. Firstly, contemporary critical scholars

generally agree that the apostle Paul serves as the primary witness to the early resurrection

---

[90] Barbara E. Reid, *The Gospel According to Matthew* (Collegeville, MN: Liturgical Press, 2005), 144.

[91] Declan Marmion, and Mary E. Hines, eds. *The Cambridge Companion to Karl Rahner* (Cambridge: Cambridge University Press, 2005), 121.

[92] Ibid., 187.

experiences, personally attesting to encountering the risen Jesus (1 Cor 9:1; 15:8; Gal 1:16).[93]

Secondly, Paul's recording of ancient oral traditions in 1 Corinthians 15:3ff underscores the importance of early Christian oral traditions. These traditions are crucial to the message he received and transmitted, preserving foundational truths about the resurrection.[94] Critical scholars, such as James D.G. Dunn, affirm the pre-Pauline creed in 1 Corinthians 15 as possibly the earliest in the New Testament, formulated within months of Jesus' death, reinforcing the historical reliability of creedal statements about the resurrection.[95]

Additionally, Paul's efforts to verify the accuracy of his gospel message with other apostles (Gal 2:1-10) underscore the importance of apostolic confirmation in maintaining doctrinal truth. Paul's account of other major apostles confirming his gospel message, alongside their collective proclamation of Jesus' resurrection, illustrates a robust consensus among early Christian leaders, further supporting the resurrection as a historical event.

Habermas also examines the transformative experiences of the disciples and scholarly affirmation of their visual claims of encountering the risen Jesus. Scholars like Helmut Koester and Bart Ehrman cite the empty tomb and visual language used by Paul as indications of a concrete encounter with Jesus, contrasting with skeptical and agnostic approaches that struggle to provide satisfactory explanations.[96] Habermas asserts that the resurrection is not merely a matter of faith but is supported by substantial historical evidence and rooted in the authoritative texts of the Scriptures.

---

[93] Gary R. Habermas, "Experiences of the Risen Jesus: The Foundational Historical Issue in the Early Proclamation of the Resurrection," *Dialog: A Journal of Theology* 45, no. 3 (Fall 2006): 288-297, 289.

[94] Ibid., 290.

[95] Ibid., 292.

[96] Ibid., 293.

In contrast, Larry Shapiro's arguments against the resurrection of Jesus and supernatural beliefs are based on naturalistic presuppositions. Shapiro defines miracles as events that are "extremely improbable" and "contrary to everything we know."[97] He argues that supernatural events are typically caused by divine forces, making natural explanations insufficient.[98] Shapiro asserts that occurrences can never be identified as supernatural because the appropriate background assumptions cannot be verified, which makes belief in miracles unjustified.[99]

Shapiro implies that all written miracle records, including those of Jesus' resurrection, are weak. He draws heavily on atheist/agnostic scholars like Bart Ehrman and Richard Carrier, arguing that the evidence for Jesus' resurrection is not better than evidence for other miraculous claims, such as those found in the Book of Mormon.[100] Shapiro suggests that natural causes we do not yet understand could explain purported miracles, including the resurrection. He postulates counter-explanations, such as extraterrestrials, as more likely than supernatural events.[101]

Contrasting Shapiro's skeptical approach with Habermas's historical and scriptural arguments, it becomes evident that the resurrection of Jesus stands on solid historical ground. This event is affirmed not only by early Christian testimonies but also by the reliability and consistency of the biblical narrative.

The apostle Paul's summary in 1 Corinthians 15:3–4 underscores the centrality of Jesus' death and resurrection in the gospel message, emphasizing its roots in both scriptural prophecy and eyewitness testimony. This passage highlights the historical reality of Jesus' resurrection,

---

[97]Gary R. Habermas, "A Recent Attempt to Disprove the Resurrection of Jesus and Supernatural Beliefs," *The Journal of Theological Studies,* n.s., 69, no. 1 (April 2018): 191-208, 191.

[98] Ibid., 192.

[99] Ibid.

[100] Ibid.

[101] Ibid.

crucial for the forgiveness of sins and the assurance of eternal life, forming an indispensable pillar of Christian doctrine.

Peter, in his First Epistle, reflects on God's mercy in granting believers a living hope through Jesus' resurrection (1 Pet 1:3). Matthew Henry underscores the resurrection as the foundation of Christian hope, portraying it as the Father's acceptance of Christ's sacrificial death and His victory over death and spiritual adversaries.[102] Through Jesus' resurrection, believers find assurance of their future resurrection and redemption, reinforcing the profound significance of this event in Christian faith and theology.

<center>The Eucharist Theological Motivation for Mass Attendance</center>

Pope Francis and theological scholars emphasize the profound significance of the Eucharist in Christian tradition. Pope Francis likens the observance of Sunday and the Eucharist to the Jewish Sabbath, highlighting its role in healing relationships with God, oneself, and others. He views Sunday not only as a day of rest but also as a symbol of the resurrection, signifying humanity's rise with the Lord and the eventual transformation of all creation into divine perfection.[103]

Paul's account of the institution of the Lord's Supper in 1 Corinthians 11:23–26 encapsulates the fundamental Christian tradition regarding communion, according to Brennan R. Hill. In these verses the apostle wrote,

> For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me." In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever

---

[102] Matthew Henry, *Complete Bible Commentary Verse by Verse* (Brazil: Grupo Oxigênio Ltda-ME, 2017), 9.

[103] Pope Francis, Laudato Si': On Care for Our Common Home, 237, ¶ 114.

you drink it, in remembrance of me." For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes (1 Cor 11:23–26).

The Greek verb *eucharistein* means 'to give thanks' appears here for the first time, although the ritual itself is not yet explicitly termed 'Eucharist'.[104] Hill considers the ritual to be a commemorative meal in honor of Jesus, emphasizing unity in Jesus and a shared faith among participants.[105] Paul's account reinforces the significance of the Eucharist, portraying it as a sacred ritual instituted by Christ Himself.

In John 6, Jesus delivers a profound message to His disciples, one that has sparked theological discussions and debates for centuries. He speaks of the profound spiritual act of communion, using metaphorical language that has been central to Christian belief and practice. Understanding the significance of the Eucharist, particularly in light of Jesus' teachings in John 6, extends beyond the belief in the real presence of Christ to encompass the profound unity it brings between believers and Christ. Jesus' teaching emphasizes the necessity of consuming His body and blood for eternal life, challenging listeners to grasp the spirit of the Eucharist.

This understanding is further underscored by *The Compendium of the Catechism of the Catholic Church* (CCCC), which highlights the unity between believers and Christ in the Eucharist. It states that in the Eucharist, the sacrifice of Christ's body extends to include the lives of believers, uniting their experiences with Christ's sacrifice during the Eucharistic celebration.[106]

This teaching emphasizes for Catholics that the Eucharist is not merely a ritual but a profound communion where believers participate in Christ's sacrifice and offer their own lives to be united with Him.

---

[104] Brennan R. Hill, *Exploring Catholic Theology: Essays on God, Liturgy, and Evangelization* (Mahwah, NJ: Paulist Press, 2008), 287.

[105] Ibid.

[106] Catholic Church, *Compendium of the Catechism*, 28.1.

Hill elucidates how communion, often obscured by controversies over the real presence, embodies believers' participation in Christ's sacrifice, aligning their experiences with His profound offering.[107] This understanding, merged with Thomas C. Oden's emphasis on embodying the divine word through simple acts of breaking bread and pouring wine, underscores the Eucharist as a living memorial of Jesus' sacrifice, fostering an extraordinary eschatological consciousness among believers. Oden's perspective further amplifies this anticipation, highlighting Holy Communion as a manifestation of God's real presence among believers, cultivating a profound awareness of their presence to each other and empowering them to manifest God's love amid the world's darkness.[108]

Engaging students in dialogue about Jesus' death and resurrection helps them grasp the context and meaning behind the Eucharistic celebration, appreciating its importance in the Mass as a commemoration of Christ's sacrifice and a means of experiencing His presence. Additionally, the sacraments, particularly the Eucharist, serve as conduits for receiving grace. Grace is understood as God's unmerited favor and empowerment bestowed upon believers, enabling them to live according to His divine purposes and to grow in holiness.

Moreover, understanding the theological significance of Christ's sacrifice and its implications for their own lives can motivate students to participate more fully in Mass, recognizing it as a central act of worship and communion with Christ. Therefore, when Catholics partake in the Eucharist, they not only receive the real presence of Christ but also offer themselves to Him, aligning their experiences with His sacrifice. This deepens the spiritual

---

[107] Hill, *Exploring Catholic Theology*, 296.

[108] Oden, *Pastoral Theology*, 119.

significance of the Eucharist, underscoring its transformative power in the lives of believers and motivating them to participate in Mass with reverence and devotion.

Communal Worship and Fellowship

St. John Paul II's encyclical, *Ut Unum Sint* underscores the Catholic Church's commitment to ecumenism, rooted in Jesus' prayer for unity at the hour of His passion (John 17:21).[109] This unity, essential to Christ's mission, reflects the church's dedication to fostering harmony among Christians of various denominations. The encyclical acknowledges the enriching role of ecumenism in broadening the church's perspective and recognizing the Holy Spirit's work in other Christian communities, thereby deepening mutual respect and understanding.[110]

According to the CCCC, Catholic ministers may offer communion to other ecclesial communities only in grave necessity and under specific conditions.[111] This cautious approach emphasizes the importance of maintaining doctrinal integrity while also acknowledging the shared faith and reverence for the sacrament among believers.

Incorporating Oden's insights alongside Jerry T. Farmer's perspective enriches the understanding of communal worship and fellowship within the Christian community. In Acts 2:42, Luke highlights the early Christian community's devotion to teaching, fellowship, and prayer, emphasizing the importance of sharing in the faith and communion with fellow believers. Oden emphasizes the necessity of community in Christian worship, asserting that solitary

---

[109] John Paul II, *Ut Unum Sint, 1995;* Joseph G. Donders, *John Paul II: The Encyclicals in Everyday Language* (New York: Alba House, 1996), 294.

[110] Catholic Church, *Compendium,* 297.

[111] Ibid., 293.

consciousness requires the regular reinforcement of a community.[112] This underscores the collaborative nature of worship, where believers challenge, correct, and complete one another. Additionally, Oden underscores the ministry of music as integral to worshiping communities, citing Ephesians 5:19, which encourages believers to speak to one another in psalms, hymns, and songs.[113]

Moreover, Oden's definition of Christian ministry as *koinonia* community highlights that worship is not solely an individual endeavor but a communal experience. It involves ministering to a community and individuals through community, fostering interconnectedness and mutual support.[114] This aligns with Farmer's perspective, as cited in *The Cambridge Companion to Karl Rahner*, which emphasizes the essential role of communal and social intercommunication in human beings' relationship to God.[115] Farmer cautions against reducing religion to a private affair, asserting that communal engagement is vital for maintaining the religious essence of faith.

Pope John Paul II's encyclical *Redemptoris Missio* also underscores the importance of unity and collaboration among Christians, emphasizing that divisions between Christians damage the preaching of the gospel and that a form of communion already exists among all those baptized in Christ. He urges Catholics to collaborate in a spirit of fellowship with their brothers and sisters.[116] This perspective highlights the broader Christian commitment to unity and

---

[112] Oden, *Pastoral Theology*, 95.

[113] Ibid., 96.

[114] Paul Farmer, "Karl Rahner and Liberation Theology," in *The Cambridge Companion to Karl Rahner*, ed. Declan Marmion and Mary E. Hines (Cambridge: Cambridge University Press, 2005), 112.

[115] Karl Rahner, *Theological Investigations*, vol. 9 (New York: Crossroad, 1976),150; Paul Farmer, "Karl Rahner and Liberation Theology," in *The Cambridge Companion to Karl Rahner*, ed. Declan Marmion and Mary E. Hines (Cambridge: Cambridge University Press, 2005), 210.

[116] Pope John Paul II, *Redemptoris Missio,* 1990; Joseph G. Donders, *John Paul II: The Encyclicals in Everyday Language* (New York: Alba House, 1996), 160.

fellowship, reinforcing the New Testament emphasis on communal worship and interconnectedness within the body of Christ.

In 1 Corinthians 12:27, Paul expounds on the role of the church, stating, "Now you are the body of Christ, and each one of you is a part of it" (1 Cor 12:27). Paul highlights the believer's identity as integral components of the body of Christ, reminding the community of their interconnectedness and unity within the Christian community. As members of this unified body, each believer contributes uniquely to the collective worship experience, emphasizing the importance of communal worship and fellowship. This understanding cultivates a profound sense of belonging and mutual responsibility among believers, motivating them to engage in communal worship gatherings and fulfill their roles within the body of Christ actively St. John Paul II's ecclesiastical insights and Paul's teachings in 1 Corinthians 12:27 underscore the significance of unity, collaboration, and communal worship within the Christian faith, highlighting the interconnectedness of all believers as essential to the church's mission and spiritual growth.

Receiving Spiritual Nourishment and Grace

Receiving spiritual nourishment and grace is essential for believers in their faith journey. This concept is embedded in the practices of eucharistic participation and scriptural engagement. Through the Eucharist, believers strengthen their divine connection, while Scripture offers wisdom and guidance. Together, these practices provide continual grace and fortification.

The Eucharist serves as a vital means of spiritual nourishment, allowing believers to experience the presence of Christ through the transformation of bread and wine into His body and blood. This sacrament provides a tangible connection to the divine, reinforcing the spiritual sustenance that believers receive from their faith. The Catechism of the Catholic Church

emphasizes the importance of the Eucharist in sustaining the spiritual life of believers, describing it as "the source and summit of the Christian life."[117]

Scripture also plays a crucial role in the spiritual nourishment of believers. The writings of St. Paul highlight the importance of Scripture in teaching, reproof, correction, and training in righteousness, providing believers with divine wisdom and guidance for living according to God's will by engaging God through Scripture readings and homilies. This strengthens the spiritual foundation of believers, offering direction and inspiration for their faith journey. Biblical scholars, such as Luke Timothy Johnson, highlight the importance of approaching the New Testament with a sense of trust and openness, seeking to understand Jesus Christ as the living Lord and recognizing His transformative presence in their lives.[118]

The reception of grace through the sacraments further contributes to the strengthening of faith and spiritual growth. Grace is understood as God's unmerited favor and empowerment bestowed upon believers, enabling them to deepen their relationship with God and live out their faith. Theologians like Thomas Aquinas describe grace as essential for the salvation and sanctification of believers, enabling them to participate in the divine life and respond to God's call.

The pastoral teachings of the U.S. Catholic Bishops, particularly in their 1986 letter "Economic Justice for All," stress the role of Scripture in guiding believers towards full communion with God and each other. They emphasize that the sacred Scriptures provide the foundation for understanding God's saving acts and witnessing His love and justice in the

---

[117] Catholic Church, *Compendium,* 81.

[118] Luke Timothy Johnson, *Living Jesus* (New York: HarperCollins Publishers, 1999), 79.

world.[119] This perspective aligns with the broader Catholic understanding that Scripture and tradition together form the basis for living a life of faith.

Pope Francis, in his discussions on campus ministry, reinforces the importance of Scripture in the life of adult Catholics. He advocates for a receptive and critical engagement with the Bible, encouraging believers to deepen their scriptural knowledge, engage in spiritual reflection, and be well-educated in their faith. This holistic approach ensures that believers are equipped to defend their faith and apply scriptural teachings to their daily lives.[120] In summary, receiving spiritual nourishment and grace is a multifaceted process that involves active participation in the Eucharist, deep engagement with scripture, and the reception of sacraments. These practices collectively strengthen the spiritual life of believers, guiding them on their journey of faith and deepening their relationship with God.

<div align="center">Encounter with the Risen Christ</div>

In *Gaudete et Exsultate*, Pope Francis emphasizes that a community characterized by love in its smallest details, where members care for one another and foster an open and evangelizing environment, becomes a place sanctified by the risen Lord in accordance with the Father's plan.[121] Encountering the living Christ stands as a central aspect of the Christian faith. Regular participation in Mass enables believers to nurture a deeper intimacy with God, experiencing His faithfulness and love in tangible ways. This sentiment resonates with the Psalmist's call to seek solace and guidance in God's sanctuary.

---

[119] David O'Brien and Thomas A. Shannon, *Catholic Social Thought: The Documentary Heritage*, 95.

[120] Bacik, *Pope Francis and Campus Ministry*, 149, 150, 153.

[121] Pope Francis, *Gaudete et Exsultate: On the Call to Holiness in Today's World* (Vatican City: Libreria Editrice Vaticana, 2018), 71.

The narrative of the Emmaus encounter in the Gospel of Luke illustrates the profound recognition of Jesus in the breaking of the bread. As the disciples sat with Jesus at the table and He broke the bread, their eyes were opened, and they recognized Him. This narrative underscores how the proclamation of the Word and the reception of the Eucharist during Mass provide believers with a profound encounter with the living Christ, fostering spiritual growth and deepening their relationship with Him.

Furthermore, the transformative power of encountering Christ's presence in the liturgy is evident in Paul's letters. In 2 Corinthians, Paul speaks about believers being transformed into the image of Christ as they contemplate the Lord's glory. This transformation, akin to the experience of Moses, who was changed by beholding the glory of the Lord, occurs as believers encounter Christ's presence in the liturgical celebration, gradually conforming to His image. Luke Timothy Johnson explains that the Holy Spirit serves as the mode of Jesus' resurrection presence to the world, facilitating this transformative encounter.[122]

Vernon D. Doerksen emphasizes the dual aspects of submission and communion with God. Believers are called to submit to God as a servant submits to a master and to "draw near to God" as a worshiper entering into communion with Him (Jas 4:8). The term "draw near" frequently appears in the context of the Levitical priesthood, where priests approached God with various sacrifices (Exod 19:22; Lev 10:3) and individuals came to God in worship (Hos 12:6). Through the new high priesthood of Jesus Christ, Christians can draw near to God (Heb 7:19). This imperative is accompanied by a promise: "He will draw near to you." This reciprocal relationship highlights the mutual fellowship between believers and God (Rev 3:20).[123]

---

[122] Johnson, *Living Jesus*, 79.

[123] Vernon D. Doerksen, James: *Everyday Bible Commentary* (Chicago: Moody Publishers, 2019), 68.

James underscores the significance of drawing near to God, assuring believers that He will reciprocate (Jas 4:8). This call to approach God through worship and prayer is central to the spiritual life of believers. Regular participation in Mass offers opportunities for worship and communion with God, fostering deeper intimacy and nurturing their spiritual growth. In summary, the encounter with the risen Christ during Mass serves as a transformative experience that deepens believers' relationship with God. Through the Eucharist, the proclamation of the Word, and the presence of the Holy Spirit, Christians are continually invited to seek and experience the divine, resulting in spiritual growth and a profound sense of intimacy with God.

<div style="text-align: center;">Response to God's Love and Mercy</div>

In his encyclical *Gaudete et Exsultate*, Pope Francis illuminates the multifaceted nature of mercy, emphasizing acts of giving, helping, and serving others, alongside forgiveness and understanding.[124] This comprehensive approach underscores the essence of living a merciful life in accordance with Christian principles. Moreover, Pope Francis underscores that believers are justified not solely by their own works or efforts, but by the grace of the Lord, who always takes the initiative.[125] This reminder emphasizes the foundational role of God's grace in shaping the believer's response to His love and mercy.

Building on this foundation, Pope Francis calls believers to a life of holiness and service, echoing the biblical call to be a chosen people, a royal priesthood, and a holy nation.[126] This identity motivates believers to reflect God's grace and mercy in their actions, serving others and embodying holiness in every aspect of their lives.

---

[124] Pope Francis, *Gaudete et Exsultate: On the Call to Holiness in Today's World* (Vatican City: Libreria Editrice Vaticana, 2018), 33.

[125] Ibid., 30.

[126] Ibid., 14.

Ultimately, demonstrating love for God entails obeying His commandments and participating faithfully in communal worship. Through obedience and worship, believers express their devotion to God, acknowledging His sovereignty and majesty, and offering a heartfelt response to His love and mercy. This commitment to God's will and worship in community reinforces the believer's relationship with God and strengthens their bond with the Christian community.

Conclusion

In conclusion, the Theological Foundations section provides a robust framework for understanding the core doctrines of Christianity and their significance in the lives of believers. By delving into the existence of God, the significance of Jesus' death, and the transformative power of His resurrection, this section equips readers with a deeper understanding of the theological underpinnings of their faith. Through a synthesis of biblical passages, theological insights, and scholarly perspectives, it reinforces the importance of these doctrines in shaping spiritual formation and communal worship experiences.

Moreover, the discussion on the Eucharist as a theological motivation for Mass attendance highlights the centrality of this sacrament in Christian tradition and underscores its role in nurturing believers' spiritual lives. By examining scriptural teachings, papal encyclicals, and theological reflections, the section emphasizes the transformative power of encountering Christ's presence in the liturgy, fostering spiritual growth, and deepening intimacy with God.

Furthermore, the exploration of communal worship and fellowship underscores the interconnectedness of believers within the body of Christ and highlights the importance of unity and collaboration in the Christian community. Drawing from biblical teachings, ecclesiastical

insights, and theological perspectives, the section emphasizes the role of communal worship in nurturing spiritual nourishment, receiving grace, and responding to God's love and mercy.

In essence, the "Theological Foundations" section serves as a cornerstone for readers, providing them with a comprehensive understanding of key doctrines and theological concepts central to the Christian faith. By delving into these foundational truths, readers are not only equipped to deepen their own faith but also motivated to participate in communal worship actively and fostering a vibrant and deeply rooted faith community.

Theoretical Foundations

The Theoretical Foundations section explores theoretical models and practices pertinent to the research. This section begins by examining the campus ministry at Cabrini University, which serves as a safe space for young adults navigating self-discovery. As these individuals grapple with existential questions about God, the project seeks to engage them in guided dialogue defending key doctrines of Catholic Christianity, particularly focusing on God's existence, Jesus' death, and resurrection. The intention is to increase Mass attendance among Cabrini students by deepening their understanding and motivation through these discussions.

Recent Theoretical Models and Practices in Campus Ministry

Maureen K. Day and Linda Kawentel explore in their recent research the intersection of individualist and communitarian social movement theories within the context of campus ministry. They observe that while missionaries tend to align more closely with individualist approaches, degree-based campus ministers often emphasize communal aspects. Central to their findings is the pivotal role of Catholic campus ministers in guiding students' identities and spiritual journeys. Their work underscores the importance of ministerial activities that prioritize

communal piety and various practices such as vocation, prayer, spirituality, and mission.[127] Day

and Kawentel emphasize a consensus among both missionaries and degree-based campus

ministers regarding the primary mission of campus ministry: to facilitate students' relationship

with Jesus.[128] Furthermore, they highlight the transformative nature of prayer within the ministry

context, emphasizing its role in deepening individuals' relationships with the divine and

fostering inclusivity among students.

David Trovell and Maria Mchugh further contribute to an understanding of campus

ministry by focusing on the spiritual awakening and growth of both staff and students. Their

theoretical model of spirituality, rooted in the works of St. Francis de Sales and Jean-Luc

Marion, emphasizes universal significance for human flourishing, irrespective of religious

affiliation.[129] By contextualizing suggestions within a spiritual paradigm, they offer insights into

fostering a holistic approach to spirituality within the campus community.

Trudeau and other researchers' exploration of campus traditions sheds light on the

importance of understanding institutional culture in comprehending the college experience.[130]

The research done by Trudeau and associates led to the belief that traditions, as observable by-

products of culture, play a significant role in shaping campus life and fostering a sense of

belonging among students.[131] Trudeau's research emphasizes the need for further examination of

---

[127] Day and Kawentel, "Unity and Diversity," 31.

[128] Ibid., 33.

[129] David Torevell and Maria McHugh, "The Power of Love: The Spiritual Foundations of Chaplaincy in Catholic Universities -- A Framework for Discussion," *International Journal of Christianity & Education* 26, no. 3 (November 2022): 315–35.

[130] Trudeau et al, "The Role of Campus Traditions," 27.

[131] Ibid., 35.

the relationship between campus traditions, institutional culture, and students' developmental experiences to enrich understanding of higher education traditions.

Attachment theory, as elucidated by Hui-Tzu Chou, Hui-Tzu Grace, Janell Esplin, and Shelby Ranquist's research, offers valuable insights into the influence of early attachment experiences on individuals' perceptions of the divine and their religious practices.[132] Chou and other researchers' findings reveal gender differences in the relationship between Scripture reading and prayer frequency, highlighting the emotional and cognitive dimensions of religious expression. By synthesizing attachment theory with empirical evidence, Chou and colleagues shed light on the intricate interplay between early attachment experiences, gender, religious practices, and spirituality.[133]

These theoretical models and practices in campus ministry provide a comprehensive framework for understanding the multifaceted dynamics within higher education settings. By exploring concepts such as communitarian social movement theory, spirituality, campus traditions, and attachment theory, researchers offer valuable insights into fostering holistic spiritual development and engagement among students, and the broader campus community.

Relevant Theoretical Models Used in this Research

In this section, an overview is provided of several theoretical models pertinent to the study's focus on faith, spiritual development, and Christian education. Each model, developed by prominent scholars and rooted in theological principles, offers unique perspectives and insights.

---

[132] Hui-Tzu Chou, Hui-Tzu Grace, Janell Esplin, and Shelby Ranquist, "Childhood Attachment to Parents and Frequency of Prayer during the College Years," *Mental Health, Religion & Culture* 16, no. 8 (2013): 869.

[133] Ibid., 870.

Through examining their history, strengths, weaknesses, and biblical support, the researcher aims to inform and enrich the approach to ministry and spiritual formation.

Hermeneutics and Phenomenology

Michael Purcell's exploration of Rahner within the context of modernity and post-modernity delves into Rahner's engagement with phenomenology.[134] Rahner suggests an existential theology that begins with the human person, where faith and belief are seen as intentionalities offering unique pathways to understanding the external world.[135] This perspective emphasizes faith as a means of comprehension, granting access to dimensions beyond immediate perception.

Brennan Hill explains that the science of interpretation, or hermeneutics, has had a profound impact on theology. Interpretive methods have enabled a more accurate recovery of the original meanings of Christian beliefs. Additionally, these methods have assisted in the discovery of multiple layers of meaning within doctrines, making it possible to reinterpret Christian teachings in light of contemporary questions.[136]

Robertson McQuilkin critiques the dogmatic approach to hermeneutics, cautioning against interpreting Scripture solely through preconceived theological systems. He argues that such an approach can lead to distortion and imposition rather than genuine exposition.[137]

---

[134] Michael Purcell, Gerald A. McDermott, ed., *The Cambridge Companion to Karl Rahner* (Cambridge: Cambridge University Press, 2005), 198.

[135] Ibid.

[136] Brennan R. Hill, *Exploring Catholic Theology: Essays on God, Liturgy, and Evangelization* (Mahwah, NJ: Paulist Press, 2008), 6.

[137] Robertson McQuilkin, *Understanding and Applying the Bible: Revised and Expanded* (Chicago: Moody Publishers, 2009), 52.

In this context, hermeneutics and phenomenology emerge as indispensable frameworks for interpreting religious texts and elucidating the lived experience of faith. Hermeneutics facilitates the analysis of key Catholic doctrines, such as the existence of God and the death and resurrection of Jesus, providing a structured approach to understanding these foundational tenets. Conversely, phenomenological inquiry explores how individuals encounter the divine in their everyday lives, acknowledging the subjective and experiential dimensions of faith. The interplay between tradition and experience enriches the comprehension of religious understanding. This dialectic fosters a holistic view that embraces both objective insights derived from hermeneutical interpretation and subjective experiences explored through phenomenological inquiry.

McQuilkin underscores the importance of applying hermeneutical principles authentically to understand and apply Scripture as intended by God. He emphasizes that Scripture must be subjectively relevant for its transformative purpose to be fulfilled, emphasizing that becoming Christ-like involves aligning with God and His Word rather than the other way around.[138] McQuilkin highlights that understanding Scripture requires faith. Without faith, one might grasp some truths, but cannot fully comprehend the deeper meanings. Faith, in its various essential aspects, is crucial for anyone seeking to interpret Scripture accurately.[139]

McQuilkin's foundational premise in biblical interpretation is that the Bible alone is the final authority for faith and living. Therefore, one must look to the Bible itself to decide the recipients God intended for any given passage. There are several ways to determine the audience God intended: the context, the audience designated by the author, history, and other Scripture.[140] This perspective underscores the pivotal role of Scripture in guiding theological research,

---

[138] McQuilkin, *Understanding and Applying the Bible*, 29.

[139] Ibid., 64.

[140] Ibid., 225.

providing a framework to discern the original audience of particular portions of the Scriptures, and the meaning that the Lord intended for the Scriptures. Understanding Scripture as the ultimate authority is essential for shaping theological discourse and elucidating fundamental doctrines and religious phenomena with the students of Cabrini University.

<center>Stages of Faith Development Theory</center>

James W. Fowler's "Stages of Faith Development" theory, as expounded in James R. Estep and Jonathan H. Kim's book *Christian Formation*, is deeply rooted in foundational assumptions about the nature of faith.[141] This theory draws significant insights from scholars such as W. C. Smith. Fowler asserts that individuals progress through identifiable stages of faith development, acknowledging the intricate pathways of personal faith journeys and emphasizing the pivotal role of questioning and doubt in spiritual maturation. This conceptual framework finds resonance in biblical narratives, exemplified by the episode in Matthew 14:31 where Jesus reassures Peter amidst his doubts, illustrating the significance of grappling with uncertainties in one's faith journey.

Fowler's theoretical framework is informed by theological perspectives from scholars like H. Richard Niebuhr and Paul Tillich. However, it is primarily rooted in the research of W. C. Smith, a distinguished professor of comparative religion at Harvard. Fowler explicitly acknowledges his reliance on Smith's research, which has significantly contributed to understanding faith across various religious traditions.[142] Heinz Strieb's article in the *Encyclopedia on Religious and Spiritual Development* underscores the synthesis of theological

---

[141] James W. Fowler, "Stages of Faith Development," in *Christian Formation: Integrating Theology and Human Development*, ed. James R. Estep and Jonathan H. Kim (Nashville: B&H Publishing Group, 2010), 24.

[142] Fowler, "Stages of Faith Development," 23.

and psychological dimensions within Fowler's thought, evident in the foundational principles of his faith development theory. The theological insights of figures like Paul Tillich and H. Richard Niebuhr have notably shaped Fowler's understanding of faith.[143]

Critics argue that Fowler's theory oversimplifies the multifaceted nature of religious experiences and expressions, giving precedence to cognitive aspects of faith while overlooking emotional and relational dimensions. Furthermore, the theory is criticized for its heavy reliance on Western psychological paradigms. Concerns have been raised regarding Fowler's purportedly "content-empty" conception of faith, which some perceive as problematic, particularly for Christians who prioritize the authority of Scripture and view faith as necessitating adherence to specific doctrinal content.[144]

Heinz Streib's criticisms of Fowlerian stage development highlight concerns about the theory's focus on cognitive competencies over personal biography and life history. Streib advocates for a shift towards phenomenology, urging theorists of religious development to prioritize lived experiences and phenomenological aspects of faith over individual cognitive processes.[145] Fowler's theory, despite its criticisms, provides a structured approach to understanding faith development, emphasizing the importance of doubt and questioning in spiritual growth. This is particularly relevant in the context of designing faith development programs, as it underscores the need to accommodate diverse faith experiences and developmental stages within such frameworks. By integrating theological insights and psychological dimensions, faith development programs can offer a holistic approach that

---

[143] Heinz Streib, *Encyclopedia of Religious and Spiritual Development*, 168.

[144] Ibid., 73.

[145] Estep and Kim, *Christian Formation*, 72.

addresses both cognitive and emotional aspects of faith, fostering a more comprehensive spiritual formation.

Theory of Andragogy

Malcolm S. Knowles posited that andragogy is increasingly recognized as a label for the emerging body of theory and practice related to adult learning. He emphasized that, "the andragogue has a value system that places self-directiveness on a much higher level than dependency and so will do everything one can to help a learner become increasingly self-directive in his or her learning."[146] Integrating Knowles' theory of andragogy with biblical principles found in Proverbs 2:1–5 and James 1:22–25 provides a cohesive pedagogical framework addressing the multifaceted needs of adult learners. Knowles' theory emphasizes the self-directed, experiential, and active nature of adult learning, aligning with the biblical exhortation to diligently pursue wisdom and engage actively with teachings.

Knowles formulated a theory of adult education grounded in five fundamental principles. He asserted that adults possess an inherent self-direction, motivated by a need for autonomy despite occasional dependencies. Their substantial life experiences enrich learning, fostering personal and collective growth. Knowles contended that adults learn most effectively when they perceive relevance or necessity, preferring problem-solving and practical application over traditional instructional methods.[147] His theory emphasizes understanding the distinct characteristics of adult learners and advocates pedagogical approaches that prioritize active participation, reflective practice, and practical application of knowledge. This educational

---

[146] Malcolm S. Knowles, "Adult Learning Processes: Pedagogy and Andragogy," *Religious Education* 72, no. 2 (March 1977): 206.

[147] Estep and Kim, Christian Formation, 17i.

philosophy resonates with biblical teachings, such as Proverbs 2:1–5's call to embrace wisdom wholeheartedly and James 1:22–25's emphasis on active engagement with teachings, akin to reflective learning in andragogy. The metaphor of how a mirror reflects one's understanding, underscores Knowles' belief in the importance of continual engagement with learning.

The integration of Knowles' theory with biblical principles aims to establish an educational environment that fosters not only intellectual growth but also spiritual development among adult learners. This holistic approach acknowledges that learning involves both cognitive and spiritual dimensions, as individuals seek to apply knowledge effectively in real-life contexts while also nurturing their faith.[148]Critics of Knowles' theory highlights the need for a comprehensive approach that integrates biblical principles and broadens to include church practice. Sharan B. Merriam and Rosemary S. Caffarella, leading contemporary adult educators, note, "Considering that andragogy has been the primary model of adult learning for nearly thirty years, relatively little empirical work has been done to test the validity of its assumptions or its usefulness in predicting adult learning behavior."[149]

While critics like Merriam and Caffarella argue that Knowles' theory overlooks social and cultural factors in learning, integrating it with biblical principles offers a more comprehensive understanding tailored to the specific context of the learners. By combining theoretical insights with spiritual wisdom, the intervention promotes guided dialogue, active participation, and practical application of knowledge, facilitating a deeper understanding of Christian doctrines among learners. As students connect theoretical concepts with personal

---

[148] Sharan B. Merriam and Rosemary S. Caffarella, "Stages of Faith Development," in *Christian Formation: Integrating Theology and Human Development*, ed. James R. Estep and Jonathan H. Kim (Nashville: B&H Publishing Group, 2010), 17i.

[149] Merriam and Caffarella, "*Stages of Faith Development*," 17q-r

beliefs and experiences, they are likely to develop a stronger connection to their faith, leading to deeper engagement and retention of knowledge. Ultimately, this integrated approach not only enhances intellectual understanding but also promotes a greater commitment to religious practices, as learners recognize the relevance and significance of their faith in their lives.

Theoretical Foundations for a Retreat

Retreats play a significant role in individuals' spiritual journeys, providing opportunities for introspection, community building, and encounters with God. Research by Day and Kawentel underscores retreats as pivotal activities for young adults, fostering faith-sharing and community-building experiences.[150] While Nagy emphasizes their transformative potential in creating sacred spaces conducive to spiritual growth.[151] Young adults, often find a sense of belonging and connection through retreat experiences, leading to increased attachment to the church community,[152] as emphasized by Seversen. Additionally, McCorquodale highlights "retreats as opportunities for individuals to deepen their relationship with God."[153]

Retreats serve as occasions to disconnect from technological distractions and immerse oneself in God's transforming love,[154] as noted by Hinson. The term "retreat" itself signifies both a physical withdrawal for safety and well-being and a spiritual journey of rest, renewal, and recreation. This practice is common across religious traditions, serving as a means for individuals to engage in spiritual practices and connect with their faith.

---

[150] Day and Kawentel, "Unity and Diversity," 24.

[151] Timothy M. Nagy, "Lens of Liminality: A Reflection on Faith Sharing in Young Adult Retreat Ministry," *Journal of Youth and Theology* 17, no. 1 (2018): 41.

[152] Seversen, *Not Done Yet,* 51.

[153] McCorquodale, "New Directions in Youth and Young Adult Ministry Leadership," 6.

[154] Hinson, "Everyday Spirituality for Ordinary Time," 269.

The structure of the retreat in this project is inspired by the spiritual exercises of St. Ignatius of Loyola. By integrating elements of Ignatian spirituality into the retreat and other areas of this research concerning prayer, contemplation, and discernment, students can explore their faith in a profound and transformative way. Through a retreat focused on key Christian doctrines, the participants may gain insights and experiences that strengthen their commitment to their faith and encourage regular participation in Mass as a form of spiritual nourishment.

St. Ignatius of Loyola's Spiritual Exercises and Additional Theories in Research

The purpose of the research is to foster engagement among Cabrini students by facilitating guided dialogue centered around defending key doctrines of Christianity. By delving into discussions regarding God's existence and Jesus' death and resurrection, the aim is to instill a deeper understanding and appreciation of these doctrines, ultimately encouraging increased attendance at Mass.

Drawing upon St. Ignatius of Loyola's *Theory of Spiritual Exercises*, the project integrates structured frameworks for prayer and reflection. St. Ignatius' approach offers a balanced methodology rooted in personal experiences and discernment of spirits, as elucidated in his *Theory of Spiritual Exercises*. Terence O'Reilly's exploration of critiques highlights concerns raised by Cano and Pedroche, particularly regarding the program's uniformity and its potential oversight of individual differences.[155] However, Karel S. San Juan emphasizes the importance of harmonizing personal spiritual development with communal engagement, echoing the Ignatian maxim of working as if everything depended upon oneself, yet praying as if everything depended

---

[155] Terence O'Reilly, "The Spiritual Exercises and Illuminism in Spain: Dominican Critics of the Early Society of Jesus," *Journal of Jesuit Studies* 7, no. 3 (2020): 388.

upon God.[156] This ethos underscores the necessity of participants in this project seamlessly integrating personal contemplation with active participation in the community.

Avis Clendenen's insights further enrich the project by guiding retreatants through a journey of quiet listening and patient waiting, facilitating access to spiritual consolation and communion with God. The inclusion of journaling for research participants encourages introspection and reflection, enhancing the spiritual experience for the students.[157]

By intertwining these elements within the project, students are invited to explore and defend key Christian doctrines within a supportive and reflective environment. Through guided dialogue and engagement with St. Ignatius' spiritual methodologies, attendees are encouraged to deepen their faith and actively participate in the communal aspects of religious life, ultimately fostering a more meaningful connection with Mass attendance.

The research is underpinned by various practices and models that justify its objectives of fostering student engagement in defending key Christian doctrines to enhance Mass attendance. These frameworks support spiritual formation and Christian education, aligning with the goal of nurturing deeper faith commitments among participants.

Lectio Divina, rooted in the Benedictine tradition, offers a transformative approach to engaging with Scripture, promoting spiritual growth and intimacy with God. Missional discipleship, grounded in the Great Commission, empowers students to defend Christian doctrines and participate actively in the mission of the church, potentially increasing their commitment to practices like attending Mass.

---

[156] Karel S. San Juan, "The Information of Humility Today: Lessons from the Rule of St. Benedict and the Spiritual Exercises of St. Ignatius," *Landas* 27, no. 2 (2013): 157.

[157] Avis Clendenen, *Encyclopedia of Religious and Spiritual Development*, ed. Elizabeth M. Dowling, W. George Scarlett, and George Scarlett (SAGE Publications, Incorporated, 2005), 431.

Inspired by St. Ignatius of Loyola's spiritual exercises, Ignatian retreats provide a structured environment for deep spiritual reflection and discernment, strengthening participants' faith commitment and encouraging regular Mass attendance. Peer Ministry and Small Group Discussions foster community and accountability, reinforcing the importance of attending Mass as a communal expression of faith and belonging. Both Ignatius's spiritual exercises and the Benedictine Model of Spiritual Formation offer distinct yet complementary approaches to spiritual growth. The Benedictine model emphasizes stability, obedience, and conversion of life, with practical guidelines resonating with biblical teachings like Romans 12:2 and Colossians 3:1–2. These passages encourage believers to focus on heavenly matters, aligning with the goals of this research and guiding students at Cabrini University in their spiritual formation and deepening their faith commitments.

The introduction of a 20-day journaling exercise, influenced by these traditions, provides participants with a personal reflection tool to deepen their understanding of Christian doctrines and their faith journey, potentially bolstering their commitment to Mass attendance. Through intentional reflection and exploration of biblical truths, participants integrate their faith more deeply into daily life, fostering holistic spiritual growth. Rooted in the spiritual tradition of St. Ignatius, the Examen invites individuals to reflect on God's presence and discern His guidance, fostering spiritual growth and a heightened commitment to practices like Mass attendance. This reflective practice cultivates a deeper awareness of God's work in their lives, nurturing a vibrant and enduring faith journey.

Theoretical Foundations for Ecumenical Praise and Worship Events

Ecumenical praise and worship events significantly contribute to nurturing faith and spiritual growth among young individuals. These events provide a platform for building

relationships and deepening the understanding of faith and culture. They serve as catalysts for

unity among participants from diverse Christian backgrounds, reinforcing their dedication to

shared theological principles and promoting consistent participation in Mass.

In organizing such events, Comer emphasizes the importance of cultivating a culture

aligned with the values of young adults. This involves prioritizing qualities such as relatability,

authenticity, and awareness of social issues.[158] Researchers like Comer and the Springtide

Research Institute have explored strategies to engage the unique needs and perspectives of young

adults.

Supporting this approach, Caroline C. Kaufman, Kristoffer Berlin, Theresa Okwumabua,

and Idia B. Thurston found significant diversity in the spirituality and religiosity of young adults,

highlighting the need for a multidimensional approach to engage them effectively.[159] This

approach can help organize events that are relatable, authentic, and inclusive of varied spiritual

and religious dimensions.[160]

Comer asserts the necessity of building meaningful relationships across diverse beliefs to

connect with today's young adults effectively.[161] Additionally, adopting a dynamic mission

approach, tailored to address individuals' needs and guide them toward spiritual growth, is

emphasized.[162] Clydesdale and Garces-Foley offer critical insights into the perspectives of young

adults from various religious groups, shedding light on the complexities of faith devotion among

Catholics, Evangelicals, Main Line Protestants, and those identifying as 'Nones'.

---

[158] Comer, "How Research on Young Adults Informs Evangelism," 58.

[159] C. Kaufman et al., "Spirituality and Religiosity Profiles among Diverse Young Adults: The Relationship with Meaning Making," *Journal of Spirituality in Mental Health* 25, no. 2 (2023), 84.

[160] Ibid., 86.

[161] Ibid., 57.

[162] Ibid., 53.

Understanding the perspectives of these religious groups unveils unique expressions of faith rooted in individual experiences and beliefs. While Catholics emphasize sacraments and church traditions, Evangelicals prioritize personal relationships with Jesus Christ through prayer and Bible reading. Main Line Protestants focus on social justice and community involvement, while 'Nones' seek spirituality through personal practices rather than organized religion.

Comer underscores the impact of self-image on beliefs and identity among young individuals, emphasizing the alignment of church teachings with values such as love, fairness, justice, equality, truth, and tolerance.[163] Despite differences, all groups share a commitment to living guided by their faith, seeking purpose and meaning through religious practices and community engagement.

The research acknowledges challenges within the student body at Cabrini University, where a lack of understanding of Christian fellowship has led to a flawed structure and diminished desire for genuine fellowship. Addressing these challenges and fostering a deeper sense of community and belonging among students is paramount. Ultimately, societal advancement hinges on the positive transformation of individuals, driven by a belief in a higher purpose and a commitment to personal growth and fulfillment. Through introspection, journaling, and engagement in religious activities, individuals can assess their spiritual progress and cultivate the necessary tools for personal growth and transformation.

Conclusion

In conclusion, the Theoretical Foundations section provides a robust framework for understanding and implementing the research objectives aimed at fostering engagement among

---

[163] Comer, "How Research on Young Adults Informs Evangelism," 50.

Cabrini students in defending key doctrines of Christianity to enhance Mass attendance. Through an exploration of various theoretical models and practices, ranging from campus ministry dynamics to spiritual exercises rooted in Ignatian spirituality, the section delineates a multifaceted approach to spiritual formation and Christian education.

By drawing upon insights from scholars such as Maureen K. Day, Linda Kawentel, David Trovell, and Maria McHugh, the research underscores the significance of communal piety, transformative prayer experiences, and the interplay between personal spiritual development and communal engagement. Moreover, theoretical perspectives on attachment theory, comparative religion, and adult learning shed light on the complexities of faith formation and the diverse spiritual journeys of individuals.

The incorporation of practices like *Lectio Divina*, Ignatian retreats, and ecumenical worship events further enriches the theoretical underpinnings of the research, providing practical avenues for deepening participants' understanding of Christian doctrines and fostering a vibrant faith community. Integrating hermeneutics and phenomenology, stages of faith development, and andragogy creates a comprehensive approach that caters to the intellectual, experiential, and developmental needs of participants. The project design includes contextual and experiential learning by combining hermeneutical analysis with phenomenological exploration to respect doctrinal truths and personal experiences. Developmental sensitivity is ensured by aligning content and activities with Fowler's developmental stages to provide appropriate challenges and support. Emphasis on self-directed, experiential, and reflective learning methods tailored to adult learners and integrating biblical principles, the project fosters intellectual and spiritual growth. This integrated approach ensures that the project is both informative and transformative, fostering deep, holistic spiritual growth and learning for participants.

Through a synthesis of these theoretical frameworks and practices, the research addresses the challenges posed by contemporary societal trends and educational contexts, including declining participation in religious activities among university students. By offering a holistic approach to spiritual formation that integrates cognitive, affective, and behavioral aspects, the research seeks to cultivate a deeper sense of community, belonging, and commitment to faith among participants. Ultimately, the Theoretical Foundations section sets the stage for an informed and comprehensive exploration of the research objectives, providing a solid grounding in theoretical frameworks that inform the intervention strategies and practices aimed at enhancing Mass attendance and nurturing deeper faith commitments among Cabrini students.

CHAPTER 3: METHODOLOGY

The problem was that students involved in the Catholic Campus Ministry at Cabrini University were not participating in the Roman Catholic Mass. This DMIN action research undertaking, therefore, aimed to engage Cabrini students in guided dialogue defending God's existence, Jesus' death, and resurrection with the hope of increasing their participation in the Mass.

In this chapter, the intervention plan was explained. The focusing on ecumenical faith-sharing, retreats, student-led praise, and worship, guided dialogue, and 20-day journaling. The researcher led and facilitated these activities encouraging participants to share their faith journey as peer ministers, guiding and supporting each other under the researcher's guidance. The evaluation of the intervention plan was based on data gathered from pre-participation, mid-participation, and post-participation surveys, as well as from anticipated participants. Qualitative data from the surveys, interviews, and observations were analyzed using a hermeneutic phenomenology approach. The chapter concluded with the practical details of the seven workshops, three interfaith worship opportunities, faith-sharing dialogue, and 20 days of journaling within the research data collection perimeter.

Intervention Design

The Roman Catholic students who attended Cabrini University increased their Mass attendance after being able to defend their faith. This defense came after shared and respected dialogue with Christian students of different denominations. The intervention was designed to

facilitate meaningful conversations among students about the existence of God, the resurrection of Jesus, and the significance of attending church services. Christian students from different denominations began to attend their respective church and Mass services once they understood the importance of these practices through their discussions. The main objective of this project was to assist college-aged students between eighteen and twenty-somethings in maintaining their faith as they navigated the complexities of adulthood. Participation in the project assisted them in how to actively listen to God, themselves, and others, fostering an authentic relationship with themselves and God.

The researcher planned to establish open and non-judgmental spaces where students openly discussed their spirituality and faith. Resources were provided to explore these topics, ultimately helping to understand their spiritual needs and better serve them. Additionally, the researcher aimed to increase attendance at university masses and interfaith non-denominational praise and worship services. A positive and growth mindset was integrated into the action research planning, aided by the researcher's strategies which fostered a sense of welcome, inclusion, and respect for all students, regardless of their religious affiliation. This resulted in meaningful authentic dialogue and opportunities for spiritual development and appreciation for each other's faith.

The chronology and synopsis of the study are presented in Table 3.1, serving as a visual representation of the research. This table accurately reflects the study's methodology and provides a clear overview of its progression.

Table 3.1. Research project overview and timeline

IRB Approval	January 10
University Approval	January 10
Meet with peer ministers and young adult Cabrini Students who work with me in Campus Ministry	January 10 and every Tuesday and Thursday for the duration of the research 55 days/ 8 weeks
Pass out Flyers send email announcements and phone calls	January 10 – January 15 5 days
Workshop 1	January 15 60 minutes
Retreat signup	January 10-January 18
Retreat signup	January 18-February 8
Survey one completed	Before the start of the retreat/ Before journaling if not attending the retreat
Retreat workshops	February 9 – February 10 7 60-min workshops
Survey two completed	End of retreat/ Day 10 of journaling
Interview participants	Week of 2/12
Interview Participants	Week of 2/19
Interview Participants	Week of 2/24
Observations	4 weeks
Journaling	20 days 3 weeks
Survey three completed	Day 21 – the day after the 20th journaling day is completed
Writing Time	55 days/ 8 weeks

Institutional Review Board

The first step in the research process involved reading the DMIN program and Ministry handbook from pages 56 through 65 and completing mandatory training classes via the CITI Program, which is a requirement of the Institutional Review Board (IRB). Social and Behavioral Researchers or Biomedical and Health researchers' courses were necessary for ethics training, and completion of eleven modules was mandatory. A minimal score of 80 percent was required to earn the certificate, which the researcher obtained in two days with a score of 94 percent. This certificate allows the researcher to conduct research for three years, with an expiration date of October 27, 2026.

The researcher read through the IRB application checklist and survival guide as instructed in the DMIN program and Ministry handbook from pages 66 through 70. The researcher then went onto the student portal, found the application to apply for IRB approval, and completed the necessary steps. The researcher followed the Cayuse log-in instructions and created her student profile. The researcher had to read several instructions and revise her application to receive approval from the IRB to begin her research.

Once the researcher received IRB approval, the research began immediately. The researcher did not waste any time in conducting the research and believed that eight weeks was enough time to bring this research to an end. The workshops, interviews, surveys, observations, journaling, and faith-sharing were all part of this project.

Research Site Approval

While waiting for IRB approval the researcher spoke with the VP of Mission, Ministry DEIB, and Chief Mission Officer of Cabrini University and discussed the plan for the research. Once the IRB approved the research, the researcher requested in writing the approval of the intervention quality improvement began approval from the VP of Mission, Ministry DEIB, and Chief Mission Officer of Cabrini University (see Appendix A), and the approval was also granted. Promotion and Recruitment

As Director of Campus Ministry, the researcher utilized various communication channels to engage Cabrini University students in participating in the study. Through campus announcements (see Appendix C), emails (see Appendix D), phone calls (see Appendix E), and social media posts (see Appendix F), the researcher-initiated contact with students, recognizing the urgency due to the tight timeline between the initial invitational workshop date and approval. Additionally, promotional flyers were strategically placed outside the Campus Ministry office

and the Campus Chapel to increase visibility. The overarching aim of this campaign was to encourage college students to explore their faith and deepen their spiritual connection.

The process began with the distribution of emails to both undergraduate and graduate students, informing them about the upcoming research opportunity. Subsequently, flyers advertising the workshops and research were prominently displayed in high-traffic areas such as Founders Hall, Grace Hall, and Weidner Hall. Further efforts included making public announcements in the Chapel following Mass services and extending personal invitations to students. Additionally, a social media campaign was launched by one of the campus ministry's peer ministers to reach a wider audience.

The response was encouraging, with students signing up for the research via email and through direct communication with the researcher. As interest grew, more public announcements were made during the invitational workshop to attract additional participants. Despite initially aiming for 15 participants, the researcher continued to receive registrations up to two days before the retreat, indicating sustained interest and engagement from the student body.

<div align="center">Consent to Participate</div>

This research study focuses on college-age students, primarily from Cabrini University, who range in age from eighteen through twenty-nines. To participate, individuals must provide their consent by referring to (see Appendix H). The study comprises diverse participants from various age groups, socio-economic backgrounds, and faith groups. The researcher is required to have the participants sign informed consent to participate. The purpose of the informed consent "is to inform participants of the purpose, aims, use of results, and likely consequences of the

study."[1] The consent to participate was explained to all of the young adults who voluntarily agreed to participate in the study. The consent to participate form contains the following guidelines: a) The research is voluntary, and they can withdraw at any time; b) Recorded information, surveys, and interviews will be kept confidential the data will be stored for three years on a password-locked computer; c) The participants must be enrolled at Cabrini University and at least eighteen years old; and d) The researcher's contact information.

As the Director of Campus Ministry at Cabrini University, the researcher acted as a mentor, providing guidance and support to the participants. She had established her office as a safe space, which fostered trust and open communication. Her background included leading Bible study sessions and developing community programs, experiences that enhanced her ability to engage with participants in a supportive and non-judgmental manner. This role allowed her to build strong, trusting relationships with the participants, further facilitating the research process.

Given her Roman Catholic theological belief system and biblical worldview, it was important to acknowledge that the researcher may have brought certain biases to the study, particularly regarding secular issues. These biases could influence her interpretations and interactions with participants. Therefore, understanding her role and background was essential for contextualizing the study's findings and ensuring a comprehensive analysis of the data.

<p style="text-align:center">Application of Hermeneutics and Phenomenology</p>

In the context of the research, the limitations of phenomenological perspectives and the need for an objective standard of truth were addressed through the integration of insights from

---

[1] Ernest Stringer and Alfredo Ortiz Aragón, *Action Research*, *5th edition* (Los Angeles, Sage, 2020), 111.

Sensing's hermeneutic theory and Horner's phenomenological approach. This dual perspective established a robust foundation for the research methodology.

Sensing emphasized the subjective nature of interpreting meaning, which aligned with the adoption of hermeneutical principles in the research. Hermeneutics acknowledged the contextual nature of interpretation, emphasizing the significance of situational context and perspective in understanding phenomena. This was particularly relevant in analyzing religious texts and theological concepts within the specific context of the study.[2]

Robyn Horner's perspective further enriched the methodological framework by highlighting the philosophical underpinnings of phenomenology and its alignment with theological inquiry. By embracing phenomenological inquiry, the research delved into the subjective lived experiences of faith among participants. This approach recognized the importance of exploring individual perspectives and phenomenological phenomena in understanding complex religious and spiritual experiences.[3]

Rather than viewing phenomenological perspectives and objective standards of truth as mutually exclusive, the research methodology integrated insights from both hermeneutic theory and phenomenology. This integration allowed for a balanced approach that acknowledged the subjective nature of human experiences while also valuing the need for methodological rigor and the consideration of multiple perspectives. Through this approach, the research aimed to achieve a comprehensive understanding of the phenomenon under investigation while navigating the complexities inherent in qualitative research methodologies.

---

[2] Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses* (Eugene, OR: Wipf & Stock, 2011), 41.

[3] Robyn Horner, "Towards a Hermeneutic-Phenomenological Methodology for Theology," *International Journal of Practical Theology* 22, no.2 (2018): 160–61.

The integration of hermeneutics and phenomenology into the methodology facilitated a holistic approach to data collection and analysis. Using qualitative research methods such as interviews, participant observation, and document analysis, the research captured the multifaceted dimensions of religious experiences among participants, informed by both hermeneutical interpretation and phenomenological inquiry.

This synthesis of hermeneutics and phenomenology laid the groundwork for the methodological approach, guiding the exploration of religious experiences and contributing to a deeper understanding of the phenomena under investigation. Given the importance of these doctrines and the researcher's understanding of them, the study aimed to motivate Cabrini students to attend Mass. The goal was to engage Cabrini students in guided dialogue defending key doctrines of Christianity to increase their Mass attendance, focusing on topics such as God's existence and Jesus' death and resurrection.
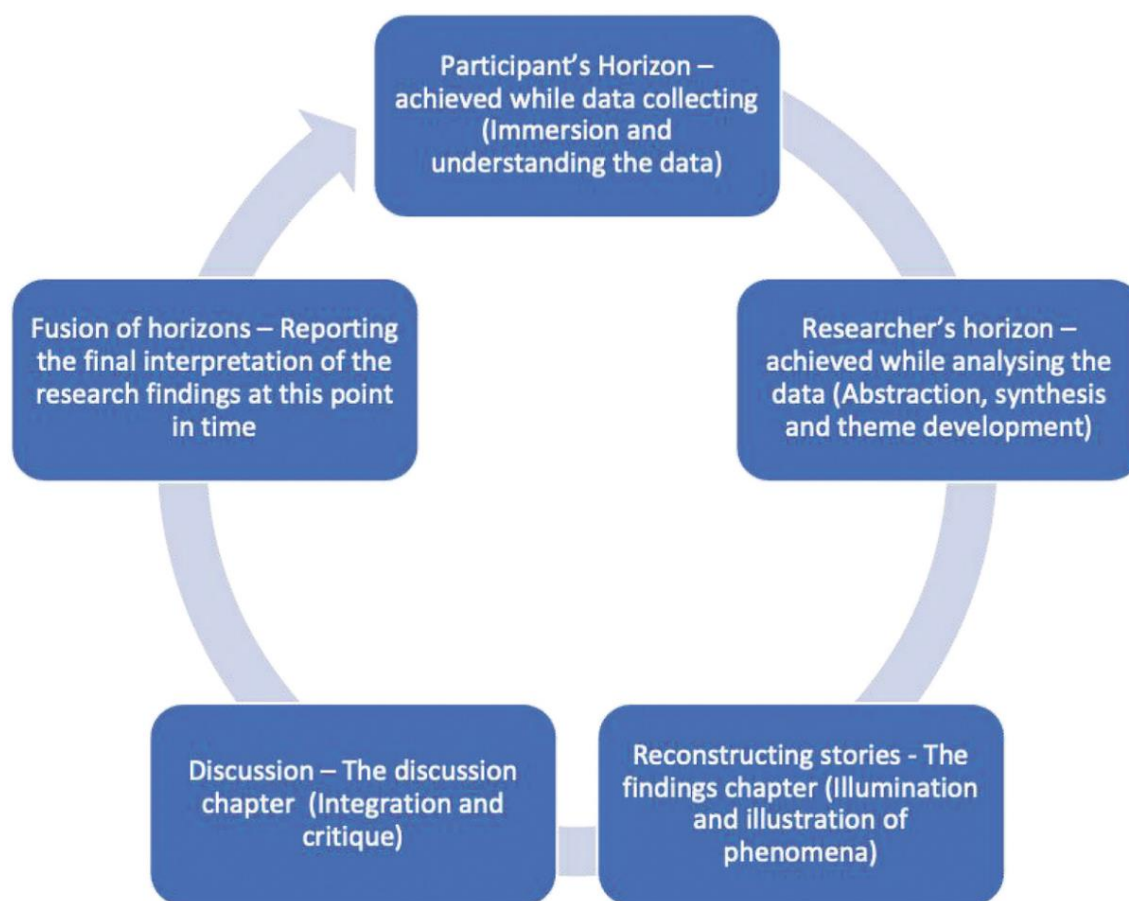
Figure 3.1. Gadamerian hermeneutic circle [4]

[4] Adapted from Rasha Alsaigh and Imelda Coyne, "Doing a Hermeneutic Phenomenology Research Underpinned by Gadamer's Philosophy: A Framework to Facilitate Data Analysis," *International Journal of Qualitative Methods* 20 (2021), https://doi.org/10.1177/16094069211047820.

Hermeneutic and Phenomenological Perspectives

The data analysis process was shaped by hermeneutic and phenomenological perspectives, elucidated through various scholarly insights. Sensing's hermeneutical approach involved a cyclical inquiry examining the parts in relation to the whole.[5] David B. Perrin emphasized this approach in understanding Christian spirituality within the present context, integrating divine presence with worldly affairs. Perrin outlined three essential steps: description, critical analysis, and interpretation.[6] He underscored the transformative nature of hermeneutical analysis, asserting that it not only informed but also had the potential for profound personal change.

From the phenomenological perspective, Heidegger's views, as articulated by Perrin, linked phenomenology with ontology, viewing it as an interpretation of existence itself and leading to an awareness of being in the world. This perspective shifted the focus from inquiries of knowledge to an exploration of the mode of being. Christina M. Gschwandtner highlighted the role of hermeneutics in facilitating the expression, meaning, and reflection of existence through continuous cultural interpretation.[7]

By integrating these perspectives, the research methodology ensured a comprehensive and nuanced approach to data analysis, ultimately contributing to a richer understanding of religious experiences and theological concepts. This dual framework allowed for a more dynamic interpretation of the data. On one hand, the hermeneutic approach provided a structured yet flexible method to delve into the intricate layers of meaning within the data. This approach

---

[5] Tim Sensing, *Qualitative Research,* 194–95.

[6] David B. Perrin, "Hermeneutical Methodology in Christian Spirituality," *Theoforum* 44, no. 2 (2013): 330.

[7] Ibid., 324.

enabled the researcher to continuously revisit and reinterpret the information, fostering a deeper engagement with the material. This cyclical process of understanding and reinterpretation not only enriched the analysis but also facilitated personal and scholarly transformation, as described by Perrin.

On the other hand, the phenomenological approach grounded the analysis in the lived experiences of individuals, emphasizing the importance of understanding their subjective realities. By focusing on the essence of these experiences, the phenomenological perspective illuminated the ways in which individuals perceive and interact with the divine in their everyday lives. This approach also highlighted the ontological aspects of existence, encouraging a profound exploration of what it means to be in the world and how this existence is experienced through a religious lens.

Together, these methodologies did not merely dissect and categorize data; they provided a holistic view that acknowledged the complexity and depth of religious phenomena. The synthesis of hermeneutic and phenomenological insights ensured that the analysis was not only descriptive but also interpretative and reflective, capturing the essence of the participants' spiritual journeys. This integrative approach allowed for a richer, more textured understanding of the theological concepts under study, bridging the gap between abstract theory and lived reality.

By leveraging the strengths of both perspectives, the research was able to offer a more profound and transformative insight into the nature of religious experiences. It recognized the dynamic interplay between individual interpretation and collective meaning-making, ultimately contributing to a more robust and empathetic understanding of spirituality in the contemporary world.

Triangulation

To ensure the credibility of the research, the researcher employed methodological triangulation, a technique that involved utilizing multiple methods to investigate a single problem. As noted by Sensing, this approach encompassed various methods such as interviews, observations, questionnaires, and documents.[8] The researcher planned to utilize pre-survey, mid-survey, and post-survey questionnaires, along with discussions, to gather information on the participants' level of faith, spirituality, and religious mindset. Additionally, personal interviews were conducted to delve deeper into the themes articulated by the participants. Observations were also made during interventions, including the retreat, participation in ecumenical worship, faith-sharing sessions, 20-day journaling, and dialogues.

The data provided by the participants were cross-referenced with observations, and the literature reviewed in the literature review section was used to validate the findings. Stringer highlighted the significance of research literature, emphasizing its thorough establishment through rigorous and systematic studies, which provided much higher degrees of certainty compared to other sources such as press reports or political statements.[9] This triangulation approach aimed to present results regarding the participants, the researcher, and the data found through the literature review by researchers who investigated the same problem. The researcher conducted a comparative analysis of prior research, identifying differences and similarities, analyzing gaps, validating successful methodologies, and providing suggestions for further research.

---

[8] Sensing, *Qualitative Research*, 76.

[9] Stringer and Aragón, *Action Research*, 72.

Additionally, the researcher employed the member-checking method during the retreat for observational purposes, further assisting with the validity of the research observations. This member-checking involved written notes and observations from two colleagues who assisted during the retreat as chaperones. After the retreat, discussions were held to review the outcomes observed among the retreatants, which were further detailed in the data analysis section on retreat observations.

Although sharing similar demographics, such as being part of the student body at Cabrini University and identifying as Christians over the age of eighteen, the participants were engaged in exploring their personal views on the prevailing issues at the university, particularly the lack of Mass attendance and participation in campus ministry programs. The project aimed to foster guided dialogue among Cabrini students to both defend key Christian doctrines and bolster Mass attendance. Utilizing various methods including group dialogues, observations, interviews, surveys, and campus ministry programming, the researcher gained comprehensive insights into the identified problem. The culmination of these efforts, bolstered by input from both participants and experts discussed in the literature review, enhanced the credibility of the study's findings.

Surveys

In this study, three surveys were utilized to gather data at specific stages: pre-program, mid-program, and post-program surveys (see Appendix I). The same survey was administered for each of these stages to measure changes in the participants. The pre-program survey took place during the program's information session, aiming to assess participants' faith and spiritual understanding. This initial survey provided a baseline measurement of participants' beliefs and served as a starting point for the research.

The mid-program survey was completed during a retreat, allowing for an evaluation of personal growth and the relationship with God. This survey aimed to capture any changes or developments in participants' faith and spirituality throughout the retreat experience. During the retreat, the participants engaged in guided dialogue defending the truthfulness of God's existence, Jesus' death, burial, and resurrection, and the importance of the church.

The post-program survey was administered at the end of the study (see Appendix I). This survey aimed to capture participants' reflections and insights gained through the 20-day journaling process, the individual private interview, participation in Tuesday evening faith-sharing, and ecumenical worship.

Interviews

The researcher scheduled interviews with each participant. The researcher used the same interview questions prepared ahead of time when interviewing each participant (see Appendix J). The interview questions are "open-ended and informal questions are used in qualitative interviews and questionnaires."[10] To record each conversation, the researcher purchased a Sony ICD-PX370 Mono Digital Voice Recorder with a built-in USB for quick and easy MP3 audio recording. This device provided up to 57 hours of battery life for extended recording sessions (MP3 128Kbps stereo) and a direct USB connection for fast file transfer to a PC. As a backup, the researcher used a Samsung Galaxy S-10 cell phone, which included a built-in recorder.

The participants agreed to the recorded interviews as outlined in the informed consent they signed. The researcher reminded them of the recording instructions, the anonymity that would be maintained, and their right to stop the recording at any time or request that any part of

---

[10] Sensing, *Qualitative Research*, 86.

the conversation be off the record if they chose. Stringer posited, "The use of digital recording has the advantage of allowing researchers to record accounts that are both detailed and accurate."[11] The recorded data was intended to be beneficial for measuring growth or stagnation.

Ethical Handling of Data

Throughout the study, ethical handling of data was a cornerstone of the research process. With a steadfast commitment to fairness and integrity, the researcher ensured that data analysis and interpretation were conducted ethically and responsibly. Transparency was upheld at every stage, from data collection to reporting, with clear communication of procedures to all participants. The researcher remained readily available to address any concerns or inquiries raised by participants, responding honestly and promptly to maintain open dialogue.

Respect for participants' autonomy was paramount throughout the study, with the researcher consistently reminding them of their rights and the purpose of their involvement. Participants were reminded of their ability to withdraw from the study at any time, reaffirming their voluntary participation without coercion. Confidentiality measures were rigorously maintained to safeguard participant data, with strict protocols in place to ensure secure storage and limited access solely to the researcher. Furthermore, pseudonyms were employed to further safeguard participant identities. By steadfastly adhering to ethical principles and prioritizing participant welfare, the researcher cultivated an atmosphere of trust and respect, thereby maintaining the integrity of the research process.

---

[11] Stringer and Aragón, *Action Research*, 131.

Implementation of the Intervention Design

The research was implemented upon receiving permission from the IRB (Institutional Review Board) to conduct the study at Cabrini University. The researcher sent out emails and made calls to request participants for the study. Stringer stated, "Interviews allow participants to describe the situation in their terms. It is a reflective process that enables the interviewee to explore their experience in detail and to reveal the many features of that experience that affect the issue investigated."[12]

The researcher continued by making copies of consent forms, surveys, and workshop handouts, and ordering books for journaling. The researcher spoke with the site manager of Daylesford Abbey, and after several emails and conversations, the contract for Daylesford Abbey was signed and the deposit was made. During the negotiation process, both parties discussed the terms and conditions of the contract, including the scope of work, timelines, and payment details. The researcher and the site manager carefully reviewed and revised the contract to ensure that all parties' expectations were met. The researcher made reservations for twenty people. The signed contract and deposit secured the reservation at Daylesford Abbey. The researcher then completed the presentation and handouts for the Invitational Workshop on January 15th.

Invitational Workshop

On Monday, January 15, 2024, the researcher held an Invitational Workshop titled "What is Your Purpose; What is Your Life's Blueprint." The workshop aimed to help participants discover their life's purpose, inspired by Dr. King's speech on October 26, 1967, at Barrett Junior High School in Philadelphia. The workshop lasted 60 minutes, during which the

---

[12] Stringer and Aragón, *Action Research, 5th edition*, 105.

researcher emphasized the importance of love, determination, and commitment in one's life, drawing parallels between the participants' purpose and that of Dr. King.

The researcher handed out a 23-question self-reflection form designed to guide the participants on a journey of self-discovery. The researcher read the form aloud, providing a calm and introspective environment, accompanied by 963-hertz upbeat energy music by Awaken. To further enhance the experience, the researcher also played a 7:36-minute motivational video by Scott Morrison.

After the workshop, the researcher invited the participants to contribute to the research by sharing their insights and experiences. The researcher explained the research and underlined the importance of their involvement. The workshop had a diverse group of 12 participants, including Cabrini University staff, students, faculty, alumni, and families of Cabrini University. Out of these, five participants signed up to participate in the research, demonstrating their commitment to the workshop's theme. The student participants signed the consent form and registered for the retreat, further solidifying their active involvement in the research. A debrief was held after the workshop, during which professors, staff, and students expressed their gratitude for the enriching experience.

<div align="center">Flexibility and the Retreat</div>

During the week of January 15, more flyers and phone calls were sent out, resulting in 18 additional participants signing up for the overnight retreat and agreeing to participate in the research. On Wednesday, January 17, 2024, the researcher toured the retreat facility to familiarize themselves with the venue and assist participants with check-in before the retreat commenced. The researcher prepared twenty-five folders containing retreat materials, palm crosses with affirmations, the Lord's Prayer card, scripture bracelets, "Consider It All Joy"

journals, writing paper and pens, as well as supplies for the retreat workshops including vases, paint with brushes, rhinestones, gems, glitter, and glue.

The night before the retreat, a snowstorm occurred, necessitating a rescheduling. The retreat was postponed for two weeks. Demonstrating flexibility, the researcher refocused and shifted attention to the Tuesday evening faith-sharing sessions. These sessions became the first sequential event in the researcher's designed curriculum for the study, ensuring continuity for participants.

For the first faith-sharing session, eight participants attended. They agreed to and signed the consent forms to participate in the research project with the new retreat dates of February 9 and 10. The participants also completed the first of three identical surveys for the study.

During the weeks of January 22, January 29, and February 5, eleven more students signed up to participate in the research. By the time the newly scheduled retreat date arrived, the final count was 21 students and four chaperones, including the researcher, signed up to attend the retreat.

The Retreat as an Intervention

The retreat took place 15 minutes away from Cabrini University at the Daylesford Abbey, located at 220 S. Valley Road, Paoli, PA 19301, from Friday, February 9 to Saturday, February 10 (see fig. 3.10). The researcher arrived two hours before the participants to set up the presentations and prepare the tables with water and mints.

The retreat featured four workshops and a movie on Friday, February 9, totaling 5 hours and 30 minutes of activities that evening. On Saturday morning, there were three additional workshops, followed by Mass, confessions, and a debriefing of the movie, amounting to 4 hours of work.

Within each workshop, the researcher taught and engaged in dialogue with the participants. The purpose of this DMIN action research project was to engage students involved in the Catholic Campus Ministry at Cabrini University in guided dialogue, defending the truthfulness of God's existence, Jesus' death, burial, and resurrection, and the importance of the church. The researcher believed that through discussion and instruction, the participants would gain an appreciation of their relationships with God, others, and themselves, fostering a desire to increase their participation in the Roman Catholic Mass and ecumenical worship.

Table 3.2. Research project retreat overview

Day 1: Check-in read expectations- Sign Consent – Take Survey 1
Intro to the Daylesford Abbey by the Business Manager
Dinner
Who Is God?
Word made flesh
Authentic dialogue
Conformed and transformed
Movie
Day 2: Breakfast
Mass
Debrief the first half and movie
Present to self - Who you are and whose you are
Confessions
Present to others - The church/church life, Mass, and community
God in everyday living- 20-days of journaling- true authentic reflection
Lunch
Large group discussion and reflections on the retreat
Survey 2
Departure

The Retreat Workshops

The retreat overview set the tone for the event. The purpose of this DMIN action research project was to engage students involved in the Catholic Campus Ministry at Cabrini University in a guided dialogue defending the truthfulness of God's existence, Jesus' death, burial, and

resurrection, and the importance of the church to increase their participation in the Roman Catholic Mass. The researcher used scripture references such as "I can do all things through Christ who strengthens me" (Phil 4:13) and "Now faith is confidence in what we hope for and assurance about what we do not see" (Heb 11:1) to set the initial tone for the retreat. The participants attended the retreat to reset their lives. The researcher emphasized that the participants were searching for balance and how to find it, stating that balance and reset were available to all who seek it and would come through their relationship with God. By understanding their purpose, as laid out through the scriptures, the foundation and tone for the retreat were established.

<div align="center">Retreat Workshop 1: Who is God?</div>

The first workshop of the retreat was interactive. Scriptural references for this workshop included Gen 1:2–3, Deut 1:29–31, Acts 14:11–17, 1 Cor 2:4–5, and Gal 3:25–27. The researcher led a discussion on God's creation and humanity's purpose as they explored the nature of God, focusing on His love, mercy, justice, and righteousness. The participants explored the first part of the researcher's purpose: understanding who God is to them. They were given two handouts (see Appendix L) and five minutes to describe God on the first handout, followed by five minutes to discover God behind the images on the second handout. While completing their handouts, participants listened to "God of Wonders" by Chris Tomlin. Afterward, they discussed their thoughts in large and small groups, engaging in a rich dialogue about the truthfulness of God's existence and the importance of pursuing a relationship with Him.

Retreat Workshop 2: Word Made Flesh, Jesus Death, Burial, and Resurrection

In this workshop, participants delved into the profound significance of Jesus as the Word made flesh, as well as His death, burial, and resurrection. The session commenced with readings from the Gospel of John, prompting discussions on various descriptive terms used to portray Jesus. Through these conversations, participants gained insights into the theological implications of Jesus' incarnation and the pivotal events of His crucifixion, burial, and resurrection, thereby enhancing their comprehension of His central role in Christian faith and theology.

Following the initial readings and discussions, participants were engaged in a short narrative titled "Who are you? Who is Jesus?" (see Appendix K), which served as a catalyst for deeper exploration. Guided by the researcher, the discussion transitioned to the probing question, "Who do you say I am?" (Matt 16:12–19), encouraging participants to reflect on their personal understanding and experiences of Jesus' identity. Through guided dialogue, participants shared personal anecdotes illustrating the profound impact of faith on their lives, aiming to illuminate the value and truth of their beliefs to others.

The outlined "I am" statements in Table 3.3 served as focal points for the discussions during this workshop, providing participants with a framework to contemplate and articulate their understanding of Jesus' identity. Together, these activities facilitated a cohesive exploration of Jesus' nature, His significance in Christian doctrine, and the transformative power of faith in personal lives.

Table 3.3. Who is Jesus?

Jesus the word made flesh (John 1:14).	Jesus is God's word – Jesus is God's love and this love should be imitated, Jesus gave us this key to a successful life and came to us in the flesh so that we can learn from Him.
Jesus is the way the truth and the life (John 14:6).	The path that Jesus took is the path that we are invited to take. A life that is transparent and authentic that requires us to be impeccable with our words and actions. Does the path that I am following lead others to Christ?
Jesus is the good shepherd (John 10:14).	He cares for all of his sheep even if one gets lost, He will look for it and bring it back. Do you seek out other sheep?
Jesus is the true vine (John 15:5).	To produce lasting fruit we need to undergo a little pruning. This requires our putting in the work on ourselves and with others. When Jesus the true vine begins to prune us the results are ones of a fruitful glorious life. The harvest is much greater than anyone can imagine. Do you know what type of fruit God wants you to produce? Is your life in need of pruning?
Jesus the living water (John 4:14).	which we have access to – we should continue to draw from this well as it is the fountain of salvation- without Jesus in our lives we will become lost unbalanced, and uncentered.
Jesus is the bread of life (John 6:51).	Our sustenance that keeps us full. As the apostle says, It is now no longer I who live, but Christ who lives in me." Jesus shared Himself with his followers throughout his ministry and in the Last Supper He asked that all take it and eat it. Jesus said that He is the bread of life. Whoever believes in Me will never be hungry. Jesus wants to feed you right now, will you let Him?
Jesus is the light of the world (John 8:12).	following Him will bring you out of the darkness – you will be able to see all the beauty within yourself as well as with others. Are you willing to become a light for others?
Jesus is our Savior and Redeemer (John 17:3; Rom 8:32).	informs us with God on our side who can be against us as He sent Him to benefit us all. God's love for humankind is the reason we needed our savior and redeemer

Jesus is the hope of the world (John 19:34).	the stone that the builders rejected has become the cornerstone. Without Love I am but nothing. Without God I am but nothing. Can I commit to a transformative life with God at the center?

Retreat Workshop 3 Authentic Dialogue: Good Listener

Workshop 3 offered participants the opportunity to discover the advantages of prayer and engage in meaningful conversation. This workshop was intentional and focused on listening. Commencing with a listening activity where everyone was paired with someone they did not know. Person A had a picture of an item in their hand and had to describe it without stating what the object was, while Person B had to draw it. After completing the first drawing, they switched roles with a new picture. This activity was exciting for the participants.

After the activity, participants received a handout on listening skills (see Appendix M), focusing on how they listen to God. They were also given a sheet listing personal barriers to listening, along with tips for improving listening skills (see Appendix L). The workshop concluded with participants gaining a deeper understanding of authentic dialogue and the qualities required to become good listeners.

Retreat Workshop 4: Conformed and Transformed

Workshop 4 explored the concept of being conformed and transformed to God's will and how it leads to a higher purpose and a balanced life grounded in faith. The scriptural reference was Romans 12:2: "Do not conform to the pattern of this world but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing, and perfect will." The workshop began with a respectful discussion of this scripture.

Following the discussion, one of the Campus Ministry peer ministers, at the advisement of the researcher, offered a planned reflection on the woman at the well. This helped participants see that they are called to minister to one another and understand that discipleship and mentorship can occur at any age. This reflection also served as an invitation to the Tuesday night faith-sharing sessions started that year, which the peer minister led under the guidance of the researcher, who is the Campus Minister.

After the faith-sharing, participants had the opportunity to choose between transformation or remaining conformed through an activity they thoroughly enjoyed: transforming a vase as a symbol of self-transformation. They could break a ceramic piece and then restore it, adding sparkles, paint, rhinestones, and gems. This activity promoted deeper conversations within small groups.

The Movie

To transition smoothly, the 2017 movie "The Shack," based on the Christian novel by William P. Young, was shown. This movie addressed some questions and generated new ones, resonating with participants as it seemed to meet them where they were. The next morning, before the start of the fifth workshop, the researcher and participants reviewed the points in the film that provided answers to the researcher's outline. This discussion focused on being conformed or transformed and offered an authentic reflection on being present to oneself and others.

Retreat Workshop 5: Present to Self - Who You Are and Whose You Are

In Workshop 5, the participants were guided through a meditative self-reflection. The workshop emphasized the importance of paying attention to one's own needs, not in a selfish

manner, but as a means to become a more genuine version of oneself. By doing so, participants could align their actions and decisions with their true values and aspirations. The researcher highlighted that distractions and busyness often prevent individuals from dedicating time to nurture this connection, leading to doubt and disbelief that may cause them to question their faith. Additionally, the presence of sin and temptation can lead one astray.

Throughout the workshop, participants explored strategies to cultivate the skill of listening to oneself and applying it to their spiritual lives. By becoming more attuned to their own needs and desires, they could find a greater sense of purpose and direction in their spiritual journey. The researcher then reminded the participants of their worth.

After the discussion, the researcher played the song "Worth" by Anthony Brown. Group therapy sessions were conducted, and a handout (see Appendix N) was given to the participants. The researcher read the contents of the handout while the participants listened and watched a meditative video featuring 963 positive hertz music by Awaken.

Retreat Workshop 6: Present to Others - The Church, Church Life, Mass, and Community

Workshop 6 focused on the concept of "others," encompassing the whole church, church life, Mass, and community. Participants learned about God's desires for them, the importance of prayer within the church community, and the significance of attending Mass and actively participating in church life. The workshop began with the distribution of the "Our Father" handout (see Appendix O). This was followed by a group discussion probing how society affects listening.

Retreat Workshop 7: Life is Living Prayer

Workshop 7 set the tone for the 20-day journaling assignment. Participants discussed the joy of finding God in everyday life. The 20-day journaling assignment, titled "Consider it All Joy," encouraged participants to reflect on their experiences and emotions, seeking to find joy and gratitude in all circumstances. This practice of intentional reflection helped students develop a mindset of gratitude and contentment, even during challenges and difficulties. By focusing on the positive aspects of their lives and recognizing God's presence and blessings, students aimed to cultivate a deeper sense of joy and faith.

Through this journey of journaling, participants had the opportunity to explore the Book of James, which offers practical wisdom for living out one's faith. They delved into topics such as perseverance, wisdom, and the power of words, gaining insights into how these teachings could be applied to their own lives. By studying Scripture and reflecting on its teachings, students sought to gain a deeper understanding of God's character and His desires for their lives.

Overall, this workshop aimed to emphasize the importance of Scripture in the Christian faith and provide students with practical tools for engaging with God's word. Through the practice of journaling and the study of the Book of James, participants worked to deepen their relationship with God, grow in their faith, and experience the transformative power of Scripture in their lives.

Faith Sharing

Faith-sharing took place in the Wolfington Center (fig 3.7.), the Campus Ministry hallway (fig. 3.8.), and the director's office (fig. 3.9.). These sessions served as a foundational element of the Campus Ministry's outreach efforts, providing a nurturing environment for participants to deepen their spiritual connection and delve into Christian teachings. Held weekly

on Tuesday evenings, these gatherings provided a communal platform where students from various Christian denominations converged in fellowship.

Guided by a Christian peer minister and overseen by the campus minister, these sessions revolved around scripture exploration, open discussions, and reflections on matters of faith, and personal relationships with God, oneself, and others. The researcher consistently emphasized to all participants that these faith-sharing sessions constituted a shared space, fostering an atmosphere of autonomy and safety where individuals felt empowered to express their thoughts and experiences openly. This environment of trust and openness fostered a genuine sense of community, enabling participants to engage in meaningful dialogue and mutual support.

Drawing inspiration from Isaiah 40:11, the overarching goal of these sessions was to nurture and cultivate the spiritual growth of all involved, mirroring the compassionate care of a shepherd for their flock.

<center>Ecumenical Praise and worship services</center>

Ecumenical praise and worship services the Chapel (fig. 3.3., 3.4., 3.5.), served as a beacon of unity amidst the diversity inherent in the Campus Ministry's outreach endeavors. The researcher incorporated three ecumenical faith and worship prayer services into this study. These services provided a sacred sanctuary where individuals from diverse Christian traditions converged harmoniously to commemorate their shared faith in God. It was believed that, with regularity, these gatherings could surpass denominational boundaries, mirroring the success witnessed in faith-sharing sessions, where participants united in worship, prayer, and song.

Learning Environment

The establishment of a positive learning environment was paramount for the success of

the program. It was created when two or more individuals came together to learn and signed the

necessary consent form. This environment aimed to make students feel safe, engaged, and

supported, with the consent form crucial in protecting both the learners and the learning

environment. Throughout the program, participants were engaged in various locations, including

the Chapel, where they discussed the importance of learning and its relevance to faith.

Additionally, they utilized the Director of Campus Ministry's office, the Wolfington Center, as

well as the pathways to and from buildings, acknowledging God's omnipresence. Outdoor

spaces, such as the courtyard, meadow, and woods, were also utilized as they provided a natural

setting for exploration and were conducive to learning. The learning environment aimed to foster

a sense of community and connection, which was imperative for student success.

Figure 3.2. Cabrini University campus map

Figure 3.3. Outside view of the chapel at Cabrini University

Figure 3.4. The chapel facing the old altar and tabernacle at Cabrini University

Figure 3.5. Inside the chapel at Cabrini University

Figure 3.6. Stone sign entrance to grounds off of King of Prussia Road, Radner, PA

Figure 3.7. Third floor of Founders Hall looking at the Wolfington Center

Figures 3.8. Outside hallway of the campus ministry

Figure 3.9. Inside the Director of Campus Ministry's office

Figure 3.10. Daylesford Abbey 220 S Valley Rd, Paoli, PA 19301

Figure 3.11. Inside the chapel at Daylesford Abbey

Figure 3.12. Daylesford Abbey's sign

Figure 3.13. Daylesford Abbey grounds

Figure 3.14. Retreat sleeping rooms
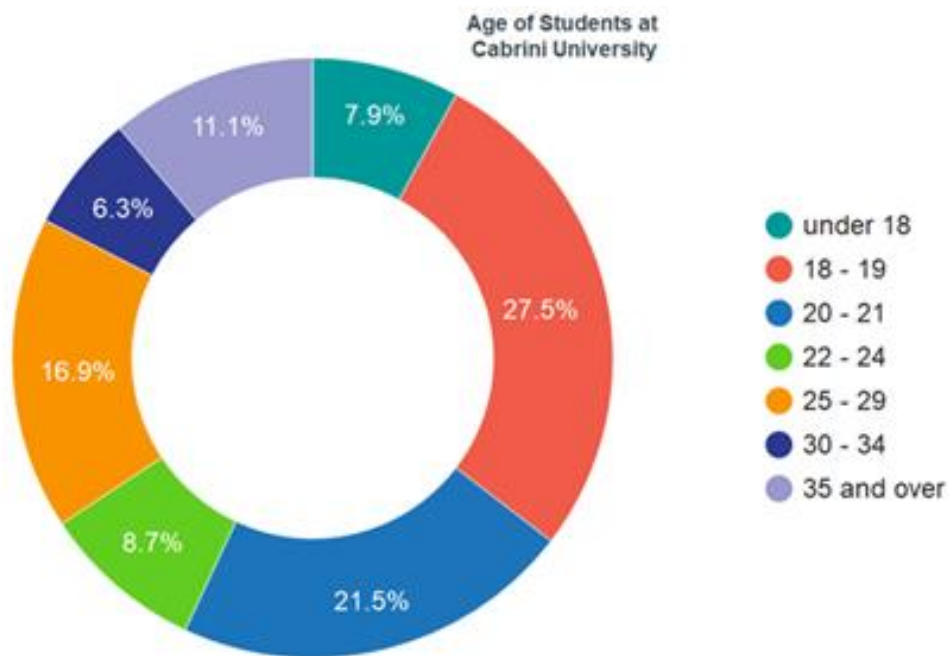
Figure 3.15 Implementation observations of Cabrini University 2023[13]

Figure 3.15 illustrates the age distribution of students at Cabrini University. The percentages for each age group are as follows: under 18 years (7.9%), 18–19 years (27.5%), 20–21 years (21.5%), 22–24 years (8.7%), 25–29 years (16.9%), 30–34 years (6.3%), and 35 years and over (11.1%).

---

[13] "Survey Finds Many College Students Lacking Knowledge of Religious Traditions," Inside Higher Ed, accessed August12, 2023, https://www.insidehighered.com/news/2020/08/24/survey-finds-many-college-students-lacking-knowledge-religious-traditions.

In the research conducted, participants' ages were categorized as follows: two participants were from the 18–19 years category (27.5%), six participants were from the 20–21 years category (21.5%), twelve participants were from the 22–24 years category (8.7%), and two participants were from the 30–34 years category (6.3%).

To correlate the age of the participants in the study with the age distribution at Cabrini University, the proportion of participants in each age category was compared to the overall student population distribution. The study included two participants from the 18–19 years category, which represented a small sample size compared to their 27.5% representation in the student population. Six participants were from the 20–21 years category, closely aligning with the 21.5% distribution in the student population, indicating a well-represented age group in the study. Twelve participants were from the 22–24 years category, which showed an over-representation compared to their 8.7% proportion in the student population. Lastly, the two participants from the 30–34 years category aligned with their 6.3% distribution in the student population, indicating an accurate representation.

This comparison suggested that the study had a balanced representation of some age groups, specifically the 20–21 and 30–34 years categories, while other groups, such as the 18–19 and 22–24 years categories, were either under-represented or over-represented relative to their proportions at Cabrini University. For a more accurate correlation, it would be necessary to ensure that the overall number of participants matched the distribution proportions more closely, providing a more representative sample of the student population's age distribution at Cabrini University.

Overview of Data Collection and Analysis

Data Collection Sequence

The data collection design in this research was deliberately planned and strategically executed to capture a comprehensive understanding of participants' experiences and the effectiveness of the intervention. This sequence aligned with the research objectives, aiming to engage Cabrini students in guided dialogue defending key doctrines of Christianity to increase their Mass attendance. The dialogue focused on God's existence and Jesus' death and resurrection, with the hope that they would be more motivated to attend Mass.

Explanation of Data Collection Sequence

The chosen sequence for data collection facilitated a comprehensive analysis of participants' experiences and the effectiveness of the intervention. It began with a pre-program survey to establish a baseline for comparison, reflecting a hermeneutic approach that enabled researchers to measure changes in participants' beliefs and attitudes over time. Following this, observations and note-taking during the retreat and workshops involved outside colleagues for member checking, ensuring validity and minimizing bias. This allowed for a non-biased perspective in the note-taking analysis. Conducting a mid-program survey at the end of the retreat reflected a phenomenological approach, providing a real-time assessment of participants' experiences and capturing immediate shifts in faith and spirituality in alignment with the phenomenological emphasis on understanding subjective realities. Participants then worked on a 20-day journaling exercise for self-reflection and examination of personal growth, followed by interviews, participation in campus ministry programming, and a post-survey, allowing the researcher to assess participants' progress, identify trends, and evaluate the sustainability of changes beyond the intervention period.

Explanation of Data Analysis

The data analysis process integrated both hermeneutic and phenomenological principles. The "immersion" stage, where data was transcribed, coded, and interpreted, reflected a hermeneutic approach by engaging deeply with textual data to extract meaning and insights. This process involved thematic coding to identify key themes, narratives, and interpretations, aligning with the hermeneutic emphasis on interpretation and understanding. Subsequent stages of abstraction, synthesis, illumination, and integration further illustrated the integration of hermeneutics and phenomenology. These stages involved constructing an integrated understanding of the data, illuminating the phenomena under study, and integrating diverse perspectives and interpretations. This approach ensured that the research findings were grounded in participants' lived experiences, reflective of their subjective realities, and robust in their credibility and reliability.

Data Collection Instruments

The data collection instruments employed in this action research study encompassed surveys, interviews, observations, and structured programming to comprehensively gather data from participants. Surveys provided valuable descriptive data regarding participants' demographics, experiences, and perceptions related to the intervention. Interviews offered a deeper exploration of individual experiences and perspectives, enriching the qualitative insights gleaned from the surveys. Observations allowed the researcher to witness firsthand participants' interactions and behaviors during ecumenical gatherings and other program activities. Additionally, structured programming included journaling exercises, faith-sharing sessions, prayer services, and an overnight retreat. By employing this diverse array of research methods,

the study sought to capture a holistic understanding of participants' experiences and evaluate the effectiveness of the intervention.

Summary

Overall, the methodology section demonstrated a cohesive integration of hermeneutics and phenomenology, both in the approach to data collection and in the explanation of data analysis. This integration enhanced the rigor and methodological soundness of the research design, ensuring that the study's findings were comprehensive, credible, and reflective of participants' lived experiences and interpretations.

CHAPTER 4: RESULTS

Presentation of Findings and Collective Results

The research undertaken employed a rigorous approach to investigating the intricate interplay between religion, spirituality, and Mass attendance among college students. Utilizing a comprehensive research methodology, including surveys, interviews, observations, and structured programming, the study aimed to thoroughly understand the outcomes of the intervention. The findings highlight the use of triangulation, hermeneutics, and phenomenology to ensure the validity and reliability of the results. Triangulation was employed to enhance credibility without claiming absolute truth, while hermeneutic and phenomenological perspectives informed the data analysis process, emphasizing an interpretive approach to understanding participants' experiences.

The research methods detailed include the complementary roles of surveys, interviews, observations, and programming in gathering comprehensive data from participants. Collective results categorize participants into three groups based on their level of engagement and completion of different study components. Further analysis focuses on survey data, evaluating reliability and addressing potential biases such as the Hawthorne Effect, with visual aids providing insights into participant demographics and responses.

A significant portion of the findings explores the retreat experience structured within the frameworks of St. Ignatius and Benedictine spirituality. Retreat activities aimed to deepen participants' understanding of Christian doctrines, foster personal reflection, and promote communal bonding. Feedback from participants underscores the transformative impact of the

retreat, particularly in terms of spiritual growth and interpersonal connections. The researcher incorporates member checking through peer debriefing to validate and enrich the interpretation of participant experiences. Notably, the integration of St. Ignatius and Benedictine spirituality frameworks significantly enhanced the participants' spiritual journey and community experience.

Research Participants

The participants in the study were sixteen females and six males (see table 4.1). They were between the ages of eighteen and thirty-one and were all enrolled at Cabrini University. Twenty-two participants began the study, they completed the pre-survey and filled out the consent to participate form. Out of these twenty-one completed the majority of the study, which included 20-day journaling, mid-survey, post-program survey, and participation in ecumenical gatherings such as faith-sharing, and prayer services.

Although the original date for the overnight retreat was moved from January to February, not all participants attended; however, they expressed a desire to continue in the study. Additionally, not all retreat attendees completed the personal interview process with the researcher. Consequently, three distinct groups for data collection were established: those who attended the retreat and completed the entire study, including the interview (Group A); those unable to attend the retreat but completed all other aspects of the study (Group B); and those who completed all study activities except the interview (Group C).

The formation of the three groups allowed for the analysis and comparison of data collected from each group, as detailed in table 4.1. The table represented the distribution of participants across the groups based on their level of engagement and completion of different study components, as well as their religion and race. Notably, there was an absence of Caucasian males among the Roman Catholic participants. This absence was significant given that Cabrini

University had a majority Caucasian student population and that the Roman Catholic faith is traditionally patriarchal. The silence and lack of participation in Campus Ministry by this demographic raised questions regarding participation dynamics.

Table 4.1. Demographics of participants

Name	Age	Gender	Race	Religion	Family Religion	Retreat Surveys Interviews Journaling	Retreat Surveys Journaling	Surveys Interviews Journaling
Rebecca	22	Female	Caucasian	RC	RC	Y		
Elisa	20	Female	Caucasian	RC	RC	Y		
Helen	22	Female	Caucasian	RC	RC			Y
Terese	34	Female	Caucasian	ND	RCNP	Y		
Ruth	22	Female	Caucasian	RC	RC	Y		
Esther	23	Female	Honduran	RC	RC	Y		
Michelle	19	Female	Caucasian	P	P			Y
Elizabeth	21	Female	Mexican	RC	RC	Y		
Belinda	22	Female	Caucasian	RC	RC/C	Y		
April	32	Female	Mexican	RC	RC			Y
Naomi	18	Female	Mexican	RC	RC	Y		
Kimberly	20	Female	African American	ND	Baptist		Y	
Crystal	23	Female	African Ugandan	ND	C/RC/M	Y		
Celeste	22	Female	African American	ND	Baptist	Y		
Maureen	23	Female	African Liberian	C	RC/M	Y		
Sarah	24	Female	African American	RC	RC	N/A	N/A	N/A
Zachery	24	Male	Venezuelan	RC	RC		Y	
Samuel	23	Male	African American	C		Y		
Jeremiah	20	Male	African American	ND	Baptist	Y		
Malachi	24	Male	Mexican	C	NP RC	Y		
Joel	21	Male		C	C	Y		
James	21	Male	Venezuelan	RC	RC	Y		
Abbreviations	RC Roman Catholic C Christian ND Non-denomination P Presbyterian NP Non-practicing							

The findings from this section provided a comprehensive understanding of participant demographics and engagement levels within the study. The formation of three distinct data collection groups allowed for a nuanced analysis of participant demographics and their relationship with engagement. These findings underscored the diverse composition of participants and the potential influence of demographic factors on participation dynamics and religious affiliation within the study population.

Results of Survey Data Analysis

The analysis provided insights into various aspects of participants' beliefs, behaviors, and perceptions related to religion and spirituality. Data collection comprised pre-survey, mid-survey, and post-survey questionnaires, along with interviews, observations, and programming with the participants. These surveys maintained identical content throughout the research process and encompassed a range of question formats, including Likert scale and multiple-choice questions.

The Likert scale questions covered various aspects of participants' religious beliefs and practices, such as attendance at religious services, engagement in prayer and Scripture reading, and perceptions of human dignity. Responses to Likert scale questions were ranked based on frequency or agreement levels, providing nuanced insights into participants' perspectives. Additionally, the last four questions employed numerical ranking systems to gauge participants' behaviors and attitudes towards religious practices and scriptures. Following data collection, meticulous analysis was conducted, prioritizing survey questions based on their significance and yielding distinct themes related to religion's role, beliefs in God, prayer efficacy, and perceptions of human dignity.

To ensure anonymity, surveys were anonymized before analysis, and responses were categorized and evaluated on a predefined scale to understand participants' perspectives comprehensively. These findings laid the groundwork for synthesizing the interview section and provided valuable insights into participants' religious experiences and beliefs. The data collected in this action research project were also examined for evidence of reliability as informed by Sensing and the Hawthorne theory. The Hawthorne Effect is a theory that questions research dependability due to cases when subjects know they are being studied. The Hawthorne Effect can introduce a significant bias in research findings, as participants may alter their behavior or responses simply because they are aware they are being observed. This can undermine the validity and generalizability of the study's results, as it becomes difficult to determine if the observed behavior is a true reflection of the participants' natural behavior or a response to the study itself.

However, the researcher found no evidence of the Hawthorne Effect from any of the discussions, surveys, faith-sharing, and programming with campus ministry. The participants involved in the study chose to participate based on their desire to find balance in their lives and grow closer to God. Throughout the study, participants demonstrated consistent engagement and sincerity in their responses. The researcher noted that students expressed comfort and enthusiasm throughout their participation in the pre-survey, mid-survey, and post-survey phases. This consistency was further evidenced by the stable and honest feedback collected during interviews and programming activities, reinforcing the validity of the data and supporting the study's findings.
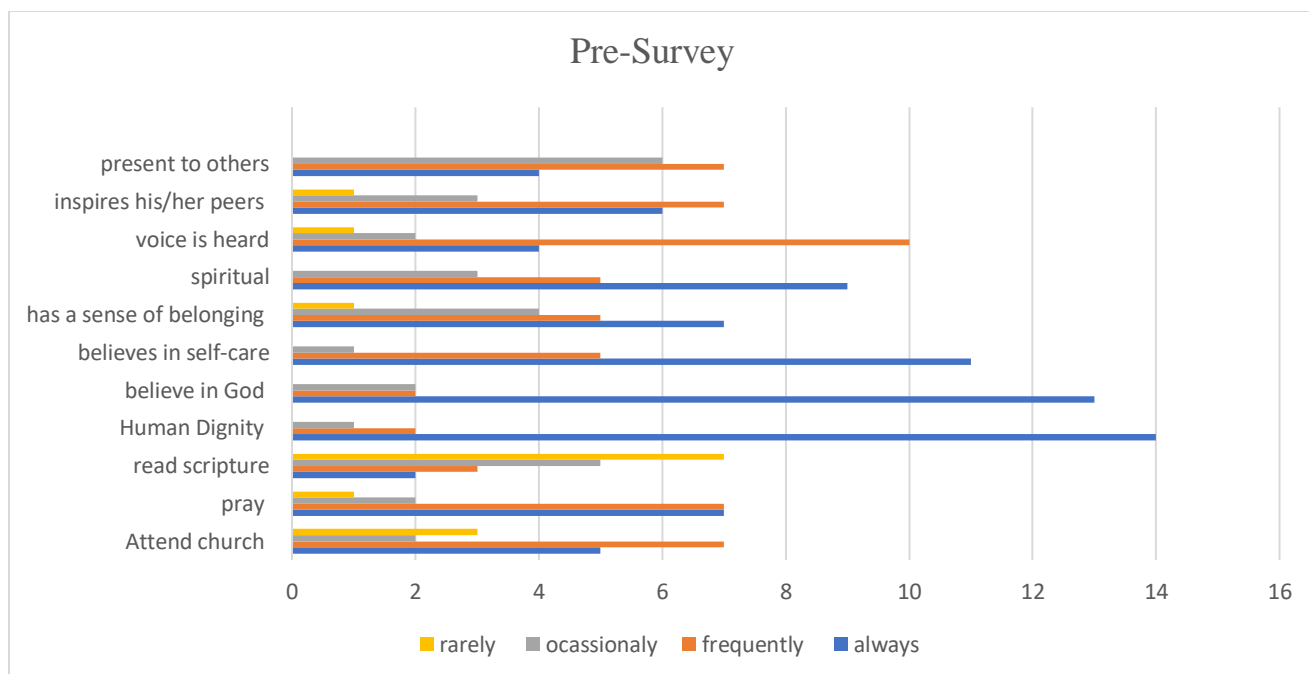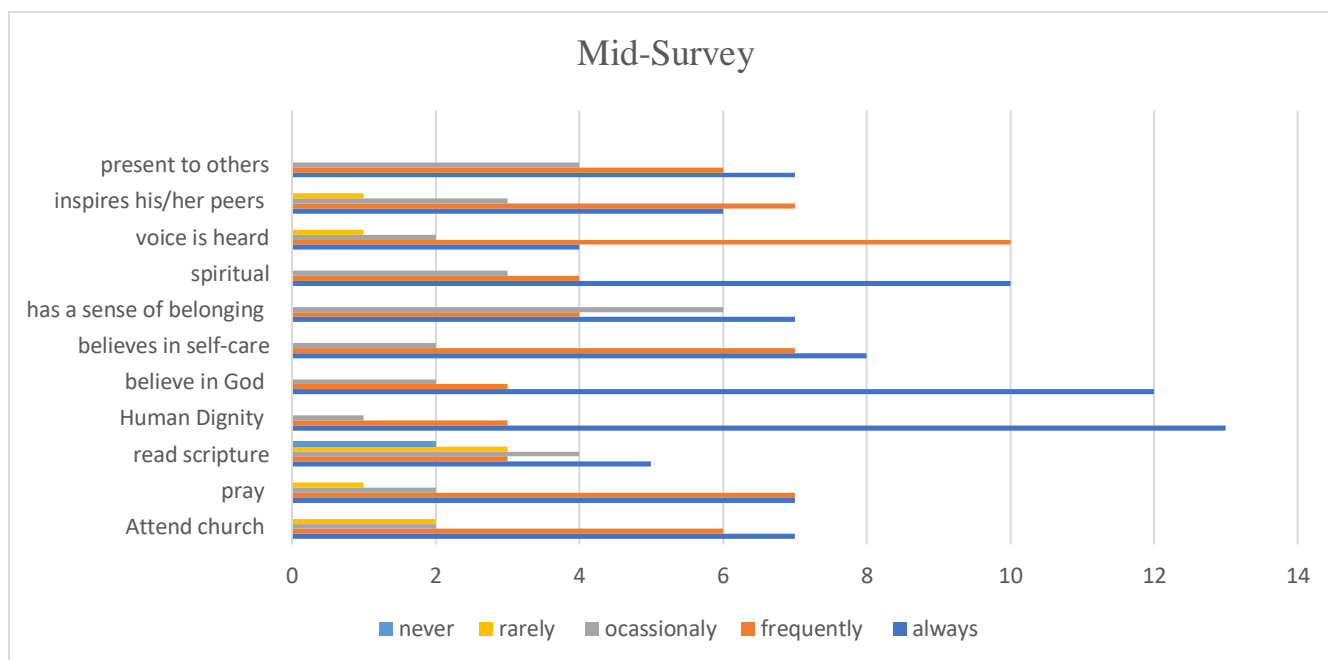
Figure 4.1. Participant baseline levels

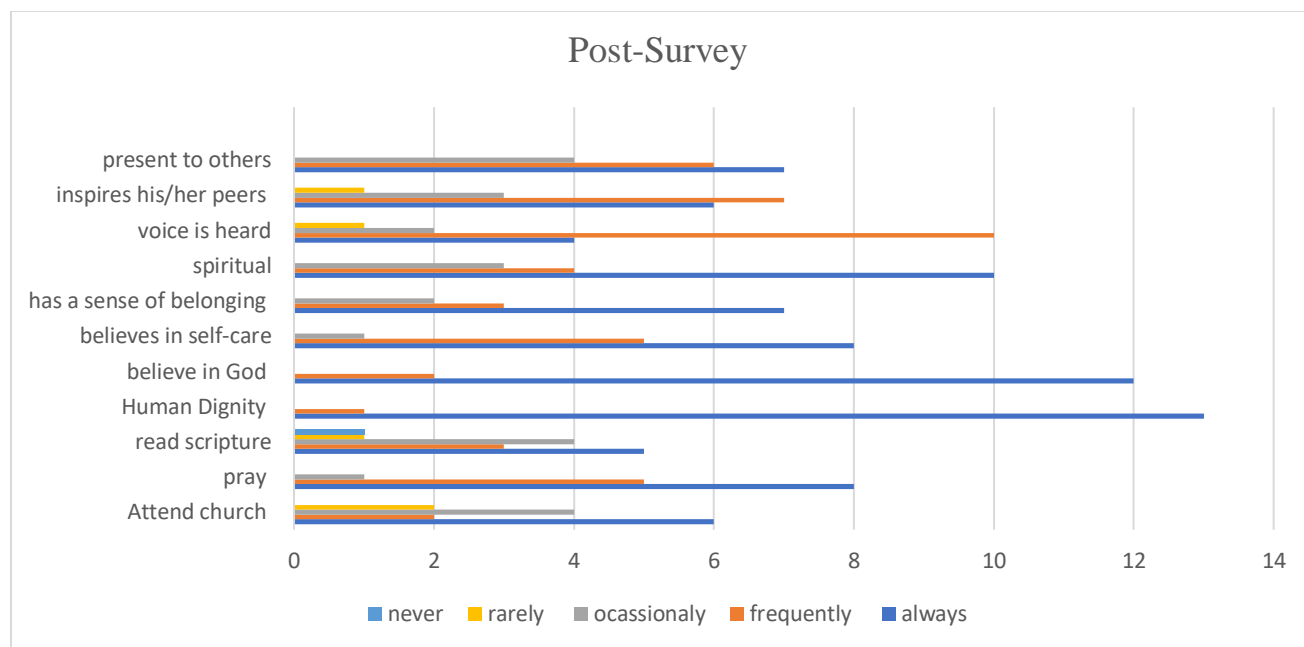Figure 4.2. Outcomes of the mid-program survey

Figure 4.3. Outcomes of the post-program survey

Survey Results Summary and Bar Graph Analysis

The survey data revealed the significant role of religion in the lives of participants.

Across all survey stages, 13 participants expressed beliefs in God, engaged in prayer, and

attended religious services, highlighting the importance of religious practices and beliefs in

shaping individual's daily lives and worldviews. Participants' beliefs in God remained consistent

throughout the survey stages, with a majority endorsing the existence of a higher power.

Similarly, engagement in prayer showed consistency, although there were subtle fluctuations in

scripture reading habits. Notably, there was an increase in scripture reading post-retreat,

suggesting a potential influence of program interventions on participants' religious practices.

The survey data also shed light on participants' perceptions of human dignity and

community belonging. The majority of participants expressed beliefs in human dignity and

reported a sense of belonging within their religious community. However, there were

fluctuations in feelings of being heard and community engagement, indicating the dynamic nature of interpersonal relationships within religious contexts.

A variety of themes emerged from the analysis of the pre-program survey (see fig. 4.1.). For example, 14 participants professed beliefs in human dignity, followed by 13 individuals who endorsed belief in God, and 11 participants who expressed engagement in self-care. At the bottom of the chart, 2 participants reported Scripture reading, 4 indicated being present to others and feeling heard, while 5 attendees noted regular church attendance. In the mid-range of responses, 9 participants identified as spiritual, while 7 reported engaging in prayer. Additionally, 6 participants expressed inspiring their peers, 4 acknowledged being present to others, and 7 affirmed a sense of belonging within their community. These preliminary findings offered valuable insights into participants' initial perspectives and behaviors, serving as a foundation for understanding the subsequent impact of program interventions and experiences throughout the study.

Analyzing data from the mid-program survey submitted by 22 participants, notable trends emerged across various thematic categories (see fig. 4.2.). Initially, 14 participants endorsed beliefs in human dignity, a figure slightly declining to 13 post-retreat. Similarly, 13 individuals maintained belief in God throughout the intervention, consistent with pre-program levels. Conversely, engagement in self-care showed a decrease from 11 participants pre-program to 8 mid-program. Interestingly, Scripture reading increased from 2 pre-program to 5 mid-program, indicating a notable shift in this behavior post-retreat. Furthermore, 7 participants reported feeling heard, an increase from 4 pre-program. Additionally, regular church attendance rose from 5 pre-program to 7 mid-program. Regarding spiritual identity, 9 participants identified as spiritual mid-program, with a slight increase to 10 post-retreat. Similarly, prayer remained

consistent at 7 participants, while those inspiring peers and expressing presence to others increased from 6 to 7 mid-program. Overall, the survey highlighted evolving perceptions and behaviors among participants influenced by program interventions and personal experiences. These findings contributed to a deeper understanding of the dynamic interplay between spirituality, self-care, and community engagement.

When the data submitted by 22 participants on the post-program survey was analyzed noteworthy fluctuations across various thematic domains were observed. Initially, 14 participants expressed belief in human dignity, a figure that remained relatively stable throughout the program, with a slight decrease to 13 mid-program and no further change thereafter. In parallel, the number of participants professing belief in God started at 13, decreased to 12 mid-program, and maintained this level until the study's end. Conversely, the engagement in self-care demonstrated a decline from 11 participants pre-program to 8 mid-program, persisting at this level post-program. Notably, the number of individuals reporting Scripture reading increased from 2 pre-program to 5 post-program, showcasing a notable shift in this aspect. The survey also captured evolving perceptions regarding personal expression and community engagement. For instance, the number of participants feeling heard increased from 4 pre-program to 7 mid-program but reverted to 4 by the study's conclusion. Similarly, regular church attendance fluctuated from 5 pre-program to 7 mid-program, settling at 6 post-program. Moreover, a noteworthy increase was observed in participants identifying as spiritual, rising from 9 mid-program to 10 post-program. Additionally, the number of individuals engaging in prayer expanded from 7 mid-program to 8 post-program, reflecting an evolving spiritual practice among participants.

Overall Insights

The survey findings from the "Collective Results" section provided insights into participants' demographics, experiences, and perceptions regarding the intervention. Data collection involved pre-surveys, mid-surveys, and post-surveys, along with interviews, observations, and programming activities. The surveys comprised Likert scale questions and multiple-choice queries, offering a nuanced understanding of participants' beliefs and behaviors. Through meticulous analysis, distinct themes emerged from the survey data. Participants' responses revealed beliefs in God, engagement in prayer and scripture reading, perceptions of human dignity, and feelings of belonging within their community. These themes reflected the multifaceted nature of participants' religious beliefs and practices, highlighting the significance of spirituality in their lives.

Furthermore, the survey findings were contextualized within participant demographics, revealing a diverse group in terms of gender, age, and religious affiliation. Notably, the absence of Caucasian males among Roman Catholic participants raised questions about participation dynamics within the predominantly Caucasian student population at Cabrini University. Visual representations in bar graphs depicted pre-program, mid-program, and post-program survey analyses. These graphs illustrated subtle shifts in participants' beliefs, engagement in religious practices, and feelings of belonging within their community over the course of the intervention. Overall, the survey findings emphasized the dynamic interplay between individual experiences, program interventions, and evolving perceptions of spirituality and faith among participants. These insights provided valuable groundwork for understanding the role of religion and spirituality in participants' lives, guiding future research and interventions in similar contexts.

Results of Retreat Observation Data Analysis

During the retreat, participants demonstrated full engagement with the structured activities designed to delve into key Christian doctrines, particularly focusing on God's existence, Jesus' death, and resurrection. Throughout the retreat, participants were immersed in various activities such as group discussions, debates, and workshops, fostering intellectual curiosity and personal investment in their faith.

One significant finding from the retreat was the disparity in knowledge between Catholic Christians and non-Catholic Christian students regarding scripture and the defense of God's existence. Survey results revealed that non-Catholic Christian students read the Bible more frequently, with 60 percent reading daily, compared to only 5 percent of Catholic students. Furthermore, non-Catholic Christian students had a higher average confidence score of 7.5 in defending God's existence, while Catholic students scored 5.5. In discussion groups, non-Catholic Christian students demonstrated familiarity with key biblical passages and actively participated in debates, citing specific scriptures and providing logical reasoning. In contrast, Catholic Christian students relied more on catechism and personal faith experiences, referenced general biblical concepts, and showed less engagement in debates.

Workshop participation also reflected this disparity, with non-Catholic Christian students being more engaged in Scripture-focused activities, such as apologetics role-playing. Catholic students preferred workshops on prayer, sacraments, and church traditions, indicating a gap in their systematic scripture study. Interviews with facilitators underscored this difference. Catholic facilitators acknowledged the need for more Bible study sessions and apologetic training. Observations of faith practices further supported these findings; non-Catholic Christian students regularly participated in Bible study sessions and utilized Bible apps, whereas Catholic students

were somewhat engaged in liturgical practices and catechism classes, with less emphasis on individual Bible study.

Dialogue and active listening emerged as crucial components of the retreat experience, highlighted through engaging activities and discussions. Participants recognized personal biases and past experiences hindering their listening abilities, indicating a need for further development in active listening skills. Feedback from group discussions and personal reflections revealed that many participants initially struggled with listening without judgment but showed improvement over the course of the retreat. Workshops focused on empathy-building exercises and role-playing scenarios where participants practiced active listening techniques contributed to this development.

The introduction of *Lectio Divina*, a spiritual practice rooted in St. Ignatius and Benedictine traditions, served as a transformative experience for participants. Surveys indicated that 85 percent of participants felt a deeper connection to their faith through this practice. Peer debriefing sessions allowed for external perspectives to enrich the understanding of individual and collective transformations. Facilitators observed that participants who engaged in *Lectio Divina* reported increased mindfulness and spiritual awareness, reinforcing the practice's profound resonance with structured spiritual exercises. These observations were further supported by journal entries where participants articulated their experiences and the impact of *Lectio Divina* on their personal faith journeys.

Further exploration into Jesus' teachings led to discussions on human dignity, emphasizing the central theme in Catholic Social Justice Teaching. Participants engaged in reflection and discussion prompted by quotes from table 3.3, encouraging deeper contemplation of Jesus' teachings and their implications for human dignity and social justice. The discussions

surrounding Jesus' teachings, especially his death, burial, and resurrection, provided common ground for all participants to explore and defend Christian principles. Additionally, participants expressed a broader understanding of social justice as an integral aspect of following Christ, aligning with the core teachings of Jesus rather than focusing solely on institutionalized rules. These discussions revealed a unified commitment among participants to integrate social justice into their faith practices, highlighting a shared understanding of the importance of human dignity and compassion in following Christ.

To address these disparities, Bible study programs should be integrated into Catholic faith formation, encouraging personal Bible reading through resources and guides. Enhancing apologetics training by developing workshops and courses aimed at equipping students with the tools to defend their faith is also crucial. Utilizing technology and resources, such as Bible study apps and online platforms, can support both group and individual study. Finally, implementing regular feedback and assessment mechanisms will help track progress and adjust programs based on student needs and engagement levels, ultimately strengthening the ability of Catholic young adults to defend their faith effectively.

Moreover, the journal responses provided insights into participants' personal reflections and experiences. For instance, Kimberly expressed how journaling provided healing to her soul, despite not completing the entire 20-day writing exercise, when she wrote, "I did not complete the 20-day writing; however, it was very informative and provided healing to my soul." Elizabeth cited being busy with work and school assignments as a hindrance in the following journal entry: "I did not because I was busy with work and school assignments." Terese found the exercise to be an excellent time for reflection and prayer by noting, "I thought it was an excellent time for me to reflect on my relationship with God and use it almost as a time of

meditation and prayer. Much of what I was writing ended up with me asking for spiritual

guidance from God." Samuel highlighted the personal battles faced and the role of journaling in

motivating spiritual growth and resilience:

> I did complete it. I felt like it was something that I needed to do for myself. Sometimes I'm like a sheep that wanders off, and I feel bad when I do so. In shame, I run away from God. I can tell that I've been in a spiritual war, but reading made me feel better and motivated me to become more equipped to face it head-on. The first day stuck with me because it was all about endurance, and boy have I faced a lot of trials in my life. After the storm, God finds his way to help me, and I am always grateful. The storms help me build my character and teach me how I should handle situations should they arise again.

In summary, the retreat experience, structured within the frameworks of St. Ignatius and

Benedictine spirituality, facilitated profound moments of introspection, communal bonding, and

personal transformation. The integration of spiritual practices such as *Lectio Divina* and guided

prayer sessions enriched participants' spiritual journeys, promoting deeper engagement with

faith, community, and personal growth. Through a synthesis of participant feedback, journal

reflections, and peer debriefing, the retreat experience emerged as a catalyst for deepening

understanding, fostering unity, and promoting holistic spiritual formation.

Results of the Retreat Experience Data Analysis

The analysis of the retreat experience was conducted through a synthesis of member

checking via peer debriefing. The retreat held significant importance for personal and spiritual

growth, offering participants a space for reflection, renewal, and deeper connections. This

analysis delved into the impact of a retreat structured in the traditions of St. Ignatius and

Benedictine spirituality, with a particular focus on the shared practice of *Lectio Divina*

showcased in Workshop 4. Member checking, facilitated through peer debriefing, served as a

pivotal methodological tool to enrich the understanding of participants' experiences.

The retreat experience was structured in alignment with the spiritual frameworks of St. Ignatius and Benedictine traditions. Data collection primarily involved participant observation, reflective journals, and post-retreat interviews. Member checking, informed by Sensing's concept of peer debriefing, was employed to validate and deepen the interpretation of the gathered data. Trusted colleagues familiar with the researcher's work and the context of the retreat were engaged in this process.

Participants reported a profound resonance with the structured approach of the retreat, drawing parallels to the contemplative practices advocated by St. Ignatius and Benedictine spirituality. The intentional rhythm of prayer, reflection, and community engagement was noted as transformative. Verbal feedback from participants further emphasized the impact of the retreat structure, Rebecca expressed, "The retreat provided a much-needed opportunity for self-reflection and spiritual renewal. The structured activities helped me deepen my connection with God and fellow participants."

Workshop 4, focused on *Lectio Divina*, emerged as a pivotal moment of shared spiritual experience. Participants described a deep sense of immersion in sacred texts, fostering insights and a deeper connection with themselves and others. Peer debriefing illuminated nuances within participants' accounts, with colleagues' reflections underscoring the multifaceted nature of the retreat experience and offering valuable insights into individual and collective transformations. Jeremiah shared his experience stating, "Engaging in *Lectio Divina* was a transformative experience for me. It helped me connect with scripture in a profound way and provided clarity and direction in my spiritual journey."

The integration of St. Ignatius and Benedictine spirituality provided a rich tapestry for participants to engage in reflective practices and communal exploration. The practice of *Lectio*

Divina, particularly showcased in Workshop 4, catalyzed spiritual growth and interpersonal connection. Peer debriefing, as an aspect of member checking, augmented the analysis by offering alternative viewpoints and enriching the interpretation of participants' experiences. Ruth said, "The retreat's focus on spiritual practices like *Lectio Divina* helped me deepen my understanding of scripture and my relationship with God. It was a transformative experience that I'll carry with me."

In summary, the retreat experience, structured within the framework of St. Ignatius and Benedictine spirituality and with a focal point on *Lectio Divina*, facilitated profound moments of introspection and communal bonding. Member checking, facilitated through peer debriefing, enhanced the credibility and depth of the analysis, providing a holistic understanding of the transformative nature of the retreat. The retreat and observations yielded significant findings, illuminating the transformative impact of structured spiritual experiences on participants' beliefs, behaviors, and perceptions.

Through a synthesis of participant feedback, journal reflections, and peer debriefing, several key insights emerged. First, the retreat served as a catalyst for deep immersion into Christian doctrines and principles, fostering intellectual curiosity and personal investment among participants. Discussions on God's existence, Jesus' teachings, and human dignity revealed both a foundation in faith and a desire for deeper understanding and application of religious teachings. Additionally, the retreat provided a space for participants to engage in dialogue, reflection, and communal worship, fostering unity and spiritual growth within the Christian community. The incorporation of spiritual practices such as *Lectio Divina* and guided prayer sessions facilitated profound moments of introspection and connection with sacred texts, enhancing participants' spiritual journeys. Overall, the retreat experience, structured within the framework of St. Ignatius

and Benedictine spirituality, offered a holistic approach to spiritual formation, promoting deeper

engagement with faith, community, and personal transformation.

Results of Interview Data Analysis

The researcher identified during the analysis of the interviews several key themes and

their correlation to the problem statement. These themes included the role of religion in

participants' lives, perspectives on God and prayer, considerations of human dignity, and factors

influencing Mass attendance among college students. The data analysis demonstrated a

significant correlation between participants' engagement with religious practices and their

perspectives on these themes. Specifically, the structured approach of the retreat, grounded in St.

Ignatius and Benedictine spirituality, facilitated deeper introspection and communal bonding.

This, in turn, influenced participants' views on God, the importance of prayer, and the centrality

of human dignity in their faith journey. Additionally, the incorporation of spiritual practices such

as *Lectio Divina* and guided prayer sessions contributed to a more profound engagement with

their faith, thereby affecting their Mass attendance and overall religious commitment.

Human Dignity

Participants consistently expressed a belief in the inherent worth of all individuals, rooted

in the theological concept that everyone is created in God's image. They acknowledged the

challenges of extending dignity to those who had wronged them, reflecting a blend of personal

conviction and theological understanding shaped by their religious upbringing and experiences.

Rebecca encapsulated the following sentiment, "Oh yeah, even the people who have hurt me,

even the people who are like the worst of the worst people. And that's ultimately because we are

created in God's image. And if we choose to, you know, do something that harms God in us,

that's our own choice. But that's not fair to me to assume that that person isn't worthy of love."
This theme underscored the struggle and aspiration among college students to uphold the principle of human dignity as taught in Catholic social justice. Influences from scholars such as Pope Francis and Lisa Sowle Cahill emphasized the universal recognition of human dignity, and participants' responses reflected the integration of these teachings with their personal beliefs.

The Role of Religion in Their Life

Participants revealed varied experiences with their faith, ranging from positive connections to feelings of disillusionment. Some described their religious formation as rigid or obligatory, while others sought to explore alternative spiritual paths. These reflections highlighted the tension between tradition and personal agency in shaping one's religious identity. Sarah noted, "I went to Catholic school and chose a Catholic college. But I didn't want to be like overwhelmed by it, so I was sick of religion and chose a world religion class because it wasn't Christianity." Naomi shared, "I used to go to church with my family when I went to CCD classes. We were obligated to go every Sunday to Mass in order to get the paper signed." These responses indicated a struggle with the rigidity of religious practices and a desire for more personal and meaningful engagement with faith, underscoring the need for more adaptable and relatable religious education that respects individual spiritual journeys.

Perspectives on God

Participants shared diverse insights into their relationships with God, ranging from deep feelings of connection and companionship to viewing the divine presence with mystery and awe. Personal experiences and scripture were cited as sources of affirmation. One participant, Jeremiah, mentioned growing up without a father and feeling a special relationship with God,

whom his mother referred to as his father. Another participant, Louise, described her relationship with God as "awesome," expressing that she felt deeply loved by the divine presence. These perspectives demonstrated that personal relationships with God could be deeply fulfilling and unique, often compensating for other emotional gaps. They emphasized the importance of nurturing these relationships through personal experiences and spiritual practices.

The Power of Prayer

Participants expressed a range of views on prayer, from uncertainty and curiosity to established practices. The retreat experience provided opportunities for participants to explore and articulate their understanding of prayer more deeply. Samuel explained his method: he would start by expressing gratitude, then pray for protection for himself and his loved ones. Malachi referenced Revelation 5:8, highlighting that prayers are like a fragrant aroma that satisfies God. Michelle shared that while she prays before meals and bed, she also writes down her thoughts to God, knowing He hears her. Ruth mentioned that she prays at least once a day, viewing it as a reminder to thank God for His actions in her life and to pray for people she feels called to support. These varied responses underscored the need for a more profound and personal approach to teaching prayer, illustrating that while traditional prayers were valued, understanding prayer as an ongoing, personal conversation with God could significantly enrich spiritual lives.

Why College Students Did Not Attend Mass

Participants cited various reasons for not attending Mass regularly, including conflicting schedules, perceived hypocrisy within religious institutions, and a lack of engagement. They expressed a desire for more relevant and inclusive worship experiences. Rebecca observed,

>In my opinion, college students are just at a complete loss. With some of the conversations I've had with my peers, there's just a lot of misconceptions about what being Catholic is. I think there is usually, 'I do not believe with this one thing. So, therefore, I'm not going to go,' and it could be literally anything. It's any moral issue.

Ruth commented, "There are so many distractions in the world that are pulling us away and leading us into temptations. Temptations can lead us to do wrong things. And we need to avoid them, college students stay away because of sin, so they say why go if I am going to be condemned." Helen explained, "Not all college students are on campuses where they can attend Mass. Obviously, on Catholic campuses it's readily available to you but say you're a person of faith that is looking to go to a service, you do not go to a Catholic school, it might be harder to find and also timing-wise." Michelle added, "I think pretty often things get shifted when people become adults and are in charge of their own lives, priorities often get shifted, and what they used to be told to do every week is no longer an obligation so sometimes it gets lost or people never felt that connected to the church in the first place." These responses revealed a complex interplay of personal beliefs, institutional dynamics, and societal influences in shaping Mass attendance. The need for a welcoming, engaging, and relevant worship experience was crucial for attracting college students.

Conclusion

The project aimed to engage Cabrini University students in guided dialogue defending key doctrines of Christianity with the goal of increasing Mass attendance, focusing particularly on discussions regarding God's existence, Jesus' death, and resurrection. Through comprehensive survey data analysis, the findings shed light on participants' beliefs, behaviors, and perceptions related to religion and spirituality, offering valuable insights into the impact of the intervention.

The research methodology, employing triangulation, hermeneutics, and phenomenology, ensured the validity and reliability of the results. Triangulation enhanced credibility, while interpretive approaches informed the data analysis process, providing nuanced insights into participants' experiences. Participants, consisting of male and female students between the ages of eighteen and thirty-four, demonstrated varying levels of engagement across the study components. Despite challenges such as scheduling conflicts affecting retreat attendance and interview completion, distinct data collection groups facilitated a detailed analysis of participant demographics and engagement levels.

Survey data analysis provided valuable insights into participants' beliefs, behaviors, and perceptions related to religion and spirituality. The absence of evidence for the Hawthorne Effect indicated the sincerity and genuine engagement of participants throughout the study, strengthening the validity of the findings. Findings from the retreat observation data analysis revealed a significant knowledge disparity between Catholic and non-Catholic Christian students regarding scripture and the defense of God's existence. Non-Catholic Christian students demonstrated higher engagement in scripture-focused activities and apologetics, while Catholic students showed preference for workshops on prayer and sacraments. However, both groups expressed a desire for deeper understanding and application of religious teachings.

Dialogue and active listening emerged as crucial components of the retreat experience, fostering intellectual curiosity and personal investment in faith. The introduction of *Lectio Divina* provided a transformative experience for participants, leading to increased mindfulness and spiritual awareness. Discussions on Jesus' teachings, especially on human dignity and social justice, highlighted a unified commitment among participants to integrate these principles into their faith practices.

Analysis of interview data further emphasized the impact of structured spiritual experiences on participants' beliefs, behaviors, and perceptions. Participants expressed varied experiences with religion, perspectives on God, and the power of prayer. Reasons for not attending Mass regularly ranged from conflicting schedules to perceived hypocrisy within religious institutions, indicating the need for more relevant and inclusive worship experiences.

To address disparities in knowledge and engagement, recommendations include integrating Bible study programs into Catholic faith formation, enhancing apologetics training, and utilizing technology for both group and individual study. Additionally, fostering a welcoming and engaging worship environment is crucial for attracting college students to Mass.

In summary, the project succeeded in providing a space for deep immersion into Christian doctrines, fostering intellectual curiosity, personal investment, and communal bonding among participants. While challenges exist in engaging college students in Mass attendance, the retreat experience, grounded in spiritual traditions, offered a holistic approach to spiritual formation, promoting deeper engagement with faith, community, and personal transformation.

CHAPTER 5: CONCLUSION

This research embarked on a crucial inquiry to determine why students at Cabrini University refrain from attending Sunday Mass and to increase that attendance. As the study delved into this question, it illuminated broader issues surrounding attendance at Mass among students at Catholic universities. This investigation not only contributes to understanding the behaviors of college-aged individuals but also sheds light on the factors leading some to drift away from organized religion.

The insights gleaned from this study serve as a resource for Catholic university campus ministries to enhance their impact on their students. By comprehending the underlying reasons for students' disengagement from Sunday Mass, campus ministries can tailor their approaches to meet the spiritual needs of their student body better. Moreover, this research underscores the importance for Catholic universities to remain steadfast in their mission and identity, resisting secular influences that may dilute their religious foundations.

The educational journey embarked upon through this research extends beyond the researcher to encompass the participants and the broader academic community. By actively participating in activities and engaging in dialogues defending key doctrines of Christianity, participants not only contribute to the findings of this study but also become more motivated to attend Mass. This research thus presents an opportunity for campus ministries to foster a deeper sense of connection and commitment among students to their faith community and its practices.

Findings and the Literature Review

Precedent researchers illuminated the prevailing concerns surrounding the lack of participation in Mass among young adults at Cabrini University, emphasizing factors such as identity, culture, and societal trends. Drawing from scholars like Winfield Bevins and Julie Juola Exline, the review underscored the impact of postmodernism and shifting religious affiliations on students' engagement with their faith. Julie Juola Exline, David F. Bradley, Kenneth I. Pargament, Daryl R. Van Tongeren, Joshua A Wilt, Nick Stauner, and C. Nathan DeWall, conducted a study in February 2022 exploring the relationship between "religious disengagement and the struggles related to religious and spiritual beliefs among college students."[1] Furthermore, it delved into the challenges faced by Catholic campus ministries in upholding religious identity while accommodating diverse demographics within higher education, as elucidated by J. Brian Benestad J. Brian Benestad's echoing of Pope John Paul II's message in *Ex Corde Ecclesiae* reinforces the critical role Catholic universities play as beacons of Christ's message and agents of evangelization.[2] Noted by participants during the interviews that one of the reasons was lack of campus identity. In response to this evolving landscape, Michael T. Rizzi advocates for a more robust education on Catholicism within these institutions, emphasizing the importance of reinforcing their unique identity.[3] Has been solidified through the research.

Throughout the literature review, the researcher identified broader societal influences, including personal struggles, societal shifts, and the fallout from institutional crises, as highlighted by studies conducted by Bridget Burke Ravizza, Mara Brecht, Bridget Burke Ravizza and Mara Brecht's research on the fallout from clergy abuse within the Catholic Church

---

[1] Exline, et al., "*Pulling Away from Religion*," 300.

[2] Benestad, "The Potential of the Catholic University to Evangelize," 341.

[3] Rizzi, "Defining Catholic Higher Education in Positive Terms," 9.

highlights a specific issue eroding trust and participation among adherents.[4] The conversation of this topic came up in the interviews and the researcher choice to not highlight the specific statements did not want to magnify this already magnified stigma on the Roman Catholic church. This comprehensive understanding of the contextual landscape set the stage for the empirical findings, which sought to explore the specific dynamics and experiences of students at Cabrini University regarding Mass participation.

In light of the literature review's insights, the empirical findings revealed nuanced perspectives on the challenges and opportunities for campus ministry in fostering Mass participation among students. Scholars such as Maureen K. Day and Barbara Humphrey McCrabb provided a framework for understanding the mission of campus ministry in higher education, emphasizing the importance of presenting the Catholic tradition and supporting students' spiritual growth they asserted that campus ministry holds a vital responsibility in presenting the entirety of the Catholic tradition, thereby making its richness more accessible and resonant to both seekers and believers.[5]

Moreover, the findings underscored the necessity of adapting campus ministry approaches to resonate with the needs and preferences of young adults, as advocated by John Zupez emphasizes the importance of a more inviting liturgy attracting young people to regular celebrations; and fostering a sense of togetherness. "Creating an atmosphere of community and encouraging ongoing participation through collaboration is necessary to achieve this goal and promote a spirit of camaraderie.[6] Selvam and Githini informed the reader that the Mass, in its

---

[4] Ravizza and Brecht, "A Consideration of Teaching, Friendship, and Boundaries in Catholic Higher Education," 140.

[5] Day and McCrabb, "Integrating Ministerial Visions," 8.

[6] Zupez, "Open Wide Your Hearts, Beginning with The Mass," 93.

rigid form of worship, was less appealing to young adults because they participated in a ritual as though were a duty or a job.[7] By synthesizing the literature review with the empirical findings, the researcher provided a holistic understanding of the complex interplay between institutional, societal, and personal factors shaping student engagement with Mass participation. This integrated approach informs recommendations for campus ministry practices aimed at fostering a more inclusive and supportive environment for young adults exploring their faith journeys at Cabrini University.

E. Glenn Hinson's observation on the adverse impact of technology on contemplation served as a reminder of technology's pervasive influence on spiritual life.[8] Davidson's emphasis on the pivotal role of campus ministry leaders in guiding students through the transition to adulthood within secular university environments further highlighted these challenges.[9] Kinnaman's exploration of the struggle faced by emerging generations to live faithfully amidst secular contexts reinforced the importance of mentorship and guidance.[10] Frederico M. Requena's historical analysis of American Catholicism added depth to the discussion, illustrating the complexities of assimilation and secularization within the faith tradition.[11]

Moreover, the findings highlighted the necessity of respecting diverse beliefs and guiding individuals through various stages of belief when engaging with younger generations,[12] as underscored by Comer and Trovell.[13] Day and McCrabb's insights into the transformative nature

---

[7] Selvam and Githinji, "Secularisation and Spirituality among Lapsed-Christian Young Adults in Nairobi," 6.

[8] Hinson, "Everyday Spirituality for Ordinary Time," 272.

[9] Davidson et al., "The Roles of Campus Leaders," 99.

[10] Kinnaman and Hawkins, *You Lost Me*, 9.

[11] Requena, "'Harvard and Catholic … Are Not Incompatible," 98.

[12] Comer, "How Research on Young Adults Informs Evangelism," 57.

[13] Torevell, "Teaching Theological Anthropology," 310.

of undergraduate years, influenced by digital communication and characterized by a mixture of

hopes and anxieties, provided further context.[14] Addionally, the researcher explored the diverse

needs of students in faith formation. James J. Bacik emphasized the importance of overcoming

religious illiteracy,[15] echoed by Pope Francis in *Laudato Si'*. Melanie M. Morey and John J.

Piderit, SJ., stressed the significant responsibility of campus ministry in cultivating

transformative Catholic culture within college environments. [16]

The researcher also addressed the importance of acknowledging human dignity within the

context of Catholic social justice teaching. Scholars like Lisa Sowle Cahill and James J. Bacik

highlighted the intrinsic worth of every individual,[17] and the interconnectedness of humanity with

each other and the world.[18] Pope Francis's encyclical *Laudato Si'* underscored this

interconnectedness and warned against the superficiality that technological advancements may

bring.[19]

Furthermore, the findings discussed the role of liturgy in faith formation. C. Skip Trudeau

and Billy Kristanto suggested that campus ministries can effectively engage young people by

emphasizing the transformative power of liturgy.[20] Lim emphasized the importance of

ecumenical services in recognizing and celebrating the unique backgrounds of all people. [21]

Overall, these findings underscored the multifaceted challenges young adults encounter in

---

[14] Day and McCrabb, "Integrating Ministerial Visions," 8.

[15] Bacik, *Pope Francis and Campus Ministry*, 95; Pope Francis, *Laudato Si'*, 235,¶ 151.

[16] Morey and Piderit, SJ, *Catholic Higher Education: Culture in Crisis*, 193.

[17] Cahill, *Blessed are the Peacemakers*, 34.

[18] Bacik, *Pope Francis and Campus Ministry*, 33.

[19] Ibid., 111,¶ 77.

[20] Trudeau et al, "The Role of Campus Traditions," 25; Kristanto, "Human Being - Being Human," 55.

[21] Lim. "Potting Christianity," 7.

preserving their faith within a secularized world and emphasized the importance of mentorship, guidance, and a nuanced approach to religious engagement and advocacy for justice within the faith community.

Findings and Theological Foundations

Linking the theological foundations with the findings discussed drawing connections between the doctrinal principles discussed and the practical implications observed in campus ministry dynamics. The theological discourse on the existence of God, rooted in biblical passages and theological reflections, laid the groundwork for understanding the transformative role of prayer and communal piety among students. The recognition of God as the Creator of the universe, as affirmed in Genesis 1:1 and further expounded upon by theological scholars, informed the campus ministry's emphasis on fostering relationships with Jesus. By recognizing God's sovereignty and creative omnipotence, students were encouraged to engage in prayer and communal worship experiences, recognizing God's active presence in their lives.[22]

The theological exploration of Jesus' death and resurrection provided a profound framework for understanding the transformative power of spiritual growth among staff and students. Just as Jesus' sacrificial death and triumphant resurrection formed the cornerstone of Christian faith, the empirical findings on spiritual awakening and growth underscored the importance of encountering the risen Christ in campus ministry activities. Through guided dialogue and engagement with key doctrines of Christianity, students were invited to deepen their understanding of Jesus' salvific work and its implications for their spiritual journey.[23]

---

[22] Coogan, *The Old Testament*, 3rd ed., 34.

[23] Schweitzer, *Contemporary Christologies*, 14.

The theological motivation for Mass attendance, centered on the significance of the Eucharist and communal worship, found practical expression in the vibrant faith community fostered through campus ministry initiatives. As students engaged in ecumenical worship events and participated in the sacraments, they experienced the transformative power of encountering Christ in the liturgy. The theological understanding of communion as a sacred encounter with the living Christ aligned with the empirical findings on the importance of communal worship and fellowship in nurturing students' faith and spiritual growth.

The theological emphasis on receiving spiritual nourishment and grace through Scripture and the sacraments resonated with the practical experiences of students encountering God's presence in campus ministry activities. Through guided reflections on Scripture, participation in the sacraments, and communal worship gatherings, students were nourished spiritually and equipped to live out their faith in everyday life. The integration of theological insights into campus ministry programming reinforced the importance of ongoing spiritual formation and discipleship among students. Pope Francis, in his discussions on campus ministry, reinforces the need for this holistic approach aims to nourish students' faith, equipping them to defend their beliefs and apply scriptural teachings in their daily lives.[24]

Finally, the theological imperative to respond to God's love and mercy with gratitude and obedience found practical expression in students' active participation in Mass and engagement with campus ministry initiatives. By recognizing their identity as beloved children of God and embracing their call to live lives of holiness and service, students embodied the transformative impact of encountering God's love and mercy.[25] Through intentional dialogue and reflection on

---

[24] Bacik, *Pope Francis and Campus Ministry*, 149, 150, 153.

[25] Pope Francis, *Gaudete et Exsultate: On the Call to Holiness in Today's World*, 33.

theological truths, students were empowered to respond authentically to God's invitation to relationship and discipleship.

In summary, the theological foundations provided a robust framework for understanding and interpreting the empirical findings presented in this chapter. By linking doctrinal principles with practical implications, the integration of theology and ministry enhanced students' spiritual formation and fostered a deeper sense of engagement with their faith community. Through intentional dialogue and reflection on theological truths, students were invited to embrace their identity as beloved children of God and respond authentically to His call to discipleship.

Findings and Theoretical Foundations

The findings in this research explored the challenges faced by young adults in maintaining their faith within a secularized world are intricately linked to the theoretical foundations laid out in this research. The transformative role of prayer and communal piety among students, as revealed in the findings, closely aligns with the communitarian social movement theories discussed by Maureen K. Day and Linda Kawentel. These findings emphasize the importance of theoretical frameworks that prioritize communal aspects of campus ministry activities, offering guidance on fostering holistic spiritual development among students.[26]

Moreover, the research on spiritual growth among staff and students, complemented by theoretical insights from David Trovell and Maria Mchugh, contributes to the understanding of practical approaches to spiritual formation. Rooted in the works of St. Francis de Sales and Jean-Luc Marion, these insights enrich theoretical frameworks that highlight the transformative nature

---

[26] Day and Kawentel, "Unity and Diversity," 31.

of prayer and contemplation within the campus community, providing valuable guidance for nurturing spiritual development among students.[27] Furthermore, the empirical research on the influence of early attachment experiences on religious practices resonates with theoretical insights from Hui-Tzu Chou and colleagues, highlighting the intricate interplay between psychological dimensions and religious expression.

By integrating psychological perspectives into theological discussions within campus ministry settings, institutions can create inclusive and supportive environments that cater to the diverse needs of students in their faith journey.[28] Additionally, the alignment between James W. Fowler's Stages of Faith Development theory and Knowles' theory of andragogy offers valuable insights into adult learning and spiritual maturation, as evidenced by the empirical findings on spiritual growth among adults. By aligning theoretical frameworks with practical approaches to spiritual formation, institutions can effectively cater to the diverse needs of adult learners in their faith journey, encouraging a deeper connection with Christian doctrines. [29]

Finally, the integration of practical aspects of retreat experiences with theoretical foundations drawn from St. Ignatius of Loyola's Theory of Spiritual Exercises highlights the transformative potential of retreats in creating sacred spaces conducive to spiritual growth and renewal.[30] This fusion underscores the theoretical emphasis on personal spiritual development and communal engagement, providing guidance for creating meaningful worship experiences that foster a deeper connection with Christian doctrines among participants from diverse religious backgrounds.

---

[27] Torevell and McHugh, "The Power of Love," 315–35.

[28] Chou et al., "Childhood Attachment to Parents and Frequency of Prayer during the College Years," 870.

[29] Estep and Kim, *Christian Formation*, 73.

[30] O'Reilly, "The Spiritual Exercises and Illuminism in Spain," 388.

Research Implications

The research implications revealed the pressing need to comprehend and explore ecumenical methods for encouraging greater participation in religious activities among young adults. Additionally, they underscored the importance for Catholic institutions to remain steadfast in their identity and mission. The observed lack of engagement in campus ministry programming at Cabrini University was attributed to its narrow focus, advocating for a shift towards embracing a universal Christian identity for more effective outreach.

The findings from this research extended beyond the realm of campus ministry, highlighting broader issues within American religious life. Participants cited conflicting schedules, perceived hypocrisy within religious institutions, a lack of mission identity, and a tendency to become more secular rather than staying true to their mission as reasons for not attending Mass regularly. They expressed a desire for more relevant and inclusive worship experiences. These insights also extended to the global landscape, particularly within North America, where Catholicism faced a decline. The study not only identified underlying reasons for this decline but also suggested strategies to re-engage disaffected individuals by meeting them where they actively practiced their faith, whether through charitable endeavors or alternative forms of worship. The study underscored the importance of being able to defend one's faith, as stagnant beliefs could lead to disengagement. Within a welcoming and embracing atmosphere, all participants felt valued and included, symbolizing their collective embrace of diverse Christian expressions while acknowledging the unifying force of devotion to God.

Data indicated that Catholic higher education institutions were either centralized or decentralized. Decentralized universities had their own departments operating independently and often disconnected from each other, resulting in a lack of common goals or direction. In contrast, centralized functions, such as Catholic ministries, social teachings, and civic and community

engagement efforts, fostered a more cohesive mission. The data suggested a need to rethink the function of campus ministry, advocating for a more centralized approach rather than operating as separate entities. This decentralized approach contributed to a loss of mission identity, as Catholic universities changed their identity to enroll more students and distance themselves from negative press, thereby losing their distinctiveness.

Research revealed that previous campus ministries focused solely on Catholic students rather than adopting an ecumenical approach that included all Christians. This narrow focus led to declining engagement among Catholic students, some of whom preferred civic engagement over traditional religious practices. These students, despite identifying as Catholic, did not attend Mass regularly, choosing instead to participate in justice-oriented activities.

Additionally, many non-denominational students and those identifying simply as Christians were formerly Catholics who distanced themselves from the Roman Catholic Church due to sex scandals, strict abortion laws, and the perceived hypocrisy of a patriarchal, male-run institutionalized religion. They differentiated between being religious and being spiritual. For them, religiousness entailed faith formation and ritualistic rules made by man, while spirituality involved a personal relationship with God through the universe, nature, and creation. These individuals believed they were fulfilling their religious duty by acting like Jesus in a "church without walls," engaging in global civic activities and justice work that transcended traditional campus ministry's jurisdiction.

The findings highlighted the need for religious institutions to adapt by fostering more inclusive and relevant worship experiences, embracing centralized functions to maintain mission identity, and recognizing the importance of defending one's faith to prevent disengagement. This

approach could help re-engage disaffected individuals and strengthen the connection between faith and daily life.

The study highlighted the transformative potential of campus ministries in nurturing the spirituality and faith of young adults. By helping individuals recognize the alignment of their actions with Catholic principles, even if they were not explicitly aware of it, campus ministries could foster a deeper sense of spiritual connection and engagement, breaking away from conventional approaches that solely focused on identifying what individuals were not doing.

Moreover, the research emphasized the critical importance of being able to defend one's faith, as stagnation in beliefs could lead to disengagement. The intervention, aimed at engaging students in dialogue defending key Christian doctrines, yielded promising outcomes, with a significant number of participants completing the program.

The observation that Catholic students may shy away from their faith if they felt unable to defend it highlighted the necessity for greater emphasis on Scripture study and theological education within Catholic education systems. Many participants expressed admiration for non-Catholic Christians with a deeper understanding of Scripture, suggesting a potential gap in Catholic education regarding faith formation and doctrinal knowledge.

Another implication of the study was the importance of holistic approaches to faith formation and engagement, recognizing the diverse ways young adults practiced their spirituality. Catholic institutions must adapt to these evolving dynamics to remain relevant and effectively serve the spiritual needs of their constituents. Incorporating the data findings into these implications provided further context, revealing insights into the centralized and decentralized structures within Catholic higher education and highlighting the need for a more unified and inclusive approach to campus ministry. This comprehensive understanding informed

strategies for effectively addressing challenges and maximizing opportunities for religious engagement among young adults.

Research Applications

Looking at the practical implications of this research, it is clear that Christian institutions, like Cabrini University, should adopt a more inclusive approach to their mission. Drawing inspiration from passages like 1 John 1:7 and Acts 2:42, which highlight the power of fellowship and communal worship, it is important to view Catholicism with a broader perspective, welcoming all Christians who profess their faith, regardless of denominational lines. The researcher's findings shed light on the diverse backgrounds of Catholic students, many of whom lacked comprehensive faith formation in their earlier education. Consequently, they struggle to articulate and defend their beliefs. This underscores the need for theological education and an environment that fosters open dialogue.

Central to the implications of this research is the creation of a welcoming and inclusive campus atmosphere that fosters spiritual growth and encourages active participation in the faith community. By prioritizing teachings on liturgy and equipping students with leadership skills, universities can empower them to serve others and deepen their engagement with their faith. Moreover, the merger of education's mission and core values, particularly in building a sense of community and belonging, becomes paramount. The researcher's vision for Cabrini University aligns with this ethos, advocating for a reimagined campus ministry that transcends narrow definitions of Catholic identity and embraces diversity and inclusion.

The significance of this research extends beyond Cabrini University, offering insights into broader trends within Catholic higher education. It serves as a call to action for institutions to remain steadfast in their Christian values and adapt to the evolving needs of young adults,

thereby ensuring their relevance and sustainability in an ever-changing world. Addressing

challenges, such as potential resistance from administrative mindsets inclined towards

secularism, requires a steadfast commitment to Christian values and principles. Integrating

practices such as *Lectio Divina* into campus ministry programs can further enrich students'

spiritual experiences and foster a deeper connection with their faith. In essence, the applications

of this research underscore the importance of nurturing a vibrant and inclusive faith community

within Catholic higher education. Through these efforts, universities can uphold their Christian

mission and remain beacons of spiritual growth and transformation.

Research Limitations

As the analysis unfolds, it is crucial to acknowledge several limitations and emergent

themes that surfaced throughout the study. Notably, the absence of Caucasian male participants

in a predominantly Caucasian student population at Cabrini University is a notable gap. Given

the patriarchal nature of the Roman Catholic faith, the intriguing silence and lack of participation

in campus ministry by this demographic merit further exploration. As mentioned earlier

researchers like , Comer emphasizes that "the absence of a specific demographic from the church

poses a threat to its growth and future."[31] Although Comer was not speaking specifically about

the Catholic Church, this notion reiterates the missing vocation in the Catholic Church. Moving

forward, it is essential to consider these demographic dynamics and their potential implications

for future research and interventions.

Reflecting on the study's constraints, time emerged as a significant limitation. Conducted

during the end of classes and the subsequent spring break term, the study faced challenges as

---

[31] Comer, "How Research on Young Adults Informs Evangelism," 40.

students left campus and returned only for graduation, creating a gap that limited the thorough assessment of the intervention's impact on Mass attendance. While a slight increase in Sunday Mass attendance was observed, reaching approximately seven or eight students, this uptick, albeit noteworthy, may not be directly attributable to the study's outcomes. Moreover, the study's timeframe constrained the ability to gauge long-term effects on Mass attendance, suggesting a need for further investigation into sustained engagement with spiritual practices over time.

The sample size for the intervention study was limited due to the number of students who lived on campus and were present on Sundays for Mass. Many students were commuters and did not return to campus until late Sunday evening or Monday. While the study was underway, a group of twenty-one students from Cabrini participated in a service trip to Guatemala, aligned with Catholic social justice teachings. Although these students were not part of the planned intervention, they interacted with four participants from the study who shared their experiences and insights. This peer-to-peer exchange resulted in additional students engaging in journaling activities similar to those in the study, illustrating the potential for peer influence in promoting spiritual practices.

Furthermore, had Cabrini not faced closure, the study would have expanded to include a 40-day journaling component with two retreats within the same semester, potentially enhancing the depth and breadth of the intervention's impact. The possibility of another retreat was also considered, as participants expressed a desire for further spiritual retreat experiences.

In essence, while the study provided valuable insights into engaging students in dialogue about key Christian doctrines, such as God's existence and Jesus' death and resurrection. Limitations such as time constraints and sample size hindered the ability to realize the proposed

thesis statement better. Nevertheless, the study underscored the importance of peer influence and the potential for expanded interventions to promote spiritual growth and engagement among college students.

<center>Further Research</center>

Further research is imperative to address the existing gaps in the understanding and practice of Catholic campus ministries. The stagnation in Catholicism's teachings often results in individuals being unable to defend their faith effectively, relying on outdated materials and methods. This study's significance lies in its contribution to filling the void in current research on Catholic campus ministries, with existing studies dating back to 2017 and resource materials predominantly from the 1980s. Key questions remain unanswered, such as why many campus ministries experience declining student engagement and mass attendance. Additionally, the decline in Catholic student enrollment in Catholic institutions, alongside the transition of non-denominational students who were previously Catholic, underscores the need for further investigation.

During the research process, the researcher engaged with students during a service trip to Guatemala, where participants shared their experiences and insights, particularly regarding their evolving faith identities. Former Catholic young adults on the trip expressed their reasons for disengaging from the faith, shedding light on critical aspects for further exploration. Future research efforts should focus on establishing connections between campus ministers and individuals holding diverse beliefs, as emphasized by Comer. [32] Building relationships with those of differing beliefs fosters inclusivity and understanding within the community, promoting

---

[32] Comer, "How Research on Young Adults Informs Evangelism," 57.

personal growth and development among young adults. Severesen's assertion that successful churches reach out to the unchurched highlights the importance of creating a welcoming environment where individuals feel valued and accepted.[33]

Continued support and mentorship for young adults exploring spirituality and religiosity are essential, particularly during the transition from late adolescence to early adulthood. This necessitates understanding the processes behind religious change during this critical life stage. The reliance on outdated resources in current literature also reveals the need for research that reflects the contemporary landscape of Catholic campus ministries. By embracing the inclusive ethos of Catholicism, campus ministries can evolve into beacons of universal faith, nourishing the spiritual needs of all individuals, regardless of background or belief. As catholic lowercase "c" means universal, and all Christians uppercase "C" believe in the same triune God. It would behoove all to work together for the common good of Christianity.

Conclusion

Creating a welcoming and inclusive campus atmosphere is crucial, as it fosters spiritual growth and encourages active participation in the faith community. By prioritizing teachings on liturgy and equipping students with leadership skills, universities can empower students to serve others and deepen their engagement with their faith. Although the study did not show a significant increase in Mass attendance, it revealed a profound renewal of spirituality on campus. One participant was baptized, another enrolled in and received a scholarship for an M.Div. program, and several recommitted themselves to their relationship with God, beginning to pray more frequently. This is just the beginning. Dialogue among Christians increased, leading to a

---

[33] Beth Donigan Seversen. *Not Done Yet: Reaching and Keeping Unchurched Emerging Adults*, 51.

better understanding and dispelling myths about Catholicism. As the study concluded, campus ministry was thriving, living, and breathing the gospel.

Research has shown that many Catholic universities are closing because they abandoned their identity. To avoid this fate, institutions must pay attention to these findings. This study highlighted the importance of addressing the spiritual needs of young adults, who are communicating their desires for the world they want to live in. Campus ministries can provide a sense of belonging, regardless of one's faith or beliefs. In essence, this research underscores the importance of nurturing a vibrant and inclusive faith community within Catholic higher education. Through these efforts, Catholic universities can uphold their Christian mission and remain beacons of spiritual growth and transformation in ecumenical campus ministry.

Appendix A

Permission to Conduct Research

Cabrini University

January 10, 2024
Angela N. Campbell, Ph.D. Vice President Mission, DEI, and Belonging Chief Mission Officer
Cabrini University 610 King of Prussia Road Radnor, PA 19087

Dear Dr. Campbell,

As a graduate student in the John W. Rawlings School of Divinity at Liberty University, I am conducting research as part of the requirements for a Doctor of Ministry degree in Urban Ministry. The title of my research project is "Gems, Cornerstones: Grounded in Faith: Maintaining and Appreciating a Relationship with God, Yourself, and Others in an Ever-Changing World with New Ears and Eyes." The purpose of my research is to engage eighteen to twenty-something college students in a guided dialogue defending the truthfulness of God's existence, the resurrection of Jesus, and the importance of the Church.

I am writing to request your permission to conduct my research at Cabrini University and contact members of Cabrini University to invite them to participate in my research study.

Participants will be asked to complete the attached pre-program, mid-program, and post-program surveys/contact me to schedule an interview. Participants will be presented with informed consent information before participating. Taking part in this study is completely voluntary, and participants are welcome to discontinue participation at any time.   Thank you for considering my request. If you choose to grant permission, please provide a signed statement on official letterhead indicating your approval. A permission letter document is attached for your convenience.

Sincerely,

Antoinette Marie Reaves, M.A., Th. M., M.S. Ed. Director of Campus Ministry Cabrini University

Appendix B

Approval to Conduct Research

CABRINI UNIVERSITY

January 11, 2024

Dear Ms. Antoinette Reaves,

Congratulations on becoming a doctoral candidate at Liberty University! Your dissertation study, design, and research questions are quite compelling. I can envision your work greatly contributing to the scholarship on understanding barriers and successful strategies to increase student awareness and engagement in Campus Ministry programming. In your role as Principal Investigator, I trust that you will apply your comprehensive training and ethical standards of research to properly conduct this IRB approved study. That said, I am pleased to approve your study at Cabrini University during the spring semester of 2024.

In closing, please do not hesitate to reach out to me with any questions or concerns as you complete your dissertation. Most assuredly, you have my full support! I can be reached at angela.campbell@cabrini.edu. My office number/Voice Mail is 610-902-8406. Please email me at drangelacampbell@gmail.com after May 24, 2024. May you experience peace and many blessings on your doctoral journey toward graduation. Thank you.

In gratitude,

Angela

Angela N. Campbell, Ph.D.
Vice President of Mission and Diversity, Equity, Inclusion and Belonging (DEIB)
Chief Mission Officer
Associate Professor of Education
Cabrini University

Dissertation Study Approval Letter for Antoinette Reaves

Appendix C

Invitation Flyer

Research Participants Needed
Gems Cornerstones Grounded in Faith

Are you 18 years of age or older?
Are you interested in how your Relationship with God can help you have a joy-filled life?
Are you interested in staying grounded in your faith?
If you answered yes to the questions listed above, you may be eligible to participate in a research study.

We are called to see the world in a Christian worldview.
We have all been called to be our best selves.
We have been called to a life of abundance and correct choices.
All leaders are called to be grounded.
A real relationship with yourself and God is where it starts.
This research encourages constructive dialogue that defends
the truthfulness of God's existence, Jesus' death, burial, and resurrection,
and the importance of the Church.

Participants will be asked to Participate in an interview.
Participate in 7 workshops in 7 Faith-Sharing opportunities, 20-days Journaling,
Take 3 Surveys: 1 initially, 1 Mid-way, 1 at the end of this journey.
Attend an overnight retreat Friday January 19th to Saturday, January 20th,

Renew your spirit with Consider it All Joy. Just as Jesus had a spiritual journey of 40 days in the desert, you, too, can hit the reset button on your life with a 40-day journaling experience. Reflect on your life experiences, and then take your life to the next level when you flip the lens and consider it all joy.

If you would like to participate, contact the researcher at the phone number or email address provided below.

A consent form will be given to you at the informational workshop on January 15th.

Antoinette Marie Reaves, a doctoral candidate in the John W. Rawlings School of Divinity at Liberty University, is conducting this study. Please contact Mrs. Reaves at ████████ ███████ Founders Hall, ███████████████, ████████████████ for more information.

Liberty University IRB – 1971 University Blvd., Green Hall 2845, Lynchburg, VA 24515

Appendix D

Invitation Email

Greetings, Cabrini University students! We are excited to announce our program/course to assist you in participating in meaningful discussions regarding the truth of God's existence, Jesus' life, death, and resurrection, and the significance of the church. This curriculum is designed to enhance your knowledge and understanding of the fundamental principles of faith, Christianity, and Roman Catholicism while also providing an introduction to the concept of Christian worldview. Through various techniques such as dialogues, prayers, praise, and worship, we hope to encourage theological conversations that will include a selection of one other worldview as a point of comparison to your own.

Our program/course will focus on the essential teachings of the Faith, as defined and documented in the Catechism of the Catholic Church. Throughout the seven-week duration of the program/course, the sessions will be interactive and engaging, aimed at equipping you with the tools to experience a transformative paradigm shift in spirit.

As part of the program/course, you will receive the necessary materials for your spiritual growth. It is important to take advantage of these resources and incorporate them into your daily routine to achieve the full benefits of the program/course. Additionally, learning calming techniques like meditation and prayer can also greatly enhance your experience and have a positive impact on your life.

On January 15, 2024, an introductory workshop titled "The Invitation" will take place. This workshop will explore the relevance of God in our lives. The biblical teachings on the church and its role in modern society will also be discussed, along with what kind of church you would like to attend.

Journaling is a valuable practice that we encourage you to engage in as it allows you to reflect on your thoughts and actions, become more aware of the presence and power of the Holy Spirit, and gain insights into your spiritual identity. By surrendering to the core of your being and relying on the Holy Spirit, you can lead a more fulfilling and meaningful life.

Through sharing and reflecting in your theological discussions, we hope you gain a deeper understanding of God in your life. Our program/course offers a new perspective on liturgy by presenting informative formation and defending the truthfulness of God's existence. Evidence for God's existence and counterarguments and responses will also be explored. Additionally, there will be a discussion on the historical evidence for the resurrection of Jesus, and an exploration of counterarguments and their corresponding answers.

We look forward to embarking on this journey with you towards a deeper relationship with God and a more fulfilling life.

Appendix E

Recruitment Template

Verbal Script (phone or in person)

[Potential Participant],

As a doctoral candidate in the John W. Rawlings School of Divinity at Liberty University, I am conducting research as part of the requirements for a Doctorate in Ministry degree. My research aims to engage students in a guided dialogue defending the truthfulness of God's existence, Jesus' death, burial, and resurrection, and the church; if you meet my participant criteria and are interested, I would like to invite you to join my study.

Participants must be 18 years of age or older. Participants, if willing, will be asked to participate in an interview. Participate in 7 workshops in 7 Faith-Sharing opportunities, 20-days Journaling, Take 3 Surveys: 1 initially, 1 Mid-way, 1 at the end of this journey. Attend an overnight retreat from Friday, January 19th to Saturday, January 20th stay connected for 7 weeks.

Each survey should take approximately fifteen minutes. Names and other identifying information will be requested as part of this study, but the information will remain confidential.

Would you like to participate?

[Yes] Great, could I get your email address so I can send you the link to the survey? (in Person) Would you mind completing this survey and returning it by handing it to me, Antoinette Reaves, 300 Founders Hall, by placing it in the provided envelope? (YES) Great, can we set up a time for an interview?

 [No] I understand. Thank you for your time. [Conclude the conversation.]

The consent form contains additional information about my research. If you choose to participate, you will need to sign the consent form and return it to me at the time of the first workshop.

After you have read the consent form, please complete and return the survey to me. Doing so will indicate that you have read the consent information and would like to take part in the study. Thank you for your time. Do you have any questions?

Appendix F

Recruitment Template for Social Media

ATTENTION Cabrini University Students: I am conducting research as part of the requirements

for a Doctor of Ministry degree in Urban Ministry at Liberty University. The purpose of my

research is to engage eighteen to twenty-something college students in a guided dialogue

defending the truthfulness of God's existence, the resurrection of Jesus, and the importance of

the Church.

To participate, you must be [18 years of age or older (if applicable)], [include any additional

eligibility criteria here.]. Participants will be asked to:

Participate in an interview

Participate in 7 workshops in 7 Faith-Sharing opportunities, 20-days Journaling

Take 3 Surveys: 1 initially, 1 Mid-way, and 1 at the end of this journey

Attend an overnight retreat from Friday, January 19th to Saturday, January 20th

After the completion of the consent form, the participant will be asked to complete a
survey, which should take about 15 minutes to complete.

If you would like to participate and meet the study criteria, please [click here hyperlink to online

survey] contact Antoinette Reaves at ▮▮▮▮▮▮▮, 300 Founders Hall, ▮▮▮▮▮▮▮▮▮,

▮▮▮▮▮▮▮▮▮ for more information.

A consent form [is provided as the first page of the survey/will be [given/emailed] to you [at the

time of/one week before the Initial workshop on January 15, 2023.

Appendix G

Recruitment Template for Follow-up

Dear Potential Participant,

As a doctoral candidate in the John W. Rawlings School of Divinity at Liberty University. I am conducting research as part of the requirements for a Doctorate in Ministry degree. The purpose of my research is to engage students in a guided dialogue defending the truthfulness of God's existence, Jesus' death, burial, and resurrection, and the Church, if you meet my participant criteria and are interested, I would like to invite you to join my study.

Last week, an email was sent to you inviting you to participate in a research study. This follow-up email is being sent to remind you to complete the survey and contact me if you would like to participate and have not already done so. The deadline for participation is January 19, 2024.

Participants must be 18 years of age or older. Participants, if willing, will be asked to participate in a one-on-one, audio-recorded, in-person interview. Participate in 7 workshops in 7 Faith-Sharing opportunities, 20-days Journaling, Take 3 Surveys: 1 initially, 1 Mid-way, 1 at the end of this journey. Attend an overnight retreat from Friday, January 19th to Saturday, January 20th stay connected for 7 weeks.

Each survey should take approximately fifteen minutes. Names and other identifying information will be requested as part of this study, but the information will remain confidential.

A consent form is provided on the first page of the survey attached to this email. Please sign the consent form containing additional information about my research.

Sincerely,

Antoinette Marie Reaves, M.A., Th.M., M.S. Ed.
Director of Campus Ministry, Cabrini University

Appendix H

Consent to Participate

Title of the Project: "Grounded in Faith: Maintaining and Appreciating a Relationship with God, Oneself, and Others in an Ever-Changing World with New Ears and Eyes"

Principal Investigator: Antoinette Marie Reaves, Doctoral Candidate, Doctorate in Urban Ministry, Liberty University

Invitation to be part of a research study

You are invited to participate in a research study. To participate, you must be eighteen years of age or older or a college student who has completed at least 12 credit hours. Taking part in this research project is voluntary.

Please take time to read this entire form and ask questions before deciding whether to take part in this research.

What is the study about and why is it being done?

The purpose of the study is to encourage students to engage in a guided dialogue that establishes the truth of God's existence, the resurrection of Jesus, and the significance of the Church.

What will happen if you take part in this study?

If you agree to take part in this study, I will ask you to do the following:
1. Participate in pre-program, mid-program, and post-program surveys (before the first session, during the retreat, and at the end of the intervention). The surveys will be administered manually and should take no more than 15 minutes to complete.
2. Participate in one interview that will be recorded and will take no more than 30 minutes.
3. Participate in 60-minute Faith-Sharing dialogue sessions on consecutive Tuesdays beginning January 16, 2024, and ending on Tuesday, March 5, 2024. Following the Monday, January 15th information session.
4. Attend the overnight retreat from 6:00 p.m., Friday, February 9, 2024, through 3:00 p.m. Saturday, February 10, 2024.
5. Attend three interfaith praise and worship events.

How could you or others benefit from this study?

Participants in this study can expect to gain several benefits, such as finding joy in the right places and developing a strong relationship with oneself and God. The study will also involve guided discussions that defend the truthfulness of God's existence, the resurrection of

Jesus, and the significance of the Church. With a growing relationship with God, participants may experience increased peace and happiness and attend Mass more frequently.

What risks might you experience from being in this study?

The expected risks from participating in this study are minimal, which means they are equal to the risks you would encounter in everyday life.

How will personal information be protected?

The records of this study will be kept private. Published reports will not include any information that will make it possible to identify a subject. Research records will be stored securely, and only the researcher will have access to the records. Anonymous data collected from you may be shared for use in future research studies or with other researchers.

- Participant responses will be anonymous and will be kept confidential by replacing names with pseudonyms.
- Interviews will be conducted in a location where others will not easily overhear the conversation.
- Confidentiality cannot be guaranteed in focus group settings. While discouraged, other members of the focus group may share what was discussed with persons outside of the group.] If you are a member of our focus group we will do all we can to ensure this does not happen.
- Data collected from you may be [used in future research studies] [and/or] [shared with other researchers]. If data collected from you is reused or shared, any information that could identify you, if applicable, will be removed beforehand.]
- Data will be stored on a password-locked computer and may be used in future presentations. After three years, all electronic records will be deleted.
- Recordings will be stored on a password-locked computer for three years/until participants have reviewed and confirmed the accuracy of the transcripts and then deleted. The researcher and members of her doctoral committee will have access to these recordings.

Is study participation voluntary?

Participation in this study is voluntary. Your decision on whether to participate will not affect your current or future relations with Liberty University or Cabrini University. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

What should you do if you decide to withdraw from the study?

If you choose to withdraw from the study, please exit the survey and close your internet browser if taken online. Inform the researcher that you wish to discontinue your participation, and not submit your study materials. Your responses will not be recorded or included in the study.

Focus group data will not be destroyed, but your contributions to the focus group will not be included in the study if you choose to withdraw.

Whom do you contact if you have questions or concerns about the study?

The researcher conducting this study is Antoinette Marie Reaves. You may ask any questions you have now. If you have questions later, **you are encouraged** to contact her at ████ ████████ cell, (████████████ office, and/or email at ████████████████████. You may also contact the researcher's faculty sponsor, Dr. Howard D. Owens, at ████████████████.

Whom do you contact if you have questions about your rights as a research participant?

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher, **you are encouraged** to contact the IRB. Our physical address is Institutional Review Board, 1971 University Blvd., Green Hall Ste. 2845, Lynchburg, VA, 24515; our phone number is 434–592–5530, and our email address is irb@liberty.edu.

Disclaimer: The Institutional Review Board (IRB) is tasked with ensuring that human subjects research will be conducted in an ethical manner as defined and required by federal regulations. The topics covered and viewpoints expressed or alluded to by student and faculty researchers are those of the researchers and do not necessarily reflect the official policies or positions of Liberty University.

Consent

By signing this document, you are agreeing to be in this study. Make sure you understand what the study is about before you sign. You will be given a copy of this document for your records. The researcher will keep a copy with the study records. If you have any questions about the study after you sign this document, you can contact the study team using the information provided above.

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

☐ The researcher has my permission to audio-record/video-record/photograph me as part of my participation in this study.

_____

Printed Subject Name

_____

Signature & Date

Appendix I

Pre-Program, Mid-Program, Post-Program Survey

Name: _____ Age: _____ How often do I succeed in the following?	NEVER	RARELY	OCCASIONALLY	FREQUENTLY	ALWAYS
1. Attend church					
2. Pray					
3. Read Scripture					
4. Take a leadership role					
5. Present to others					
6. Believe human dignity belongs to all					
7. Inspires his/her peers					
8. Believe in self-care					
9. Has a sense of belonging					
10. Voice is being heard					
11. Believes in God					
12. Is spiritual					

Please state your level of agreement with the following statements

	Completely Agree	Somewhat Agree	Neutral	Somewhat Disagree	Completely Disagree
13. I do not doubt that God exists.					
14. I believe in God, but have some doubts.					
15. I believe in God, but only sometimes.					
16. I do not believe in God but in a higher power or cosmic force.					
17. I am not sure and there is no way to find it.					
18. I do not believe in God.					
19. I have no opinion.					

20. How often do you pray alone? (excluding services/ceremonies at your place of worship) Never / Once a week/ A few times a week/ Once every day /Multiple times a day/ Only when I feel the need

21. Have you ever read the religious scriptures of your religion (e.g., Bible, Qur'an, Torah, Bhagavad-gita)? Yes   No   Do not know

22. How often do you read the religious scriptures alone of the religion you follow? Never /Less than once a year /Once or twice a year/ Several times a year/ Once a month 2–3 times a month/Once a week / Several times a week / Daily

23. Which one statement would you agree with about the scriptures of your religion? It means exactly what it says. It should be taken literally, word for word, on all subjects It is perfectly true, but it should not be taken literally, word for word. We need to interpret the meaning It is not entirely true. There are some errors. It is an old book of historical events and stories. Do not know.

Appendix J

Interview Questions

Name:_____ Age _____

How often do I succeed at the following?

	NEVER	RARELY	OCCASIONALLY
1. Attend church			
2. Pray			
3. Read Scripture			
4. Take a leadership role			
5. Present to others			
6. Believe human dignitty belongs to all			
7. Inspires his/her peers			
8. Believe in self-care			
9. Has a sense of belonging			
10. Voice is being heard			
11. Believes in God			
12. Is spiritual			

13. What is your religion?

14. What religious family do you belong to or identify yourself most close to?

15. In what ways do you feel you are committed to your religious teachings?

16. To what level, do you consider yourself to be religious? Why do you grade yourself at this level?

17. How would you explain the difference between being religious and spiritual?

18. What is your greatest weakness?

19. What spiritual goals do you have for personal growth? (Phil 4:8)

20. How do you allow the Holy Spirit to work in your life? (John 16:7, 12–13)

21. What is my prayer life like?

Appendix K

Course Outline

Workshop Introduction- We Have a Purpose

Monday, January 15, 2024

The objective: To invite participants to participate in my research while beginning the dialogue about the truthfulness of faith in God, Jesus' death and resurrection, and the Church

Target Group: Cabrini University students lack understanding and appreciation of the truthfulness of God's existence Jesus' death, burial, and resurrection, and the Roman Catholic Mass. This DMIN action research project is to engage students in a guided dialogue defending the truthfulness of God's existence, Jesus' death, burial, and resurrection, and the Church**.** If students dialogue the truthfulness of faith in God, Jesus' death and resurrection, and the Church, then they will participate in Church life and Mass.

Vocabulary: Consent, Voluntary, Journaling, Survey, Data, Prayer, Meditation, Listening, Hearing, worth,

1. Intro: Hello and good morning. My name is Antoinette Reaves, Director of Campus Ministry for Cabrini University. I would like to thank you for coming to my invitational informational workshop. We will begin this workshop with the adaptation of 1 Corinthians 13:4–8

2. Let us pray; I am patient, I am kind. I am not jealous, [I am not pompous, I am not inflated, 5 I am not rude, I do not seek my interests, I am not quick-tempered, I do not brood over injury, 6 I do not rejoice over wrongdoing I rejoice with the truth. 7 I bear all things, I believe all things, I hope all things, I endure all things. 8 [d] I never fail. Let us always remember that we are in the presence of God. Amen 1 min

3. Before we dive into our objective, I would like to open with discussion questions:

What is your purpose?
How did you find out about your purpose?
How old were you?
Was anyone with you?
What or who inspired you?
Do you have a blueprint for life?
     Before we can seriously answer questions about our purpose, we must recognize our worth.
     Do you know your worth, not the worth equated to your family and friends' opinions but what God thinks of you?
     The value of a dollar and although it can be crumbled, spit on put in the trash it can be taped back together it doesn't lose its value and neither do you. Know your worth.

Dr. King: and worth

https://www.behaviour-university.com/content/martin-luther-king-jr-what-is-your-lifes-blueprint

Two of Dr. King's 3 points
1. Principal of Somebody
Number one in your life's blueprint should be a deep belief in your dignity, your worth, and your somebody. Do not allow anybody to make you feel that you are nobody. Always feel that you count. Always feel that you have worth, and always feel that your life has ultimate significance.

2. Commitment to the Eternal Principles
 Secondly, in your life's blueprint, you must have as the basic principle the determination to achieve excellence in your various fields of endeavor. You're going to be deciding as the days and the years unfold, what you will do in life — what your life's work will be. And once you discover what it will be, set out to do it, and to do it well.

Activity: **Workshop quote:**
Ralph Waldo Emerson, the great essayist, said in a lecture back in 1871, "If a man can write a better book or preach a better sermon or make a better mousetrap than his neighbor, even if he builds his house in the woods, the world will make a beaten path to his door."

Meditation: 7-minute centering
Small group: 7-minute discussion
Summary of workshop and invitation to participate in the research intervention.
Objective: to verbally invite the students to participate in my research.
        Research January 15–February 29, 2024 Retreat Topics and dates: Friday, January 19–Saturday, January 20

Workshop 1 Who is God? **Truthfulness of God's Existence** Workshop 2 Word Made Flesh **Jesus Death, Burial, and resurrection** Workshop 3 Truth and time- **On Dialogue: Good listener** Workshop 4 Conformed and transformed : **Called for higher purpose eternal life** Workshop 5 Present to self - **Whose you are and whose you are** Workshop 6 Present to others - **The Church, Church life, Mass and Community**
Workshop 7 20 days of journaling -**True authentic reflection** Closing Interview - Conclude by February 29, 2024

APPENDIX L

Workshop 1 - Who is God? - Handouts

Describing God Handout 1

How we feel about God flows from our images of God. Highlight the phrases below that are close to your sense of God. Please add your own phrase.

Interested in me

Almighty

A powerful force behind everything

Unreal, doesn't exist

Someone I have an obligation to

Someone to stay on good terms with

The onlooker

Someone who saves me

Close

Someone I enjoy being with

Someone to bargain with

Someone involved in my life

Reliable

Someone to be careful of

Someone to argue with

Someone who teaches me

One who has the answers

Someone far away

A vague presence

Look over the phrases you chose. Some descriptions may be more accurate for you than others. Circle those that best describe your experience of God. Use these words or phrases and write your description of God.

Discovering God Behind the Images – Handout 2

In the last activity, you checked words or phrases that described God for you. Using the categories below, go back to the activity sheet and decide where your images fall. Place D for distant, A for authoritative, or P for personal before each checked item.

Distant	Authoritative	Personal
Almighty	to be careful of	stay on good terms
Faraway	have an obligation to	interested in me
Vague presence	has the answers	close
An onlooker	can bargain with	enjoy being with
Powerful force	argue with	involved in my life
Unreal, doesn't exist	teaches me	reliable

Drawing on what you learned from the two sheets, write a sentence or two on "The God to whom I pray (or to whom I am unable to pray)."

APPENDIX M

Workshop 2 - Word Made Flesh

Who are You? Who is Jesus? Meditation Narrative

1. My friends are popular and known by everyone.
2. I was born unknown to a peasant family.
1. I love to visit my friends' homes and see all the stuff they have.
2. When I was born, my family was homeless and had nothing.
1. My friends are above average and in the elite group at school.
2. I grew up in a small rural town. I did not go to school. I worked as an apprentice in a carpenter's shop.

1. My friends are all planning to finish college and get advanced degrees.
2. I learned how to read, but never learned how to write. I never earned a degree.
1. My friends plan to have successful careers and make lots of money.
2. When I left home and my family, I became a vagrant who depended on handouts to survive.

1. My friends and I plan to travel all over the world.
2. I never went further than one hundred miles from where I was born.
1. My friends are expecting me to be someone important someday. They are very loyal to one another.
2. I never had any money, and I never had prestige among the people in my hometown. My friends did not stick up for one another. No one wanted to be around them, but I loved them.

APPENDIX N

Workshop 3 - Authentic Dialogue: Good listener - Listening Skills - Handouts

Listening to God:

I know I am a (choose one) good   poor   mediocre   listener because

I listen best when

I choose not to listen sometimes when

I think active listening (that is, working to hear both the speaker's words and the feelings behind the words) is (choose one) easy hard because

Personal Barriers to Listening

We all have barriers within ourselves that keep us from listening to others. As you read the following, check items that describe your barriers. It may help think of a person you find difficult to listen to.

Self-interest and past experience condition me not to pay attention.

I tend to make assumptions about what the other person is going to say.

I do not like what I hear.

I do not like the person who is speaking.

I am in an anxiety-producing situation.

Certain words trigger emotional responses such as anger or defensiveness.

I tune out people who have poor delivery.

I feel that a certain person has nothing valuable to say.

I tend to use my listening time to compose my rebuttal.

Cultural or social differences trigger stereotyping.

Others?

Look over each of the barriers and see how it could affect your listening to God. Then consider the following examples of how societal and personal barriers may combine and further affect your listening:

If I am a middle-class American constantly urged to want bigger and better things, might I seriously block hearing the Lord's call to a simpler lifestyle?

If I am poor, can my desire to have more things for myself keep me from sharing what I do have or from working toward good for everyone?

Or does the information glut, the amount of words thrown at me throughout the day, make it difficult to focus on what is really important?

Improving Listening Skills

Read and reread the following. As you spend time with various people throughout the coming weeks, put some of these rules and guidelines into practice.

Listening is a skill. We develop a skill by practice. The following rules and attitudes for active listening can be practiced with a friend, coworker, parent, child, or spouse.

Definitions

Active listening- careful attention to both content and feeling

Content- what the words mean

Feeling- how the person feeling (angry, frustrated, curious, afraid, joyful, sad, confused)

Attitudes

Care about other people. Be concerned with how they feel.

Believe the other person has value and something to offer.

Accept each person as unique. If the person you are listening to has had an experience similar to yours, it does not mean you know how he or she feels. Listen for the other person's feelings not your own.

Empathize: Understand how the other person feels. (This is different from sympathizing, which means feeling the same thing).

Rules

Listen between the lines. Try to pick up both the content and how the person feels about his or her position.

Try not to anticipate what the other is getting at.

Do not form conclusions or begin to construct your reply until you have listened to the end and understood the other's position.

Pause and consider what you heard before replying.

Keep in mind that you may not fully understand completely; ask for feedback on what you think you heard.

APPENDIX O

Workshop 5 – Present to Self - Handout

Positive Mindset-Self Reflection Questions

1. Am I a positive person?

2. Am I a victim?

3. Do I respond to this world in the eyes of others or do I respond as an individual thinker?

4. Am I a follower or a leader?

5. Do I take what people say personally?

6. Do I make assumptions about things?

7. Am I impeccable with my word?

8. Do I always do my best or do I settle?

Finding the purpose and meaning for my life

1. What is your mission statement for your life?

2. What is your vision for your life?

3. What would you stay up all night researching?

4. What are you good at? What does the world need? What can you do that benefits both you and the world?

5. Ideal place where you want to be?

6. What keeps you on track?

7. What defines success for you?

8. What reflects your values?

9. What gives your life meaning?

10. What makes you lose track of time?

11. What makes you forget to eat?

12. What makes your heart race?

13. What inspires you?

14. If you had an unlimited amount of money, what would you do with your life?

15. What does your ideal day look like?

16. What pain or injustice have you witnessed that you cannot live with?

17. What problem would you like to improve or change?

18. What struggle are you willing to tolerate?

19. What are you willing to sacrifice for?

20. Have you accomplished all that you wanted to do by now?

21. How can you inspire change, support change, help change, and educate for change?

22. What do you want to be remembered for if you were to die tomorrow?

23. How can you start working toward that memory today?

APPENDIX P

Workshop 6 - The Church, Church Life, Mass, and Community - Handout

The Lord's Prayer - Part 1

The Lord's Prayer meditation questions:

1.   Do you think of God as a Father? Why or why not?

2.   What do you think heaven will be like?

3.   What are your favorite names for God? We are called to be like God. What do those names call you to be like?

4.   Where do you see God's kingdom in the world today?

5.   What is God's will for you?

6.   How does God sustain you and feed you spiritually?

7.   What sins do I need God to forgive?

8.   Whose sins against me do I need to forgive?

9.   What temptations do I need to avoid?

10.   Where do I see evil in the world?

https://www.thereligionteacher.com/lords-prayer-lesson-plan/

The Our Father Part 2 – prayed as community
First-person – **Our Father** – All repeat *"Our Father"*

- 1 – God is our Father.
- 2 – We are part of His family.

Second person – **Who art in heaven** – All repeat *"who art in heaven"*

- 2 – Heaven is our home.
- 3 – The Father intercedes for us here.

Third person **-Hallowed be thy name** All repeat *"Hallowed be thy name"*

- 3 –The Father is holy, and He is perfect.

- 4 – We wish to be holy too, just like the Father.

Fourth person **Thy kingdom come** All repeat *"Thy kingdom come"*

- 4 – We wait for the Father's kingdom.
- 5 – We wait in hope for when He comes again.
- 4 – The Father's kingdom is of peace and true happiness.

Fifth person **Thy will be done** All repeat "*Thy will be done"*

- 6 – Whose will are we seeking?
- 5 – We do not follow our own will but the will of the Father.
- 6 – The Father wills us to be with Him in paradise.

Seventh person **On earth as it is in heaven** All repeat *"On earth as it is in heaven"*

- 7 – Our lives on earth are a taste of what awaits us in our heavenly home.

Eighth person **Give us this day our daily bread** All repeat *"Give us this day our daily bread"*

- 8 – He gives us our daily portion. Just what we need
- 9 – We ask of Him like a child asks his father.
- 8 – We hunger for God.

Ninth person **Forgive us our trespasses** All repeat *"Forgive us our trespasses"*

- 9 – The Father is always willing to forgive.
- 10 – We realize that we need forgiveness.
- 9 – The Father will run to us.

Tenth person **As we forgive those who trespass against us** All repeat" *As we forgive those who trespass against us"*

- 10 – The Father has forgiven us, so we too must forgive each other.
- 11 – The Father is full of mercy, so we too must show mercy.
- 10 – When we forgive someone, we show the love of the Father to that person.

The eleventh person **Lead us not into temptation** *All repeat Lead us not into temptation*

- 11 – The Father leads us in the right direction.
- 12 – He leads us away from the things that will not make us happy.

Twelfth person **Deliver us from evil** *All repeat Deliver us from evil*

- 12 – Father, deliver us from all evil, and lead us to our true home.
  https://youth.rcdow.org.uk/resources/reflection-the-our-father-prayer/

Group Discussion Prompt – Community - Handout

How Society Affects Listening

Work with other members of your small group in completing this activity.

The way we live together in today's world does not encourage listening, except on the surface. List the obstacles around us that make real (active) listening difficult.

Think of the kinds of communities people live in and work in. Consider the way we travel. Look at how our educational system affects us. Consider family life. One study, for instance, showed that the average time that American parents spend with their children is 20 minutes per day. How does this affect our ability to listen to God?

What can we do to hear God better in today's world?

APPENDIX Q

Workshop 7 - Life is Living prayer - Handout

Finding God in Everyday Life

Check any item that names a place where you have found God. Add any that are not mentioned.

Nature	reading	crisis times	_____
Bible	recreation	friendship	_____
Sports	challenges	people	_____
Music	aloneness	church	_____
Sin	conversion	suffering	_____
Study	work	family	_____
Dreams	confession	celebrations	_____
Daily routine	works of charity	Eucharist	_____

List some places or events where you do not usually look for God. Then, choose two of these and

consider what God might be trying to say to you in them.

Has any event or circumstance in your life jolted you into listening to God's voice or searching

for God's presence? Explain

Bibliography

Ackerson, Betsy. "The Influence of Catholic Culture Type on the Spiritual Lives of College Students." *Journal of Catholic Education* 21, no. 2 (2018): 133–63.

Alsaigh, Rasha, and Imelda Coyne. "Doing a Hermeneutic Phenomenology Research Underpinned by Gadamer's Philosophy: A Framework to Facilitate Data Analysis." *International Journal of Qualitative Methods* 20 (2021). https://doi.org/10.1177/16094069211047820.

Aparicio, Rosa, Andrés Tornos, and Diego Rodríguez Azcárate. "Young People in Catholic Universities." *Concilium* 2015, no. 2 (2015): 41–56.

Bacik, James J. *Pope Francis, and Campus Ministry*: A Dialogue. Paulist Press, 2016.

Ball, Samantha, and Beth R Crisp. "Finding Their Way: Young Adults, Progressive Christianity and Social Work." *Journal of Religion & Spirituality in Social Work: Social Thought* 41 (1), 2022.

Benevento, Maria. "Campus Ministers: Listen to College-Age Latinos." *National Catholic Reporter* 55, no. 3 (November 16, 2018): 2a.

Bentley, Wessel. "God-Talk and the Question of Being Human." *Verbum et Ecclesia* 44, no. 1 (2023): 1–7.

Benestad, J Brian. "The Potential of the Catholic University to Evangelize." *Nova et Vetera* 12, no. 2 (Spr 2014): 341–47.

Bergler, Thomas E. "Mapping the Missional Landscape of Emerging Adulthood." *The Journal of Youth Ministry* 15, no. 2 (Spr 2017): 64–96.

Berry, Devon M, Coleen P Bass, Cecily Shimp-Fassler, and Paul Succop. "Risk, Religiosity, and Emerging Adulthood: Description of Christian, Jewish, and Muslim University Students at Entering the Freshman Year." *Mental Health, Religion & Culture* 16, no. 7 (2013): 695–710.

Bertrand, Robert L. "The Limits of Secularization through Education." *Journal of Religion & Society* 17 (2015): 1–43.

Bevins, Winfield. "Young, Restless, and Liturgical: Young Adults and the Search for Identity." *Liturgy* 35, no. 2 (2020): 18–24; *Ministry* 19 (1) (2021): 90–110.

Bird, Steven. "Christian College Students and Emerging Adulthood: Exploring or Lost?" *Christian Education Journal* 13, no. 2 (Fall 2016): 293–314.

Bock, Darrell L, and Mikel Del Rosario. "The Table Briefing: Ministering to Generation Z." *Bibliotheca Sacra* 177, 2020.

Burtt, J. J., Rory Jones, Jonathan Cox, Dahron Mize, Kevin D Dougherty, Perry L. Glanzer, and Sarah A Schnitker. "Factors Associated with Vertical and Horizontal Faith Maturity at a Christian University." *Journal of Research in Childhood Education* 31 (1), 2022.

Callister, Erin S., and Thomas G. Plante. "Compassion Predictors in Undergraduates: A Catholic College Example." *Pastoral Psychology* 66, no. 1 (February 2017): 1–11.

Canales, Arthur David. "Pope Francis' Theology of Young People: The Impact It Will Have for Catholic Youth and Young Adult Ministry in the United States." *The Journal of Youth Ministry* 19 (1) (2021): 90–110.

Cantalamessa, Raniero Cardinal, and Marsha Daigle-Williamson. "The Ecumenism of the Polyhedron: A New Ecclesiology?" *Journal of Ecumenical Studies* 54, no. 3 (Sum 2019): 442–54.

Carling, Paul J., and Armando Ghinaglia. "Back to the Future: Foundations and Change in Campus Ministry." *Anglican Theological Review* 99 (2), 2017.

Catholic Church. *Catechism of the Catholic Church: Revised in Accordance with the Official Latin Text Promulgated by Pope John Paul II.* Washington, DC: United States Catholic Conference, 2000.

——. *Compendium of the Catechism of the Catholic Church*. 2nd ed. Vatican City: Libreria Editrice Vaticana, 2005.

Chou, Hui-Tzu Grace, Janell Esplin, and Shelby Ranquist. "Childhood Attachment to Parents and Frequency of Prayer During the College Years." *Mental Health, Religion & Culture* 16, no. 8 (2013): 863–75.

Clausén, Marie. "Campus as Sacred Ground: Laying the Foundation for Well-Being." *Religions* 13 (11), 2022.

Clendenen, Avis, *Encyclopedia of Religious and Spiritual Development*. Edited by Elizabeth M. Dowling, W. George Scarlett, and George Scarlett. SAGE Publications, Incorporated, 2005. 430–31.

Clifford, Anne M. "Identity and Vision at Catholic Colleges and Universities." *Horizons* 35, no. 2 (Fall 2008): 355–70.

Clydesdale, Tim, and Kathleen Garces-Foley. *The Twentysomething Soul: Understanding the Religious and Secular Lives of American Young Adults*. New York, New York: Oxford University Press, 2019.

College Factual. "Ethnic Diversity at Cabrini University." Accessed September 15, 2024. https://www.collegefactual.com/colleges/cabrini-college/student-life/diversity/#ethnic_diversity1.

Contreras, Frances. "Latino Students in Catholic Postsecondary Institutions." *Journal of Catholic Education* 19, no. 2 (2016): 81–111.

Comer, Gary S. "How Research on Young Adults Informs Evangelism." *Great Commission Research Journal* 13 (1), 2021.

Conway, Brian, and Bram Spruyt. "Catholic Commitment Around the Globe: A 52-Country Analysis." *Journal for the Scientific Study of Religion* 57, no. 2 (June 2018): 276–99.

Coogan, Michael D. *The Old Testament*. 3rd ed. New York: Oxford University Press, 2014.

Cracknell, Kenneth. "'We Talking about Us': Wilfred Cantwell Smith's Relevance to Theology without Walls." *Journal of Ecumenical Studies* 51 (4): 517–23.

Craigo-Snell, Shannon. *Silence, Love, & Death: Saying "Yes" to God in the Theology of Karl Rahner*, Marquette University Press, 2008.

Cressler, Matthew J. "Centering Black Catholic Religio-Racial Identity, Revealing White Catholicism." *Journal of the American Academy of Religion* 88 (2), 2020.

Crete, Abigail, Micheline Anderson, Suza Scalora, Elisabeth Mistur, Olivia Fuller, and Lisa Miller. "Spiritual Decline as a Predictor of Posttraumatic Stress." *Religions* 11 (11), 2020.

Dahl, Karoliina, Nurit Novis-Deutsch, Maria Klingenberg, Janne Kontala, Sławomir Sztajer, and Avivit Mussel. "Religious Socialization of Non-Religious University Students." *Religion* 49 (2), 2019.

Davidson, Charis, Gabrielle M. Tumer-McGrievy, DeAnne K. Hilfinger Messias, Daniela B. Friedman, Alyssa G Robillard, Jessica Schwiesow, and Peter Warren. "Campus Ministry Leaders Promoting Student Mental Health at a Large Public University in the Southeast United States." *Mental Health, Religion & Culture* 23 (1), 2020.

Davidson, Charis, Gabrielle M. Tumer-McGrievy, DeAnne K. Hilfinger Messias, Daniela B. Friedman, and Alyssa G. Robillard. "The Roles of Campus Leaders: Guiding Students through the Transition to Adulthood." *The Journal of Pastoral Care & Counseling* 75 (2), 2021.

Davignon, Phil, and Robert A. Thomson Jr. "Christian Colleges and Universities as Moral Communities: The Effects of Institutional Characteristics on Student Religiosity." *Review of Religious Research* 57, no. 4 (December 2015): 531–54.

Day, Maureen K., and Barbara Humphrey McCrabb. "Integrating Ministerial Visions: Lessons from Campus Ministry." *Religions* 11 (12), 2020.

Day, Maureen K., and Linda Kawentel. "Unity and Diversity: Frames of Catholicity Among Catholic Campus Ministers." *Review of Religious Research* 63, no. 1, 2021.

Deneef, Alain. "A New Jesuit School in Brussels: Going to the Periphery." *The Review of Faith & International Affairs* 21, no. 1 (January 2023): 28–35.

Denton, Melinda Lundquist, and Jeremy Uecker. "What God Has Joined Together: Family Formation and Religion among Young Adults." *Review of Religious Research* 60 (1), 2018.

Degli Esposti, Emanuelle, and Alison Scott-Baumann. "Fighting for 'Justice', Engaging the Other: Shi'a Muslim Activism on the British University Campus." *Religions* 10 (3), 2019.

Donders, Joseph G. *John Paul II: The Encyclicals in Everyday Language*. New York: Alba House, 1996.

Doerksen, Vernon D. *James*. Everyday Bible Commentary. Chicago: Moody Publishers, 2019.

Erwich, René. "Studying Theology: Between Exploration and Commitment - Researching Spiritual Development of Higher Education Students of Theology." *International Journal of Christianity & Education* 22, no. 3 (2018): 214–32.

Estep James R., and Kim, Jonathan H. *Christian Formation: Integrating Theology and Human Development*. Nashville: B&H Publishing Group, 2010.

Exline, Julie Juola, David F. Bradley, Kenneth I. Pargament, Daryl R. Van Tongeren, Joshua A. Wilt, Nick Stauner, and C. Nathan DeWall. "Pulling Away From Religion: Religious/Spiritual Struggles and Religious Disengagement Among College Students." *Psychology of Religion and Spirituality* 14, no. 1, 2022.

Farmer, Paul. "Karl Rahner and Liberation Theology." In *The Cambridge Companion to Karl Rahner*. Edited by Declan Marmion and Mary E. Hines, 203–22. Cambridge: Cambridge University Press, 2005.

Flipper, Joseph S. "The Ressourcement of Black Catholicism in Cyprian Davis, Osb." *Modern Theology* 36 (4), 2020.

Foley, Edward. "Spiritual Communion in a Digital Age: A Roman Catholic Dilemma and Tradition." *Religions* 12 (4), 2021.

Foote, David. "History, Secularity, and the Problem of Catholic Seeing." Logos 16, no. 2 (Spr 2013): 35–62.

Fowler, James W. "Stages of Faith Development." In *Christian Formation: Integrating Theology and Human Development*. Edited by James R. Estep and Jonathan H. Kim B&H Publishing Group, 2010.

Francis. *Evangelii Gaudium [The Joy of the Gospel]*. Apostolic Exhortation. November 24, 2013. Washington, D.C.: United States Conference of Catholic Bishops, 2013.

——.*Gaudete et Exsultate: On the Call to Holiness in Today's World*. Vatican City: Libreria Editrice Vaticana, 2018.

——. *Laudato Si': On Care for Our Common Home*. Vatican City: Libreria Editrice Vaticana, 2015.

Francis, Mark R. "The Synod on the Amazon and Liturgical Inculturation." *Worship* 94 (April), 2020.

Frohlich, Mary. "Ministry to Place and Placelessness in a Globalized World." *New Theology Review* 16 (1): 21–30. April, 2003.

Gallaway, Tami. "Vision and Persistence: The Genesis of the First Wesley Foundation." *Methodist History* 53 (3), 2015.

Garren, Benjamin N. "Undoing Erasure Missiology: Immanent Interactions with Indigenous University Students." *Anglican Theological Review* 99 (2), 2017.

Giles, Kevin. "The Nicene and Reformed Doctrine of the Trinity." *Priscilla Papers* 31, no. 3 (Sum 2017): 3–8.

Glanzer, Perry L. "Hookup Cultures on Catholic College Campuses: An Extended Review." *Christian Scholar's Review* 48 (1), 2018.

Glanzer, Perry L., Theodore F. Cockle, Britney Graber, Elijah Jeong, and Jessica A. Robinson. "Are Nondenominational Colleges More Liberal Than Denominational Colleges?: A Comparison of Faculty Religious Identity, Beliefs, Attitudes, and Actions." *Christian Higher Education* 18, no. 3 (2019): 207–23.

Groski, Eugene F. *Theology of Religions: An Introduction*. New York: Oxford University Press, 2010.

Habermas, Gary R. "A Recent Attempt to Disprove the Resurrection of Jesus and Supernatural Beliefs." *The Journal of Theological Studies,* n.s., 69, no. 1 (April 2018): 191-208.

Habermas, Gary R. "Experiences of the Risen Jesus: The Foundational Historical Issue in the Early Proclamation of the Resurrection." *Dialog: A Journal of Theology* 45, no. 3 (Fall 2006).

Hanchin, Timothy. "'From below Upwards': Worship and Wonder in Catholic Higher Education." *Logos* 20, no. 3 (Sum 2017): 75–94.

Halley, Marcus G. "Full Immersion: Recovering the Liminality of Christian Initiation and the Christian Life as a Public Witness Against White-Supremacy and for the Wellbeing of Black, Indigenous, and Other People of Color." *Sewanee Theological Review* 62 (4), 2021.

Henry, Matthew. *First and Second Peter - Complete Bible Commentary Verse by Verse*, Grupo Oxigênio Ltda-ME, 2017.

Hill, Brennan R. *Exploring Catholic Theology: Essays on God, Liturgy, and Evangelization*. Mahwah, NJ: Paulist Press, 2008.

Hill, Jonathan P. "Faith and Understanding: Specifying the Impact of Higher Education on Religious Belief." *Journal for the Scientific Study of Religion* 50, no. 3 (September 2011): 533–51.

Himes, Kenneth R., Lisa Sowle Cahill, David J. O'Brien, Daniel K. Finn, J. Bryan Hehir, Thomas A. Shannon, and Thomas J. Massaro, eds. *Modern Catholic Social Teaching: Commentaries and Interpretations* (Second Edition). Washington, DC: Georgetown University Press, 2018.

Hinson, E. Glenn. "Everyday Spirituality for Ordinary Time." *Interpretation* 67 (3): 2013.

Hoover, Brandon M. "The Limited Campus Garden: A Response to 'Putting Down Roots: Why Universities Need Gardens.'" *Christian Scholar's Review* 46 (4), 2017.

Horner, Robyn. "Towards a Hermeneutic-Phenomenological Methodology for Theology." *International Journal of Practical Theology* 22 (2): 153–73.

Horan, Daniel P. "The Increasingly Polarized Debate on Education: What Catholic Colleges and Universities Can Learn from Pope Francis." *National Catholic Reporter* 59, no. 3 (November 11, 2022): 10.

Humphries, Thomas L. "Doctrina Lectionis: Lessons from Lectio Divina for Benedictine Colleges." *The American Benedictine Review* 74 (3): 254–73.

Idoate, Regina, Mark Gilbert, Christopher F. Fisher, Daniel J. Shipp, Melissa Tibbits, Michele Marie Desmarais, Alicia Bower, and Joe Kaminski. "Promoting Spiritual Wellness on a College Campus through Community Based Participatory Research." *The International Journal of Transpersonal Studies* 38 (2), 2019.

Inside Higher Ed. "Survey Finds Many College Students Lacking Knowledge of Religious Traditions." Accessed August 12, 2023. https://www.insidehighered.com/news/2020/08/24/survey-finds-many-college-students-lacking-knowledge-religious-traditions.

Institute, Springtide Research Springtide Research. The State of Religion and Young People Relational Authority, 2020.

Issler, Klaus D. "Inner Core Belief Formation, Spiritual Practices, and the Willing-Doing Gap." *Journal of Spiritual Formation & Soul Care* 2, no. 2, 2009.

Jackson, Micah T J. "Preaching from Where You Are: Culture in Homiletics." *Anglican Theological Review* 101 (1), 2019.

Janosik, Christopher M. "An Organizing Framework for Specifying and Maintaining Catholic Identity in American Catholic Higher Education." *Journal of Catholic Education* 3, no. 1 (1999): 15–32.

Javid, Saideh, Hamid Reza Alavi, and Masood Fazilat Pour. "The Relationship Between Religious Commitment with Meta-Cognitive Skills and Philosophical Mindedness of the Graduate Students of Kerman City Universities in the Academic Year 2011–2012." *Journal of Religion and Health* 54, no. 3 (June 2015): 943–53.

Jeni Abdilla, Ardeti, Hermanu Joebagio, and Warto. "The Religious Humanitarianism of Abdurrahman Wahid and Mahatma Gandhi and Its Relation to Authentic Interfaith Dialogue." *Studies in Interreligious Dialogue* 29 (2), 2019.

Jerome, Jonathan. "Liturgical Catechesis: The Integration of Liturgy and Catechesis." *Worship* 94 (October): 356–71.

Jody Lynn Allen. "How Do Academic Institutions Evaluate Their History: Campus Case Studies I William & Mary." *Theology Today* 76 (4): 2020.

Johnson, Kathryn Ann, Morris A. Okun, and Adam B. Cohen. "Intrinsic Religiosity and Volunteering During Emerging Adulthood: A Comparison of Mormons with Catholics and Non-Catholic Christians." *Journal for the Scientific Study of Religion* 52, no. 4 (December 2013): 842–51.

Johnson, Luke Timothy. *Living Jesus.* New York: HarperCollins Publishers, 1999.

Johnston, Laurie. "Catholic Universities and Religious Liberty." *Journal of Moral Theology* 9 (Fall 2020): 91–115.

Kaufman, Caroline C., Kristoffer Berlin, Theresa Okwumabua, and Idia B. Thurston. "Spirituality and Religiosity Profiles among Diverse Young Adults: The Relationship with Meaning Making." *Journal of Spirituality in Mental Health* 25 (2): 2023.

Keenan, James F. "Social Trust and the Ethics of Our Institutions." *Journal of the Society of Christian Ethics* 42 (2): 245–63.

Kelly, Gerard. "The Action of God in the World and in the Life of the Believer: The Trinity and the Sacraments." *Phronema* 33, no. 2 (2018): 21–39.

Kim, Namil. "A Study on the Strategies for Campus Mission in the Post Corona Period." 복음과 선교 52: 2020. Seoul.

Kim, Rebecca Y., and Rachael Murdock. "To Be Safe and Seen: BIPOC Gen Z Engagement in Evangelical Campus Ministries." *Religions* 14 (8): 2023. Basel, Switzerland.

Kim, Yi Jin et al. "Effects of Church Attendance Vs. Private Religious Activities on Suicidal Ideation: A Study of Rural US College Students." *Journal of Religion and Health*, vol. 60, no. 4, Aug. 2021, 2560–72. New York.

King, Jason E (Jason Edward). "Review Essay on Catholic Higher Education: After Ex Corde Ecclesiae." *Journal of Moral Theology* 4, no. 2 (June 2015): 167–91.

Kinnaman, David, and Aly Hawkins. *You Lost Me: Why Young Christians Are Leaving Church ... and Rethinking Faith*. Grand Rapids, MI: Baker Books, 2011.

Knowles, Malcolm S. "Adult Learning Processes: Pedagogy and Andragogy." *Religious Education* 72, no. 2 (March 1977): 202–11.

Kornas-Biela, Dorota, Klaudia Martynowska, and Leehu Zysberg. "Faith Conquers All?: Demographic and Psychological Resources and Their Associations with Academic Performance among Religious College Students." *British Journal of Religious Education* 42, no. 4 (2020): 459–70.

Kristanto, Billy. *Human Being - Being Human: A Theological Anthropology in Biblical, Historical, and Ecumenical Perspective*, Peter Lang GmbH, Internationaler Verlag der Wissenschaften, 2020.

Künkler, Tobias, Tobias Faix, and Marie Jäckel. "The Guilt Phenomenon: An Analysis of Emotions Towards God in Highly Religious Adolescents and Young Adults." *Religions* 11 (8), 2020.

Lakeland, Paul. *Engaging Theology: Catholic Perspectives*. Collegeville, MN: Liturgical Press, 2009.

Lamont, Tracey. "From Change to Transformation: Living Sodality in Ministry with Young Adults." *Religions* 14 (3), 2023.

Lamont, Tracey. "Ministry with Young Adults: Toward a New Ecclesiological Imagination." *Religions* 11 (11), 2020.

Law, Josephine P., Dalton Geil, Katharine E. Bau, Maddie R. Grigg, and Paul Youngbin Kim. "Biracial Asian Americans' Mental Health on a Christian College Campus: A Preliminary Report on the Role of Racial-Ethnic Identities and Racial Invalidation." *Journal of Psychology and Christianity* 40 (3), 2021.

Lee, Christopher. "The Motivation and Impact of Religious Participation: A Qualitative Study of Undergraduate Students at a Liberal Arts, Faith-Based Institution." *Journal of Research on Christian Education*, 27:3, 2018.

Lefevere, Patricia. "Spiritual Riches on a Secular Campus: Catholic Center Nurtures Vocations of All Kinds among University of Texas Students." *National Catholic Reporter* 52 (2), 2015.

Lewis, Rowan D. "Individuation and Faith Development in Adolescence and Emerging Adulthood." *St Mark's Review* 224 (May 2013): 42–61.

Lim, Swee-Hong. "Potting Christianity: Ecumenical Worship in Its Multicultural and Multi-Ethnic Context." *Religions* 13 (1), 2022.

Lipo, Sarah. "Making Marquette's Campus Ministry More Inclusive." *National Catholic Reporter* 55 (12): 2019.

Lohfink, Gerhard. *Jesus of Nazareth: What He Wanted, Who He Was*. Collegeville, MN: Michael Glazier Books. Liturgical Press, 2012.

Lisowski, R. James. "Inviting Existential Interest: Rahnerian Mystery and Pastoral Counseling." *Heythrop Journal* 63 (3): 2022.

Luchette, Katherine. "Finding My Foundation: Faith, Doubt and Growing Up." *America* 211 (12): 2014.

Marmion, Declan, and Mary E. Hines, eds. *The Cambridge Companion to Karl Rahner*. Cambridge: Cambridge University Press, 2005.

Mayer, Jeffrey S. "Re-Membering Catholicity: Higher Education, Racial Justice, and the Spirituality of the Posthuman University." *Religions* 12, no. 8 (August 2021): 1–14.

MacLean, Miriam, and Joanne Riebschleger. "Considering Catholics: An Exploration of the Literature Available on Religious Identity Development." *Journal of Religion & Spirituality in Social Work: Social Thought* 40, no. 4 (2021): 395–419.

McCabe, Megan K. "Discipline Is Not Prevention: Transforming the Cultural Foundations of Campus Rape Culture." *Journal of Moral Theology* 9: 2020.

McCormack, Bruce L. 2017. "Karl Barth's Christologically-Grounded Understanding of the Ecumenical Task." *Studia Universitatis Babeş-Bolyai. Theologia Catholica* 62, no. 1–2 (2017): 111–25.

McCorquodale, Charlotte. "New Directions in Youth and Young Adult Ministry Leadership: Where Have We Been and More Importantly Where Are We Headed?" *Religions* 12 (3), 2021.

McQuilkin, Robertson. *Understanding and Applying the Bible: Revised and Expanded*. Moody Publishers, 2009.

Merriam, Sharan B., and Rosemary S. Caffarella. "Stages of Faith Development." In *Christian Formation: Integrating Theology and Human Development*. Edited by James R. Estep and Jonathan H. Kim, 17–30. Nashville: B&H Publishing Group, 2010.

Moore, Darnell. "Beyond the Campus: How Do Academic Institutions Contribute to Conversations in Contemporary Society?" *Theology Today* 76 (4): 2020.

Morey, Melanie M., and John J. Piderit, SJ. *Catholic Higher Education: Culture in Crisis*. New York:Oxford University Press, 2006.

Moser, Paul K (Paul Kenneth). "Grounded Hope in God: Epiphany and Promise." *Theology Today* 79, no. 2 (July 2022): 104–14.

Moringiello, Scott D. "Catholic Studies and the Culture of Encounter." Logos 26, no. 5 (2023): 38–43. Chicago.

Mullen, Andrew Dean. "Nomads, Exiles, and Prodigals?: The Spiritual Formation of Emerging Adults." *International Journal of Christianity & Education* 23 (2), 2019.

Nagy, Timothy M. "Lens of Liminality: A Reflection on Faith Sharing in Young Adult Retreat Ministry." *Journal of Youth and Theology* 17 (1): 2018.

Nasrallah, Rima, and Ronelle Sonnenberg. "Oriental Orthodox Young Adults and Liturgical Participation: A Matter of Identity." *Exchange* 49 (3–4): 2020.

Nduka, Emmanuel-Lugard, and John McGuire. "The Effective Use of New Media in Disseminating Evangelical Messages Among Catholic College Students." *Journal of Media and Religion*, vol. 16, no. 3, July 2017, pp. 93–103.

O'Brien, David, and Thomas A. Shannon. *Catholic Social Thought: The Documentary Heritage*. Orbis Books, 1992.

O'Connell, Maureen H. *Undoing the Knots.* Boston: Beacon Press, 2021.

Oden, Thomas C. *Pastoral Theology: Essentials of Ministry*. New York: Oxford University Press, 1983.

O'Loughlin, Thomas. "Facing a Liturgy-Starved Church: Do We Need to Think Afresh About the Basics of Ministry?" *New Blackfriars* 100 (1086): 2019.

O'Reilly, Terence. "The Spiritual Exercises and Illuminism in Spain: Dominican Critics of the Early Society of Jesus." *Journal of Jesuit Studies* 7, no. 3 (2020): 377–402.

O'Toole, James M. "The Council on Campus: The Experience of Vatican II at Boston College." *The Catholic Historical Review* 103 (3): 2017.

Oliver, Willem H., and Erna Oliver. "God as One, with Reference to Barth and the Perichoresis Doctrine." *Verbum et Ecclesia*, vol. 44, no. 1, 2023, 1–9.

Perrin, David B. "Hermeneutical Methodology in Christian Spirituality." *Theoforum* 44, no. 2 (2013): 317–38.

Plante, Thomas G. "Spiritual Formation and Soul Care on a College Campus: The Example of the Ignatian Center at Santa Clara University." *Journal of Spiritual Formation & Soul Care* 11 (2): 2018.

Plante, Thomas G. "A Review of Spiritual Development and Transformation among College Students from Jesuit Higher Education." *Religions* 11 (7), 2020.

Possamai, Adam, Arathi Sriprakash, Ellen Brackenreg, and John McGuire. "Chaplaincies in a 'Post-Secular' Multicultural University." *Fieldwork in Religion* 9 (2): 2014.

Puffer, Matthew W. "Human Dignity after Augustine's Imago Dei: On the Sources and Uses of Two Ethical Terms." *Journal of the Society of Christian Ethics* 37, no. 1 (Spr 2017): 65–82.

Purcell, Michael, and Gerald A. McDermott, ed., *The Cambridge Companion to Karl Rahner.* Cambridge: Cambridge University Press, 2005.

Rackley, Eric. "'It Makes a Difference in My Life': Young Adults' Motivations for Reading Sacred Texts." *Journal for the Academic Study of Religion* 35, no. 3, 2022.

Ravizza, Bridget Burke, and Mara Brecht. "A Consideration of Teaching, Friendship, and Boundaries in Catholic Higher Education." *Journal of Moral Theology* 10, no. 1 (January 2021): 124–48.

Reid, Barbara E. *The Gospel According to Matthew*. New Collegeville Bible Commentary, Vol. 1. Collegeville, MN: Liturgical Press, 2005.

Reidy, Maurice Timothy. "Catholicism on Campus: How the Faith Is Presented at Secular Schools." *Commonweal* 133, no. 7 (April 7, 2006): 10–15.

Requena, Federico M. "'Harvard and Catholic … Are Not Incompatible': Father William Porras' Chaplaincy at Harvard University, 1954–1960*" U.S. Catholic Historian* 36 (3): 2018.

Rhodes, Daniel P. "Theology as Social Activity: Theological Action Research and Teaching the Knowledge of Christian Ethics and Practical Ministry." *Scottish Journal of Theology* 73, no. 4 (November 2020): 340–57.

Riggers-Piehl, Tiffani, Laura S. Dahl, B. Ashley Staples, Benjamin S. Selznick, Matthew J. Mayhew, and Alyssa N. Rockenbach. "Being Evangelical Is Complicated: How Students' Identities and Experiences Moderate Their Perceptions of Campus Climate." *Review of Religious Research* 64 (2): 2022.

Rizzi, Michael T. "Defining Catholic Higher Education in Positive Terms." *Journal of Catholic Education* 22, no. 2 (2019): 1–25.

Rivera, Craig J., and Timothy R. Lauger. "The Protective Effects of Religious Group Membership, Service Attendance, and Scripture Reading on Binge Drinking among College Students." *Pastoral Psychology 70*, no. 2 (April 2021): 125–40.

Robertson, James. "Choreographing the Liturgy: Exploring Continuity, Change and the Liturgy in the Ecclesiastical Buildings of Gillespie, Kidd & Coia." *The Innes Review* 71 (2): 2020.

Rosenbach, Alyssa N., Tiffani Riggers-Piehl, Rebecca E.. Crandall, Nicholas A Bowman, and Matthew J. Mayhew. "Respecting the LDS/Mormon Minority on Campus: College Students' Attitudes Toward Latter-Day Saints." *Journal for the Scientific Study of Religion* 56 (4): 2017.

Sales, Terrelle B. "Love: A Critical Pillar in the Pedagogy of Jesus." *Christian Education Journal* 17, no. 2 (August 2020): 233–47.

San Juan, Karel S. "The Formation of Humility Today: Lessons from the Rule of St. Benedict and the Spiritual Exercises of St. Ignatius." *Landas 27*, no. 2 (2013): 137–60.

Sapp, Christy Lohr. "Obama's Interfaith Service Challenge: A Call for a New Theology of Service in American Higher Education." *Dialog 50*, no. 3 (Fall 2011): 280–88.

Sartika, Meitha. 2022. "Ecclesia in Transitu: Four Characteristics of Transit Church in Relation to Notae Ecclesiae." *Verbum et Ecclesia* 43 (1): 2022.

Schoeman, W. J. "Tracing the Trinity in Doing Practical Theology.*" Verbum et Ecclesia* 43, no. 1 (2022): 1–7.

Schwadel, Philip. "The Positives and Negatives of Higher Education: How the Religious Context in Adolescence Moderates the Effects of Education on Changes in Religiosity." *Journal for the Scientific Study of Religion* 56, no. 4 (December 2017): 869–85.

Schweitzer, Don. *Contemporary Christologies*. Minneapolis: Fortress Press, 2010.

Selvam, Sahaya G., and Ngure Githinji. "Secularisation and Spirituality among Lapsed-Christian Young Adults in Nairobi: An Exploratory Study of the Antecedents, Triggers, and Response." *Religions* 13, no. 10 (October 2022).

Seonwoo, Hyuk. "Finding Rhythm for Multicultural Worship: Heartful Indwelling with God and God's Creation." *Religions* 13 (5) (2022).

Sensing Tim. *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Thesis*. Eugene, OR: Wipf & Stock, 2011,

Seversen, Beth Donigan. *Not Done Yet: Reaching and Keeping Unchurched Emerging Adults*. Downers Grove, Illinois: InterVarsity Press, 2021.

Shipman, Asha. "Hindu Chaplaincy in US Higher Education." *The Journal of Interreligious Studies* 31: 2020.

Slattery, Clare. "Faith Is Not Gone: Listening to the 'Ordinary Theology' of Roman Catholic Rural Young People." *Rural Theology* 17, no. 2 (November 2019): 85–95.

Slaughter, Joseph P. "God's Not Dead: The Post-Christian Secular Liberal Arts College Campus." *Fides et Historia* 54 (2): 2022.

Sowle Cahill, Lisa. *Blessed are the Peacemakers: Pacifism, Just War, and Peacebuilding*. Minneapolis: Fortress Press, 2019.

Springtide Research Institute. *The State of Religion & Young People*: Relational Authority. Springtide Research Institute. 2020.

Steinwert, T. L. "Responding to Campus Crisis: Equipping College Chaplains through Theological Education." *Journal of Pastoral Theology* 32 (1): 2022.

Streib, Heinz, *Encyclopedia of Religious and Spiritual Development*. Edited by Elizabeth M. Dowling, W. George Scarlett, and Dr George Scarlett. Thousand Oaks, CA: SAGE Publications, Incorporated, 2005. 167–69.

Stringer, Ernest, T. and Alfredo Ortiz Aragón. *Action Research*. (5th Edition). Thousand Oaks, CA: SAGE Publications, Inc. (US), 2020.

Smith, C., Longest, K., Hill, J., & Christoffersen, K. Young. *Catholic America: Emerging Adults In, Out of, and Gone from the Church*. New York: Oxford University Press, 2014.

Tamayo-Moraga, Sarita. "Buddhist and Ignatian Spiritualities: Reports on a Trial Run of an Interfaith Retreat Based on Ignatius and the Buddha in Conversation: A Resource for a Religiously Plural Dialog Juxtaposing the Spiritual Exercises of Ignatius and Buddhist Wisdom." *Buddhist-Christian Studies* 37: 2017.

Teer, Torey J. S. "'As the Father Has Sent Me, Even so, I Am Sending You': The Divine Missions and the Mission of the Church." *Journal of the Evangelical Theological Society* 63, no. 3 (September 2020).

Thompson, Amanda, and Dan Paul Borlik. "The Graces of 2020: Catholic Campus Ministry Students Seek Out Blessings Amid a Tumultuous Year." *Vincentian Heritage* 36 (2). 2022.

Thompson, Robert Joseph, Kaitlyn E. Brodar, and Laura Barnard Crosskey. "The Relationship of Self-Compassion with Perfectionistic Self-Presentation, Perceived Forgiveness, and Perceived Social Support in an Undergraduate Christian Community." *Journal of Psychology & Theology* 43 (4): 2015.

Tirres, Christopher D., and Melanie C. Schikore. "Faith in Action and Community Engagement: Realizing Mission through Immersion Experiences.*" Christian Higher Education* 19 (1–2): 2020.

Trinidad, Jose Eos. "Towards a Model for Evaluating Spiritual Recollections." *International Journal of Children's Spirituality* 23 (3): 230–47.

Torevell, David, and Maria McHugh. "The Power of Love: The Spiritual Foundations of Chaplaincy in Catholic Universities -- A Framework for Discussion." *International Journal of Christianity & Education* 26, no. 3 (November 2022): 315–35.

Torevell, David. "Teaching Theological Anthropology through English Literature Set Texts in Catholic Secondary Schools and Colleges." *International Journal of Christianity & Education,* Vol. 24(3) 296–3 14(2020): 296–314.

Trudeau, C. Skip, Michael D Hammond, Drew Moser, Danielle Eversole, and Austin Smith. "The Role of Campus Traditions in Campus Life at Christian Colleges and Universities." *Christian Higher Education* 18 (1–2): 2019.

United States Conference of Catholic Bishops. *National Directory for Catechesis*. Fourth printing. United States Conference of Catholic Bishops, 2005.

United States Conference of Catholic Bishops. "Nicene Creed." Accessed February 18, 2024. https://www.usccb.org/prayers/nicene-creed.

Upenieks, Laura. "Searching for Meaning: Religious Transitions as Correlates of Life Meaning and Purpose in Emerging Adulthood." *Mental Health, Religion & Culture* 25, no. 4 (2022): 414–34.

Vaclavik, Danielle, Jakob Carballo, and Kelly Velazquez. "How to Accompany Me as I Decided Whether or Not to Be Catholic: Supportive and Unsupportive Adult Accompaniment Behaviors Identified by Catholic-Raised Young Adults." *The Journal of Youth Ministry* 18 (1): 2020.

Vos, Howard F. *Genesis. Everyday Bible Commentary.* Chicago: Moody Publishers, 2019.

Waters, Edward, Zelda Doyle, and Ellen Finlay. "Spirituality/Religiosity (SpR), Leisure-Time Physical Activity, and Sedentary Behaviour in Students at a Catholic University." *Journal of Religion and Health* 57, no. 3 (June 2018): 869–82.

Weeks, Matthew, Katie James Winningham, and Brandon Winningham. "Looking for Mature Faith in the Missions of Religiously Affiliated Institutions of Higher Education." *Christian Higher Education* 16, no. 3 (2016): 159–71.

White, Thomas Joseph. *In The Light of Christ: An Introduction to Catholicism*, v–xii. Catholic University of America Press, 2017.

Whitmore, Todd. "Narrow Is the Way: Christian Discipleship and the R1 University." *Practical Matters* 12 (2019): 67–84.

Whitney, Rich, and Mark Laboe. "Grounding Student Affairs in a Catholic Charism: The Journey of One Faculty Member in Connecting Curriculum with Mission.*" Journal of Catholic Education* 18, no. 1 (2014): 136–53.

Whitney, Donald S. *Spiritual Disciplines for the Christian life*. Colorado Springs: NavPress, 2014.

Williams, Andrew. "A Campus Come of Age?: Reflections on the Contemporary Role of University Chaplaincy through the Lens of Dietrich Bonhoeffer's Religionless Christianity." *Practical Theology* 6 (2): 2013.

Witvliet, John D. "Pedagogical Reflections on Changing Uses of the Term Worship." *Worship* 95 (January 2021).

Wodon, Quentin. "Catholic Higher Education Globally: Enrollment Trends, Current Pressures, Student Choice, and the Potential of Service Learning." *Religions* 13 (8): 1–18.

——. "Catholic Universities in an Increasingly Competitive Environment." *The Review of Faith & International Affairs* 21, no. 1 (January 2023): 36–43.

Wondra, Ellen K. "Mapping the 'Greatest Domestic Mission Field" in a New Educational Landscape." *Anglican Theological Review* 99 (1): 2017.

Wnuk, Marcin. "Links between Faith and Some Strengths of Character: Religious Commitment Manifestations as a Moderators." *Religions* 12 (9): 2021.

Wrench, Jason S., Narissra M Punyanunt-Carter, and Adolfo J. Garcia. "Understanding College Students' Perceptions Regarding Mindfulness: The Impact on Intellectual Humility, Faith Development, Religious Communication Apprehension, and Religious Communication." *Journal of Religion and Health* 59 (4), 2020.

Yaconelli, Mark. "Failure to Launch: I Planned a Service for Students. None Came." *The Christian Century* 133, no. 16 (August 2, 2016): 26.

Yarbrough, C. Denise. "Mapping the Discourse: A Case Study in Creating 'Interfaith Community' on a 'Multi-Faith' Campus." *The Journal of Interreligious Studies* 13: 2014.

Yavarone, Mark. "Faithful To Bring It To Completion: Encouragement for Daily Life as a Retreat Nears Its End." *The Way* 61 (4): 2022.

Young, Mary Catherine. "Welcome, Engage, Connect, Send: The Revolving Door of Campus Ministry." *Anglican Theological Review* 99 (1): 2017.

Zupez, John. "Open Wide Your Hearts, Beginning With The Mass: Looking into the Future of the Catholic Eucharistic Celebration." *The Way* 57 (1): 2018.

IRB APPROVAL LETTER

Date: 1-10-2024

IRB #: IRB-FY23-24-872
Title: "Gems, Cornerstones: Grounded in Faith: Maintaining and Appreciating a Relationship with God, Yourself, and Others in an Ever-Changing World with New Ears and Eyes."
Creation Date: 11-20-2023
End Date:
Status: Approved
Principal Investigator: Antoinette Reaves
Review Board: Research Ethics Office
Sponsor:

Study History

Submission Type	Initial	Review Type	Exempt	Decision	No Human Subjects Research

Key Study Contacts

Member	Howard Owens	Role	Co-Principal Investigator	Contact	
Member	Antoinette Reaves	Role	Principal Investigator	Contact	
Member	Antoinette Reaves	Role	Primary Contact	Contact	