

MISSION  
PRIORITY  
EXAMEN  
SELF-STUDY

FEBRUARY 2019



COLLEGE OF THE  
**Holy Cross**

CELEBRATING 175 YEARS

# I.

## MPE AND INSTITUTIONAL INFORMATION



- A. Date of Self-Study:** *February 2019*
- B. Name of Institution:** *College of the Holy Cross*
- C. President:** *Rev. Philip L. Boroughs, S.J.*
- D. Board Chair:** *Richard H. Patterson '80*
- E. Self-Study Committee Chair:** *Rev. William R. Campbell, S.J. '87* (Vice President for Mission)
- F. Self-Study Committee Members:** *Robert Bellin* (Professor, Biology and Director of Vocare), *James Hayes, S.J. '72* (Associate Chaplain for Mission), *Paul Irish* (Associate Dean of Students/Student Affairs), *Marybeth Kearns-Barrett '84* (Director of the Office of the College Chaplains), *Daniel Klinghard* (Professor, Political Science and Director of the J.D. Power Center for Liberal Arts in the World), *Michelle Sterk Barrett* (Director, Donelan Office of Community-Based Learning) and *Amit Taneja* (Dean for Diversity, Equity & Inclusion/Chief Diversity Officer)
- G. Peer Visitor Chair:** *Jeanne Lord* (Associate Vice President for Student Affairs & Dean of Students/Georgetown University)
- H. Peer Visiting Committee Members:** *Rachel Grover* (Professor of Psychology, Loyola University Maryland), *Joseph Orlando* (Director of the Center for Education, Seattle University) and *Rev. Thomas Scirghi, S.J.* (Professor of Theology & Superior of the Jesuit Community, Fordham University)



## II. PROCESS AND SPIRIT OF THE MPE



### A. How were members of the Self-study Committee – and its Chair – selected?

The College of the Holy Cross was formally invited to engage the *Mission Priority Examen* process in the spring of 2018 when it received its letter of invitation from Rev. John J. Cecero, S.J., Provincial of the United States Northeast Province (UNE) of the Society of Jesus. (*See Appendix #1 to this Self-Study.*) However, remote preparations had begun before this formal invitation was received. These preparations included the drafting of a *Sustaining Agreement* during the preceding two years by the College’s leadership, its Jesuit Community and the Jesuit Provincial, a document that was signed by the relevant parties over several days in September of 2017. (*See Appendix #2.*) It was also during this time that Rev. Philip L. Boroughs, S.J., President of the College, asked Rev. William R. Campbell, S.J., Vice President for Mission, to chair the MPE process.

Once the formal invitation to engage the MPE process was received, Fr. Campbell designed a general calendar and articulated a set of principles (both of which he shared with the President) to guide him in structuring the process. These principles included the establishment of a Self-Study Steering Committee to oversee seven sub-committees, one sub-committee focused on each of the seven characteristics articulated in the Association of Jesuit Colleges and Universities (AJCU) document *Some Characteristics of Jesuit Colleges and Universities: A Self-Evaluation Instrument*. These seven sub-committee chairs (who formed the membership of the Self-Study Steering Committee) were intentionally drawn, where possible, from campus community alumni of the Ignatian Colleagues Program (ICP – an intensive 18-month mission-focused professional development program sponsored by the AJCU) and various College-sponsored mission-related initiatives. To ensure student engagement at the “executive” level of the process, students were

appointed to six of the seven sub-committees (with a recent alumnus who serves as a “Young Alumni Trustee” sitting on the seventh sub-committee, given the nature of that committee’s focus). Also, to ensure Trustee engagement at the “executive” level, three additional Trustees agreed to sit on three sub-committees. Fr. Campbell then worked with the seven chairs individually to identify additional sub-committee members who could bring relevant awareness to the questions posed by the given *Characteristic* defining the focus of the sub-committee.

## **B. How was the MPE introduced to the campus? How was it engaged or received by various groups?**

The MPE was introduced to the campus community in two phases. The first phase occurred during the spring and summer of 2018 and involved the work of the Steering Committee and its sub-committees, each of which defined the scope of its focus and quietly engaged specific constituents, documentation and data relevant to its work. During this time, Fr. Campbell worked with the seven sub-committee chairs to structure processes to focus the work that best fit the goal of their sub-committee.

For example, with regard to *Characteristic #1: Leadership’s Commitment to Mission*, these efforts included (but were not limited to) meeting with the Board of Trustees Mission and Identity Committee during the late spring, surveying the members of the full Board of Trustees with open-ended mission-related questions during the summer, meeting with the Board’s Mission Committee and then finally meeting with the full Board during its regular cycle of meetings in the fall so as to engage the Trustees in open-ended conversations about the MPE process and the emergent themes of their earlier written replies. With regard to *Characteristic #4: Service*, these efforts included scheduling a series of conversational receptions with community-based partners, the community engagement committee and students in the fall to solicit their feedback to questions posed by the characteristic. With regard to *Characteristic #5: Service to the Local Church*, these efforts included soliciting input from Jesuit community members about their apostolic commitments within the Diocese of Worcester before directly engaging the Most Rev. Robert J. McManus, STD, Bishop, aware that he had been briefed on the overall process by the

Jesuit Provincial during a past meeting and by the President of the College in conversations with him in the late spring. In November, the Bishop submitted his own reflections in reply to a report that the sub-committee had provided to him

A second public phase occurred during the fall. In September, Fr. Boroughs announced the MPE via a letter to the entire campus community. (See *Appendix #3*.) The Steering Committee utilized multiple opportunities to educate the campus community about the MPE and its goals, including continued targeted conversations with relevant constituents and four “open-to-all” sessions that were held in September. These sessions were facilitated by Fr. Campbell, with members of the Steering Committee in attendance at each. In addition to being promoted by poster boards placed in various campus locations, these sessions were first referenced by Fr. Boroughs in his letter. They were further promoted to the students by the leadership of the Student Government Association (SGA) and to the faculty by the Speaker of the Faculty. Each session was framed by the advertised question: “*Given your time at Holy Cross and reflecting upon the range of your experiences (as a student, administrator, faculty member or staff), what has served to deepen your sense of Holy Cross as a Catholic, Jesuit, Liberal Arts college (or not)?*”

At the start of the process, each sub-committee was charged to draft a report that, in the aggregate, would become the basis for this MPE *Self-Study*. In preparation for submitting their individual reports, each sub-committee provided an interim “status report” on its work to the College Committee on Mission and Identity (CCM&I). This non-statutory committee, established by the President in 2011 and chaired by the Vice President for Mission, meets three times per semester and is comprised of thirty members of the College community who represent a range of constituents (faculty, staff, administrators, students). The CCM&I served as a sounding-board for the work of the seven MPE sub-committees either by affirming or re-focusing their work. The sub-committees focusing on *Characteristics #1* and *#7* presented their reports in September. The sub-committees focusing on *Characteristics #2, #3* and *#5* presented in October, and the sub-committees focusing on *Characteristics #4* and *#6* presented in November. This “status report” approach was adopted to provide each sub-committee a “dress rehearsal” moment for its work and to engage a cross-section of the community in the assessment of data being collected.

**C. Which individuals and groups were included (may be put in an appendix)?**

A full roster of members to the MPE Steering Committee and the seven sub-committees can be found as *Appendix #4*. As previously noted, all members of the campus community were invited to participate in the MPE.

**D. What institutional assumptions informed (i.e., expanded or limited) the process? How was the MPE integrated into the life of the college or university, academically, operationally, spiritually?**

The College has been engaging the document *Some Characteristics* since its first publication. In 2014, with AJCU approval, the College adapted the document to reflect the College's identity as the only Jesuit, solely undergraduate, liberal arts "college" within the AJCU (*Some Characteristics of a Jesuit College: A Self-Evaluation Instrument*). Since then, this adapted document and reflections on how its aspirations are integrated into the life of the College have structured conversations during the annual visit of Rev. James Miracky, S.J., the Provincial's Assistant for Higher Education. Annual reports of these visits were made available to the members of the MPE Steering Committee as it began its work.

Operative principles that have guided the MPE process include a desire for representation in the initiative from as many constituents as possible, including sectors (divisions and departments), employee status (faculty, staff, administrators) and mode of engagement (students and trustees – with the alumni experience being brought forth by representatives of the Alumni Office and current employees who are alumni). We have sought to honor the experiences and insights of community members who had previously participated in AJCU-sponsored programming (notably ICP) and College-sponsored mission programming (notably the Mission Seminar and the CCM&I). Aware of the competing demands for time placed on members of our community and seeking to diminish the need for any additional requests, effort was made to utilize efficiently as many previously scheduled opportunities for constituent conversations and engagement. And as has been noted, each sub-committee was given the creative freedom to design ways of engaging its subject that seemed most proper to that subject.

Nonetheless, these aspirational desires for the MPE were tempered by the ever-present realities of institutional and individual over-programming, some initial suspicions about the "real" purpose and "expected" outcomes of the initiative and the seemingly constant practical need to divert one's attention to respond to other project deadlines and the inevitable "crisis" of the moment.

For example, we note that the College has been engaging this process while news stories, local and beyond, have publicized subjects arousing intense reactions from members of our campus community and of our dedicated, passionate alumni. The first phase began as headlines noted controversy between the College and our local Bishop over earlier published writings of a professor in the Religious Studies Department. At the same time, continued revelations in the national *#MeToo* movement throughout the spring and summer caught our attention. The second phase began as a grand jury in Pennsylvania released a scathing report related to the on-going clerical sexual abuse crisis that continues to engulf the Catholic Church worldwide. At that same time, the College received allegations from alumni of sexual misconduct by a long-serving Artist-in-Residence. And subsequently, Jesuit Provinces in the United States have released or announced their intention to release the names of Jesuits against whom accusations of sexual misconduct have been termed "credible." These are just some of the overlapping thematic "headwinds" into which this MPE process has attempted to sail – all of which (and many more), with their own local implications, have occupied the attention of our community as we have attempted to engage this community with this MPE process. Answering the questions of what it means to be a Catholic, Jesuit college in today's world requires reflection and demands candor. Given that we expect ourselves to be a thoughtful community engaged with the ambiguous issues of the wider world, some of the comments included within this *Self-Study* reflect the vulnerability of our mission (Catholic, Jesuit) as it is being experienced at the present moment by members of our community.

Finally, we began this process aware that the College is also drafting a self-study for its decennial academic re-accreditation by NECHE (New England Commission of Higher Education – formerly known as NEASC/New England Association of Schools and Colleges). It is expected

that some of the content included in this MPE Self-Study will be folded into that initiative. (We anticipate the NECHE visit to campus in 2020, and work for its self-study has already begun.)

**E. How was the MPE process conducted in a manner that was consistent with the Ignatian Examen? Did the Self-study Committee employ a spirit of Ignatian discernment in its work, and – if so – how did that inform the MPE process?**

Any honest Ignatian Examen begins with a posture of gratitude. The members of the Steering Committee and the members of the seven sub-committees have engaged their work with a deep appreciation for the material, financial and personnel resources that the College has at its disposal and that it chooses to commit in support of its Catholic, Jesuit identity. With such gratitude naturally comes a deepening awareness of the responsibilities we have to utilize these resources properly. Thus, we have explicitly chosen to engage our work with a joyful openness to celebrate where, how and when our

institutional efforts are found to be a source of consolation by members of our community and those whom we engage beyond it. Likewise, we have explicitly chosen to engage our work with a humble openness to name where, how and when our efforts are found to be inadequate and have disappointed. The conversations during the four open sessions in September were each framed by an invitation to name our individual and institutional experiences of light and of darkness, consolations and desolations. And an honest Ignatian Examen ends in hope, with an openness to God's spirit leading anew. We trust that the institutional priorities revealed to the College through this MPE process, both those we have named for ourselves and those identified by the Visiting Team will, with God's grace, further mark the College of the Holy Cross as a Catholic, Jesuit institution well into the future.

# III.

## PREP-MPE MISSION PRIORITY EMPHASES



*Prior to undertaking the MPE, how had the college or university framed and implemented its major mission priorities? Briefly discuss these priorities with representative examples. Please do not describe or provide evidence on every mission activity of the institution.*

Since 1992, the mission-related efforts of College have been principally guided by its Mission Statement, first drafted with broad input by a faculty committee in 1988 and subsequently approved by the Board of Trustees in 1992. (See Appendix #5.) Subsequently, the various divisions and departments within the College, each in their own ways, have sought to reflect its vision with their practices and policies. In fact, the NEASC re-accreditation team that visited the College in 2010 noted in its report: “As a document written in four substantial paragraphs, the Holy Cross mission statement is at once longer than statements of mission and purpose found at several comparable institutions, and yet, it seemed to us, more widely read, actively understood, and deeply valued than many.” The report also noted that the mission statement is not only printed in all the customary places but also “imprinted on the community.”

More recently, the then-President of the College established the Office of the Vice President for Mission (2011). The Vice President for Mission works closely with the President and the other Vice Presidents to sustain and promote the distinctive mission of the College of the Holy Cross as a Catholic, Jesuit undergraduate liberal arts institution, having voice and vote within this Executive Team, as well as easy access when necessary to the Board of Trustees through the President. The VP for Mission also serves as a resource for the various existing programs at the College and for any new initiatives that promote its mission. The resources that support the work of mission at the College include the Office of College Chaplains, the Director of Special Projects for Mission, the College Committee for Mission and Identity, a Trustee Committee on Mission and Identity, the members of the Jesuit Community at the College and all active faculty, staff, administrators, students and alumni. (For an article entitled “Our Shared Responsibility” from the Summer 2018 issue of the Holy Cross Magazine detailing the current approach of the College’s mission-related efforts, see Appendix #6.)

In recent years, the VP for Mission has developed an informal “funneling” approach to mission, seeking to “move” faculty and staff through subsequent deepening stages of engagement with the College’s mission. These include:

*Awareness:* The employee has passive opportunity to become aware of the mission of the College, specifically its Catholic and Jesuit characteristics, both through “low-impact” general initiatives that are made available to multiple constituent groups and through a limited number of individually targeted initiatives, such as the inclusion of the mission statement with open job listings, the reception of personalized letters of welcome from the Vice President for Mission upon employment and the religious iconography on campus that surrounds employees in their daily activities.

*Exposure:* The employee actively participates in mission initiatives, both by professional requirement and by personal invitation, that allow for a more intentional “lived” experience of the mission of the College, such as faculty pre-hire interviews, general and departmental orientations and community liturgical celebrations (e.g., the Mass of the Holy Spirit and Baccalaureate Mass).

*Knowledge:* The employee participates in mission initiatives, primarily by targeted individual invitation, that are designed to deepen/broaden one’s awareness of the mission of the College and that require some sustained active engagement by the employee, such as one-off AJCU programs, sitting on the College Committee for Mission and Identity and participating in the Mission Seminar.

*Experience:* The employee is immersed in mission initiatives, either by targeted invitation or by volunteer commitment, that require sustained commitment and reflection on their lived experience of the mission of the College, such as participating in the annual Faculty Pilgrimage or the AJCU/Ignatian Colleagues Program, writing a reflection for the annual Lenten series or making the 19th Annotation retreat of the *Spiritual Exercises*.

It is hoped that this approach encourages employees to live the mission more fully daily.

In general, the approach to mission is strategic at the personal level. For example, the VP for Mission works closely with the President to

determine whom to invite to participate in AJCU programming. The VP for Mission also works closely with the other VPs to determine who in their divisions will participate in on-campus programs (such as the Mission Seminar). In both cases, the approach is to provide resources to faculty, staff and administrators as they serve the College. The follow-up approach is also strategic. For example, the VP for Mission will ask *last year’s* alumni of the Faculty Pilgrimage to write reflections for *this year’s* Return To Me Lenten Series or to sit on *next year’s* College Committee for Mission and Identity. The approach is also collaborative. For example, in recent years the VP for Mission has worked closely with staff from the Office of Diversity and Inclusion and Human Resources to develop a training program for employees that is sensitive to issues surrounding both mission and diversity. These employees then serve as members of search committees for open positions at the level of Director and above.

One further example of a strategic and collaborative approach will suffice: In 2010, the College leadership began preparing for a major multi-year fundraising campaign. One early planning committee had as its mandate the exploration of what could best help to bring the contemporary Catholic, Jesuit mission of the College to a new generation of students. Because of the work of this committee, the College leadership decided that the first goal of the fundraising campaign would be the construction of a first-class “contemplative” center. This facility would allow the College to build upon its long history of Ignatian student retreats by expanding and enhancing offerings of the *Spiritual Exercises* for our students while strengthening our Catholic, Jesuit identity among our alumni, faculty, staff and administrators. This initiative quickly gained momentum among Trustees and early donors. In September 2016, the \$22 million-dollar Thomas P. Joyce ’59 Contemplative Center was officially dedicated, and it has been in constant use by students, faculty, staff, administrators and alumni ever since.

We acknowledge that the primary focus of the examples cited above reflect opportunities for faculty, staff and administrative formation. We trust that the various additional examples cited below will demonstrate with equal energy how the College strives to provide opportunities for student formation that align with the College’s mission.

# IV.

## AREAS FOR GROWTH



*Using “Some Characteristics of Jesuit College and Universities: A Self-evaluation Instrument” as a guide, how is the school now challenged to grow in its mission integration and commitment? Please address the Characteristics in the document, and any other Characteristics the school may have added.*

### CHARACTERISTIC #1:

#### Leadership’s Commitment to Mission

*The College’s leadership competently communicates and enlivens the Jesuit, Catholic identity of the institution.*

#### CONTEXT

The *Mission Statement* of the College of the Holy Cross clearly states the identity of the institution by “*tradition and choice*” as a “*Jesuit liberal arts college serving the Catholic community, American society and the wider world.*” This resolute opening to the *Mission Statement* well defines the College in ways that resonate with anyone who has worked, studied or visited the school for any significant period of time. The *Mission Statement* also makes it clear that the faculty, staff and students of Holy Cross are committed to carrying on the mission of the College as a Catholic, Jesuit college, considering that the institution is now primarily lay in its staff and leadership, and religiously and culturally more diverse in its faculty and student body than it has traditionally been. Finally, the *Mission Statement* readily establishes the College’s value and commitment to the engagement of people with diverse backgrounds and religious traditions while also being committed to allowing them to encounter the intellectual heritage of Catholicism and the values of the Society of Jesus.

In September of 2017, the *Board of Trustees* of the College signed a *Statement of Shared Purpose* with the USA Northeast Province of the Society of Jesus and the Jesuit community at the College. This statement was prepared in order to clarify the relationship between the three bodies “*in ways that will preserve and promote the Jesuit and Catholic character of the institution. . .*” This statement describes the dedication of the Trustees (over 90% of whom are Roman Catholic and all of whom are vetted by the President, the Board Chair and the Board’s Committee on

Trusteeship) to the mission and identity of the College as a Catholic, Jesuit liberal arts school. The *By-laws of the College* establish a Board of Trustees Committee on Mission and Identity that works to “assist the Board in ensuring that the College continues to be faithful to its Jesuit heritage and Catholic identity.” This Committee takes this task seriously, and its influence on the rest of the Board is evident. New Trustees are often assigned to serve on this committee, and like each committee, it provides reports of its work to the Board in regular rotation. Also, the College offers in a three-year rotation an opportunity for Trustees and their spouses to make an Ignatian Pilgrimage. This trip to the Ignatian and Catholic heritage sites in Spain and Rome, invites them to share a lived experience of Catholic culture, early Jesuit history and the Ignatian charism in order to advance their understanding and ability to communicate the College’s Catholic, Jesuit mission. Finally, in discussions with members of the Board, they were clear to point out that the *Mission Statement* informs their work as Trustees and routinely plays an important role in their decision-making.

As *President*, Philip Boroughs, S.J., plays a key leadership role in the day-to-day operation of the College, as well as in helping to establish the long-term trajectory for the institution. He regularly presides and preaches at major College liturgies. He annually addresses faculty, staff, administrators and Trustees on matters of mission and identity. He also travels extensively to engage alumni and future students and their families on these topics. In conversations with others in leadership roles at the school, the ability of Fr. Boroughs to articulate the mission of the College and bring the ideals of the mission into the decision-making process were often noted.

Working closely with his *Executive Team* (comprised of the President’s Chief of Staff and the College’s Vice Presidents), Fr. Boroughs shows a clear dedication to helping Holy Cross stay true to its mission. In discussions with members of the Executive Team, they explained that mission is embodied throughout their work. They feel that even though the College shares “issues” faced by secular schools, they have an advantage because they are able to routinely engage their faith while making important decisions. The College’s Catholic, Jesuit identity, they explained, gives them additional resources

to deal with challenges and provides them with language needed to put deeper questions on the table. Discernment in the Ignatian tradition is clearly valued, and members of the Executive Team emphasized the importance they place on listening to others and considering “*how is God speaking to us.*” As one member of the Executive Team said: “*The culture and approach at Holy Cross are entirely different at the upper administrative level [from other institutions I have worked at] because of a commitment to Catholic values. This provides a more satisfying, richer and better environment for students and us all.*”

The *College Cabinet* consists of the Executive Team and an expanded circle of the College’s leadership. From our discussions with the members of the Cabinet, it is clear that they are effective ambassadors for the College and its mission. They demonstrate a deep understanding and connection to mission and use it as a way to set effective goals for the diverse departments they direct. Members of the Cabinet spoke about the fact that, in comparison to other institutions that they have experienced, there is something qualitatively different about the Holy Cross approach/disposition: Mission is central to campus conversations; it’s not merely a checklist item to which they must attend.

On July 1, 2017, the administrative structure of the College changed to bring the Offices of Admissions, Financial Aid, and Institutional Assessment into the Division of Academic Affairs, with the resulting divisional officer now titled *Provost and Dean of the College*, reflecting the larger portion of the College now considered to be part of the Academic Affairs portfolio. Around the same time, the Center for Career Development was also brought under the direction of the Provost’s Office. The primary leadership group of Academic Affairs is the *Provost Office Senior Staff* (comprised of the Academic Deans and the Director of Strategic Initiatives).

From our discussions with members of this Senior Staff, it was clear that a strong commitment to hiring faculty and staff with an openness for mission is ingrained in the normal operation of the Academic Affairs Division. All advertisements for positions in Academic Affairs (as well as all College exempt hires) include a statement about the importance of the College’s mission, ranging from exempt staff positions to faculty lines. After hiring, new

employee orientations and faculty development programming have a strong component of the College's mission in their content. It is the general view of the members of the Provost Office that mission-related work is an important aspect of the responsibilities of the whole faculty. This view is supported by involving faculty members in the Ignatian Colleagues Program, the AJCU Jesuit Leadership Seminar and internal mission discussions at annual summer retreats for department chairs. Also, the Vice President for Mission has worked closely with each of the Vice Presidents to develop specific mission-related programming for leadership level staff within their divisions to further their orientation. For example, these initiatives have included a presentation to Advancement entitled "St. Ignatius the Fundraiser" and a presentation to the Communication and Marketing entitled "St. Ignatius the Story-teller." (*General hiring practices related to mission are discussed further below in Characteristics #2 and #7.*)

### Emerging Priorities

- ▶ We commend the College leadership for recognizing the significant challenges that exist in being an effective leader at a Catholic, Jesuit college, given the dilemma of affordability in higher education, given the perception by some in the marketplace of the diminished value of the liberal arts and given the ongoing crisis in the Catholic Church. To this end, we cite a day of prayer scheduled for late February (2019) for the members of the Executive Team.
- ▶ We recommend, echoing a sentiment expressed by some members of the Board of Trustees, that opportunities additional to those that currently exist be developed for them to engage with the College's mission and its Catholic, Jesuit identity.
- ▶ We recommend that the College's leadership review its practices for internal communications, especially during difficult times on campus. Although it is clear that efforts are being made to keep the campus community members informed at such times, based upon feedback we received during the September "open sessions," it seems that reflecting on ways to provide additional internally-focused communications would be appreciated by the community as a whole.

## CHARACTERISTIC #2:

### The Academic Life: An Academic Life That Reflects The Catholic And Jesuit Mission As An Integral Part Of Its Overall Intellectual Commitment To Research And Teaching Excellence

*The College's academic life and commitments clearly represent the Catholic and Jesuit interests in and commitment to the liberal arts and Christian humanistic education for all students. In addition, academic programs can be found which are distinctively informed by the College's Jesuit and Catholic character, thus contributing to the diversity of higher education in the United States with an education shaped by the service of faith and the promotion of justice.*

### CONTEXT

Some faculty and students find creative tensions between the possibilities of academic life and the College's Catholic, Jesuit mission, admitting that they struggle to reconcile these tensions. We do not report this dynamic as a critique, since we urge members of our community to strive for the Jesuit concept of *magis*, to "be patient with ambiguity" and to act reflectively as agents of change. As one faculty member shared: "*I live in the tension of serving institutions that are both sinful and graced.*"

Such self-reflection and self-critique emerged quickly as a defining feature of the way the mission is lived in the College's academic life. As we engaged with faculty and students throughout this process, we found them to respond to our questions about the mission and academic life with more questions: *What does it mean to be Catholic? Is that substantially altered by what it means to be Jesuit? How do these commitments enable us to engage in the important secular aspects of questions of social justice—and how might they distract us from doing so?*

These are not questions easily answered, and it may be that they do not need to be answered definitively so much as consistently to be engaged. And it does not mean that the questions are secondary to our life together; it seems that when faculty encounter difficult moments, they turn to questions grounded in our mission:

*“What should a Jesuit/Catholic campus do in this situation? Does our Catholic identity energize us in this moment, or does it cause discomfort? How does our response serve as a measure of our deepest commitments? How can this happen here?”*

It is probably true that similar questions could be raised at any institution of higher learning, but we feel that they take on special significance in our Catholic, Jesuit setting.

Two concrete examples stand out: First, while many faculty members celebrate the social justice “leg” of our mission, some express reservations about the Catholic and (to a lesser extent) the Jesuit “legs” on which our mission stands. And, we encountered in other faculty a tendency to interpret the campus culture as predominantly antagonistic to their Catholic view of the mission. Paradoxically, both faculty who are comfortable with the Catholic tradition and those who are uncomfortable with it can feel similarly isolated. For some, it is too Catholic; for others, it is not Catholic enough. Given this tension, how might mission-centric themes that share “common ground” be better communicated? Faculty who appreciate the aspects of the mission that are shared in secular traditions might feel better about the Catholic tradition if they understood it better. Faculty who feel isolated on a Catholic campus might benefit from understanding the depth of the Catholic tradition and the way this depth is represented on campus.

What seems encouraging is that while many faculty members expressed concerns about the role of the mission in academic life, most were open to dialogue about it. We do not believe that this ambivalence is a bad thing; rather, it represents an honest effort to engage mission as an organizing principle for the College.

### **Hiring and Mentoring**

If faculty members are expected to reflect the College’s mission in their teaching, research, and service, they will have to be a faculty that has been actively recruited, hired, trained and mentored to do so. We found that the College incorporates mission in all phases of hiring and orienting new faculty. Candidates are provided links both to the College’s Mission Statement and information about efforts at diversity and inclusion at the College, and they are asked to address them in their cover letter and during

their campus-visit, especially when they meet with the Vice President for Mission and the Chief Diversity Officer, both of whom subsequently provide feedback to the Provost’s Office of their conversations with these candidates.

This practice sets a fairly high threshold for candidates, requiring they encounter the mission and begin an engagement with it. There is concern among some faculty that some potential applicants might choose not to apply to the College because of this emphasis on mission, but most also noted that intentional conversations with current faculty usually alleviate any concerns. It might be equally true, it is hoped, that many candidates select to apply to the College because of this emphasis on mission.

Once hired, new faculty members have multiple opportunities to learn more about the College’s Catholic, Jesuit heritage. For example, four Ignatian Pedagogy workshops are being offered this academic year by the Faculty Subcommittee of the College Committee on Mission & Identity. There is also the opportunity to participate in the Ignatian Pilgrimage. Over one-hundred-twenty faculty members from nearly every department (as well as some administrators) have participated in this annual two-week, multi-country pilgrimage tracing the life of St. Ignatius, Ignatian spirituality, early Jesuit history and the Catholic heritage. It is broadly considered a key initiative for educating faculty members and for building a sense of community that is motivated by mission. Initial multi-year funding for this program came from a grant from the Lilly Foundation. In recent years, the initiative has been funded by a significant gift given for the purpose by the Jesuit Community at the College. (The funds from this gift will be exhausted in 2020.) Similarly, the College has had almost continuous representation in the AJCU Ignatian Colleagues Program (ICP) for each of its eleven cohorts, with sixteen faculty and staff members having taken part in this intensive eighteen-month program. And, the College typically sends two participants to the annual AJCU Jesuit Leadership Seminar each June (an intensive five-day mission-focused conference).

The College has also sent more than thirty participants to Collegium, since its founding in 1992. Collegium is an Association of Catholic Colleges & Universities (ACC&U) program founded by current McFarland Center Director

Prof. Thomas Landy. Its mission is to help faculty at Catholic colleges and universities better understand Catholic higher education while preparing them to become leaders at their home institutions. Although Collegium is not specifically a Holy Cross initiative, Holy Cross supports its efforts through in-kind contributions. Collegium's offices and on-going operations are located on the College campus.

Their commitment to participate in programs such as these are a significant measure of the faculty's willingness to invest in the College's mission.

## Research

The College boasts a dedicated faculty, many of whom publish at the top of their scholarly fields. For many, their commitment to the mission is at the front and center of both their teaching and their scholarship.

As a very rough measure of the role of mission in faculty scholarship, we reviewed the annual "Celebration of Faculty Scholarship" for the past three years (2016, 2017, 2018). This list is produced for the Dean's Annual Address and aims to capture a (self-reported) list of faculty-produced books, articles, reviews, exhibits, performances and chapters. We found that a significant portion of what faculty report is titled in ways that indicate their work reflects mission-related topics. (*See Appendix #7 for our method and a list of examples.*) For the years under consideration, one thousand and seven scholarly works were reported and four hundred sixty-eight (or 46%) were titled in ways that indicated some kind of relevance to the mission.

Also, the College's decision to recognize "non-traditional and emerging" forms of scholarship (such as publicly engaged scholarship) recognizes additional mission-related criteria for research. Similarly, the College's \$800,000 Mellon Foundation grant (through the Scholarship in Action program) allocates significant resources to support faculty and student research to address challenges facing our community partners in Worcester.

Intentionally or not, the fact that we have this collection of faculty members on our campus indicates something about how past hiring practices have contributed to the type of scholarship that is being engaged.

## Teaching

The College imbeds the ideas of the Catholic, Jesuit tradition directly into the content of many of the courses offered to the students. Some faculty members report that, although the mission was not a part of their teaching repertoire when they arrived, they have come to integrate it into their classroom. One told us: *"The mission of the College plays a significant role in my teaching. This was not originally the case. Over the years I have truly come to appreciate how my teaching fits into the College's Catholic, Jesuit identity, providing a larger, more meaningful context to encourage students to reflect on how what we learn in class can help us be men and women for and with others."*

For others, mission is reflected in how students are advised and how their service is carried out. One faculty member said: *"The mission most positively impacts the way I interact with students inside and outside of the classroom. I feel like I can speak about issues related to justice more freely than I could at another institution."*

Routinely, we heard faculty members talking about how mission-related questions inform their classrooms. *"Every course I teach is energized by the question of God – who God is, what does God expect of people – and consequently leads, sometimes more, sometimes less, toward questions of justice, in particular economic, ecological, and racial justice,"* wrote one. Another referenced an effort *"to raise questions about our moral responsibilities to one another and to those who are living in poverty, insecurity, marginalization, or who are in some other way powerless."* One even spoke of using Pope Francis' encyclical *Laudato Si!* both to address environmental science concerns and to raise moral and ethical aspects of global health issues.

## The Curriculum (and Curricular Reform)

Common requirements for all students include one course each in Arts, Literature, Studies in Religion, Philosophical Studies, Historical Studies, and Cross-Cultural Studies and two courses each in Language Studies, Social Science, and Natural and Mathematical Sciences. We recognize that most Jesuit colleges have an explicit requirement for Catholic theology and/or Jesuit spirituality. Holy Cross does not have such a requirement, but we feel that the range of these fundamental concerns can be experienced within the current common requirements.

One measure of the mission, for example, is the thirty-three different Religious Studies courses offered this current academic year, of which nineteen specifically speak to the Catholic and Jesuit traditions. The more obvious classes include RELS 116 *Catholicism*, RELS 201 *Catholicism in Latin America*, RELS 285 *Jesuit Spirituality* and RELS 357 *Modern Catholic Theology*. Courses that include the Catholic and Jesuit traditions are also taught in several other majors, including English, History, Philosophy, Sociology, Music and Visual Arts. A student can construct a self-designed major or minor in Catholic Studies through the Center for Interdisciplinary Studies. While these are significant characteristics, some expressed concerns that the number of these courses being offered (and thus the health of this program) is in decline.

One can also consider interdisciplinary offerings that reflect mission. For example, the Peace and Conflict Studies concentration offers 42 courses in 10 departments, while Africana Studies offers 24 courses in 13 departments. This current academic year, the Divine-themed Cluster in Montserrat (the College's experiential living and learning program for all first-year students) features five year-long courses. During the recent effort to create a "social justice" concentration, 50 faculty from 19 departments submitted a total of 101 regularly-offered courses that they believe to substantially reflect issues broadly defined by the term social justice.

Each year, the College offers approximately 45 community-based learning courses across the curriculum. Similarly, the Teacher Education Program places students directly into the Worcester Public Schools as part of its curriculum. Both of these programs demonstrate the commitment to solidarity and service that is actively integrated into the academic life of the College. (*These and similar service initiatives will be discussed in Characteristic #4.*)

It is important to note that the College is currently engaged in a review of its core curriculum. The Provost has charged the committee facilitating this process to ask "*how the common requirements sustain and deepen our commitments to our core values as a Catholic, Jesuit liberal arts college.*" We find it encouraging that issues closely connected with the mission were raised by faculty members in initial discussions of "*What are our hopes for our students.*"

We affirm this as a critical question for the College and an important means of giving structure to the ongoing questions about the role of mission in the academic life of the College. (*See Appendix #8.*)

## Other Academic Opportunities

In addition to course offerings, there are ample opportunities for students and other members of the community to engage academically and intellectually with the Catholic and Jesuit traditions. Guest speaker series and other intellectual activities are supported by several academic departments as well as the Rev. Michael C. McFarland, S.J. Center for Religion, Ethics, and Culture. The Center hosts numerous conferences and colloquia that bring scholars to campus to discuss issues associated with Catholicism and Jesuit culture. Another major initiative of the McFarland Center is its Catholics & Cultures program, which explores how Catholic practices, beliefs, trends and ethical concerns are manifest in different cultural settings. (*Both of these resources are further discussed in Characteristic #3.*)

## Jesuit Presence

The College is committed to maintaining a Jesuit presence in the classroom. The President, Provost, Vice President for Mission and Rector of the Jesuit Community work collaboratively to identify qualified Jesuit candidates for faculty positions. Currently, five Jesuits teach full time, and two teach part time. The McFarland Center and the Jesuit community collaborate annually to manage the International Visiting Jesuit Fellows program. Since being established in 2000, this endowed program has brought 25 such Jesuits to the College for either one or two semesters, requiring each Jesuit visitor during his time at the College to teach part-time and to deliver a public lecture. During the current academic year, the College is hosting a Polish Jesuit who teaches media at the Jesuit University Ignatium (Krakow, Poland) and an Indian Jesuit who teaches philosophy at Loyola College (Chennai, India).

As strong as the Jesuit presence currently is, we anticipate a diminished number of Jesuits available in the future. This fact challenges us as we seek to maintain our Jesuit presence. (*This topic will be discussed in Characteristic #6.*)

## Intellectual Exploration in the Library

The Library represents an open forum for exploring the many topics related to Catholicism and Jesuit spirituality, including nearly 19,000 such titles in its collection. These titles include many historic texts found within the *Jesuitana Collection* kept in the Archives and Special Collection. Scholars also have access to 51 journals and periodicals that primarily focus on Catholic and Jesuit topics. Additional content can be found via library supported online resources and through services provided by the library that allow scholars to gain access to holdings at other institutions.

## Emerging Priorities

- ▶ We commend the College for including an awareness of its mission as a focus of its current curricular reform discussions. Although there are a number of opportunities for students to take courses explicitly related to the College's Catholic, Jesuit identity, there is no requirement that they do so. The curricular review process invites reflection on whether this is appropriate. Given the large number of faculty members who are publishing and teaching on relevant issues, it seems that moving to a situation that requires students to have some engagement with mission would not require a significant reorientation of resources. Whether and how to do so, however, should be part of the broader discussion about curricular reform.
- ▶ We recommend that the College continue to strengthen and enhance existing initiatives that allow for faculty to engage with the distinctive Catholic tradition and Jesuit charism that are features of the College's identity. These opportunities could include both the mentoring of junior faculty (to help them develop their awareness and understanding of the mission) and programming for senior faculty that targets the common intellectual concerns evident in their scholarship and teaching, as well as questions about the role of non-Christian traditions as they relate to the mission. We cite two current resources: the Ignatian Pilgrimage (as discussed above) and the McFarland Center (whose work invites both faculty members to integrate mission questions into their courses and students into their studies).
- ▶ We recommend that the College engage its community members in a discussion about the relationship between the College's mission as a Catholic, Jesuit liberal arts institution of higher learning and the principle of academic freedom, particularly aware of how these various identities and aspirations may complement and compete with each other. Given the range of challenges faced today by the academy, society, the Church, and the College, it can be difficult for some to see how the mission and academic freedom work together for the benefit of scholarship. If academic freedom is critical to carrying out our mission as a liberal arts institution, how does and should the mission of the College and the administration of the institution respond when academic inquiry runs counter to more normalized philosophies or religious beliefs, or when it pursues avenues that run contrary to our values? Although we identified no specific examples in which academic freedom has been curtailed, we recognize that tensions surrounding the understanding of academic freedom are prevalent in society and on our campus. Given this anxiety, we believe that the College is well resourced to host a discussion on the challenges that are embedded in the mission/academic freedom relationship.

### CHARACTERISTIC #3:

#### A Catholic, Jesuit Campus Culture

*The College works to foster within its students, faculty, staff, and administrators a virtuous life characterized by personal responsibility, civility, respect, forgiveness, compassion, a habit of reflection and the integration of mind, body, spirit, and community.*

#### CONTEXT

We believe that our Catholic, Jesuit campus culture:

...flows from the belief that each member of our community is created in the image and likeness of the Creator and that all are invited

*to find God in all things.* These beliefs lead us to value all areas of inquiry and to value the presence, experience, ideas and dreams of people of all backgrounds and identities;

- ...recognizes the importance of community and values relationships both within the campus community and with partners in the wider community and world;
- ...builds in time for sabbath and fosters contemplation, prayer, and discernment;
- ...is committed to ethical behavior grounded in both personal responsibility and a faith that does justice;
- ...enables our campus community to engage in the life of the contemporary Catholic church and provides opportunities for all community members to grow spiritually regardless of their faith tradition.

These values are expressed in a variety of ways – from our liberal arts curriculum to our commitment to educating the whole person – and are made manifest in the significant resources of time, personnel and finances that are being devoted to spiritual growth, health and wellness, and intellectual inquiry. Some examples of how this plays out include:

- ▶ The Arts Transcending Borders Initiative, which uses the arts as a catalyst for challenging perspectives, creating dialogue, and encouraging innovation and creative thinking and practice across campus. Many of the programs sponsored by the initiative raise important questions of social justice.
- ▶ The McFarland Center for Religion, Ethics and Culture, through its sponsored lectures and conferences, is a prominent place for dialogue between faith and culture, exploring basic human questions of meaning, morality, and mutual obligation. Its Catholics & Cultures initiative has become an important resource for learning about Catholic life and practice in an array of cultures around the globe. Its resources are freely available on the internet, averaging about 8000 viewers weekly. *The Journal of Global Catholicism*, its free, online scholarly journal launched in 2017, has had almost 5000 downloads. Its Kraft-Hiatt program organizes several events each semester on Judaism and Jewish-Christian relations and is a primary locus for Jewish-Christian dialogue in the Worcester community.
- ▶ Student Affairs programmatic cornerstones include multi-cultural competency, community and citizenship, *cura personalis* and reflective habits. Comprehensive leadership programs, peer education and recreational opportunities provide moments to engage students on key questions of reflection and to call them to serve other members of the community. Students are introduced to the Mission Statement and the College's mission as a Catholic, Jesuit liberal arts institution upon their arrival at summer orientation programs, with the importance of reflection and discernment, well-being and community development as key components of these orientation programs. Annual student awards and honors also recognize mission-centered achievements and works.
- ▶ The College supports twenty-seven varsity sports teams accounting for more than seven hundred varsity athletes, all of whom are engaged in leadership formation programs offered by the Athletics department and all of whom have first-class facilities in the new Luth Athletic Complex. Additionally, the College is soon to begin construction on a new wellness center for all members of the College community.
- ▶ The College has a long-standing commitment to offering its community members retreats and other opportunities for spiritual growth, with many new and expanded programs now hosted at the College's Thomas P. Joyce '59 Contemplative Center. During the 2017-2018 academic year, the second year of the Center, 1,397 unique students participated in a reflective program at the Center. 692 students attended an overnight, weekend or 5-day silent retreat (an adaptation of the *Spiritual Exercises* offered 4 times a year, believed to be one of the longest running such offerings at any of the AJCU institutions). 134 of these students chose to make a second retreat. Close to 150 students participated in an academic program at the Center. 582 student athletes participated in a chaplain-led reflection program. 40 faculty and 100 administrators also participated in programs

at the Center, as did 117 alumni and their spouses. The *Spiritual Exercises* in the form of the 19<sup>th</sup> Annotated Retreat in Everyday Life are offered annually to faculty and staff; in the last seven years, nearly 90 staff have made this retreat.) Opportunities for Yoga/Wellness retreats are also offered each semester.

- ▶ Vibrant Sunday and daily liturgical experiences are provided for members of the campus community. Currently, there are 12 regularly scheduled Masses (one of which is in Spanish) offered in the campus chapels weekly (two daily Masses are celebrated weekdays at 12:05pm and 9:00pm) and three Masses are celebrated on Sunday (11:30am, 7:00pm and 9:00pm). Masses are also celebrated during retreats at the Joyce Contemplative Center, and special Masses are often celebrated for athletic teams and student organizations as part of their activities. Daily, the Jesuit community celebrates Mass in the Ciampi Hall Chapel, at which guests of Jesuits may be present. An Interdenominational Service of Praise and Worship is offered on campus each Sunday. Three opportunities for the celebration of the Sacrament of Reconciliation are scheduled weekly, and members of the Jesuit community make themselves available at other times as requested. Through the Society of Saints Peter and Paul, fifty students become more knowledgeable about their faith through weekly sessions of “Theology by the Slice” and Thursday Adoration and recitation of the rosary.
- ▶ Important transitions are marked by liturgical moments. The Mass of the Holy Spirit opens each academic year, and the Baccalaureate Mass helps bring it to a close (with 3,000+ community members attending each). A multi-faith prayer service is celebrated each year to begin the Spring semester (with approximately 350 individuals in attendance).
- ▶ Extensive service and justice programs through the Chaplains’ Office, Community-Based Learning, Office of Multicultural Education, the Department of Athletics and the Diversity and Inclusion Office are offered. (*Many of these “service” opportunities are presented more deeply in Characteristic #4 below.*) Some of these are student-run and

allow students to deepen their commitment to the spiritual and ethical dimensions of their faith. *Students for Life*, of which there are over thirty active students, creates a welcoming space which allows for open dialogue about pressing issues in the Catholic church, including abortion, euthanasia, and the death penalty and annually sponsors a trip to Washington, D.C, for the March for Life. *Pax Christi* is an activist group of twenty that seeks peace and justice, raising awareness about these issues to the wider campus community. The College also sponsors student participation in the annual Jesuit Universities Humanitarian Action Network (JUHAN) conference, even hosting the nationwide event in 2017.

- ▶ Athletic teams engage in community service together, and each team spends an evening each season at the Joyce Contemplative Center for reflective programming that includes an Ignatian Examen. Two chaplains have as a designated portion of the professional portfolio a focus on athletic teams and their coaches.
- ▶ Advancement builds community across campus by inviting campus partners from other divisions to come to their staff meetings to update them on new programs and initiatives from their respective areas. Alumni Relations supports a spirituality committee (which sponsors programming like on-line discussion groups of books on spirituality) and hosts annual liturgies for members of regional alumni clubs. Alumni are also invited to participate in numerous retreat opportunities at the Joyce Contemplative Center. And alumni trips to Ignatian Spain, the Holy Land and the Camino de Santiago (Spain) have been sponsored in recent years.
- ▶ The Mission Office sponsors initiatives designed to invite members of the community to engage their faith. 2019 marks the fifth consecutive year of the *Return To Me* Lenten series, in which representatives from various constituent groups are asked to contribute reflections based on the scripture readings for a given day. (Approximately 5,000 individuals subscribe to receive emails of these daily reflections.) The *On That Day* initiative, now in its third year, serves as an Advent companion. The Mission Seminar, now in

its 6<sup>th</sup> cohort, is an annual campus initiative for a dozen staff and administrators modeled loosely on the AJCU-sponsored ICP.

- ▶ In June 2018, an inaugural Director of Vocare was named to help run the first-year student advising program and to coordinate College-wide efforts related to student vocational discernment. As part of these efforts, all advisors of first-year students are introduced to the Jesuit tradition of discernment in order to enable them to introduce students to the value of this practice early in their time at the College.

## ANALYSIS

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### Student Experience Reflections

Based on survey comments, it is clear that a sense of community, high levels of engagement with the local community and the invitation to reflect on one's experiences are notable features of the Holy Cross experience for students. As one student wrote when asked about the College's Catholic, Jesuit culture: *"I experience the culture at Holy Cross to be Jesuit and Catholic in both explicit and implicit ways. My involvement with the Chaplain's Office reflects some of the more explicit aspects...but I also experience the College's Jesuit, Catholic culture in my interactions with faculty, staff and students. I've come to trace the sense of intention, purpose and meaning that pervades so many aspects of life on campus to the College's Catholic and Jesuit identities.... [which] continue to encourage me to reflect on how I can use my gifts, talents, and passions in a meaningful way both during and after my time at Holy Cross."*

The "explicit" ways mentioned by this individual student are also experienced by a large percentage of students. During their four years on campus, 68% of the graduating class of 2017 participated in at least one retreat, immersion, or community engagement program sponsored by the College Chaplains. The largest of these programs included service and/or immersion experiences in other cultures (24%), community engagement in our local city through the student volunteer group known as SPUD (47%) and spiritual retreats (37%). All of these experiences are cited by students in surveys as contributing to their spiritual or religious growth to varying degrees.

Themes of community, reflection, service and "standing with" are also frequently mentioned

by graduating seniors when asked how they encounter mission at the College. The language used is similar to that expressed in the student quoted above regarding the impact of both explicit programs and informal encounters; experiences of being part of a community where all are called use their gifts and talents to serve; having one's view of others and the world shaped differently, and developing a sense of meaning and purpose. Students cite their experiences in Community-Based Learning courses, their athletic teams' engagement in community service, and their training as orientations leaders as some of the important ways they encounter mission across various areas of campus life beyond the chaplains' office programs. (*Again, many of these "service" opportunities are presented more deeply in remarks for Characteristic #4 below.*)

At the same time, there are some students who express dissenting perspectives. We hear from students from historically marginalized groups that the experience of community is not what they had hoped for and in some cases is one that is deeply fractured. This stands in stark contrast to the image of community that initially drew them to Holy Cross. There is also a smaller number of students who express frustration with the fact that the campus culture is "not Catholic enough."

Some students in our focus group distinguish between the terms Jesuit and Catholic when they reflect on their experience of campus culture. One noted: *"I think the Jesuit culture is very much alive. It is completely normal and almost assumed that nearly everyone on campus is involved in some sort of service effort in one way or another. I think the Catholic culture might be something you have to seek out on your own, but the Jesuit culture and mission is being openly and popularly embraced and lived."* Another said, *"I think of Catholic and Jesuit as synonymous."* A third suggested: *"I think the terms feel separate. Catholic is more narrow – going to mass; Jesuit is seeing God in all things – worldly element."* Another explained: *"Everyone is involved in Jesuit identity, but then some choose to go to Catholic mass."* Finally, one commented: *"Jesuits want to meet people where they are at, do their best to guide them along their path – this is the difference between Jesuit and Catholic which involves stricter rules."*

Comments expressed by our focus group and captured in our surveys indicate that many students associate commitments to service and justice, reflection, meaning and purpose as

reflecting our “Jesuit” identity and are available to all at the College. Sadly, they see this Jesuit identity as related to but separate from our “Catholic” identity, which they associate more with the religious practices in which some members of the community are engaged.

### Staff Experience Reflections

Hourly staff who met with us told us they encounter the College as Catholic and Jesuit through their participation in available opportunities, including daily Mass, major liturgical celebrations, the annual offering of the 19<sup>th</sup> Annotation retreat, periodic communal opportunities to pray a Guided Examen in the chapel and their attendance at lectures on campus. They also name our Catholic, Jesuit identity embodied in both the tangible (traditional Catholic symbols located on campus) and the intangible aspects of the campus culture (the expression of academic freedom, the promotion of diversity, the welcoming and acceptance of non-Catholic faiths). However, some expressed feeling undervalued at times, referencing concerns with their compensation or about changing expectations and additional skills needed to meet the demands of their positions.

Exempt staff told us they experienced the Catholic, Jesuit culture through the priority the institution places on social justice and in the diversity of students that are enrolled. They also spoke of making in retreats and receiving spiritual direction. Two participants said that although they were raised Catholic, they only learned of the Ignatian principal of “finding God in all things” after they came to work at the College and that they find this concept meaningful. Some of the exempt staff expressed a feeling that they lack “voice” on campus, noting a divide they feel between themselves and some members of the faculty. Faculty have mechanisms to express their voice in ways that they, the exempt staff and hourly staff, perceive they do not.

Another concern raised by the exempt staff who met with us was for students who, in their perceptions, exists on the margins of the community. One person commented that there is “a lot of othering when we talk about men and women for others. There is a lot of separation on campus of students who are different and other.” They also described Holy Cross as “siloeed” and

wished there were more opportunities for people to come together and work across divisions.

### Faculty Experience Reflections

Faculty members with whom we met and to whom we posed this question – “*What does it mean to you when you hear the term Catholic, Jesuit campus culture?*” – named a wide range of themes including the distinction between the terms *Catholic* and *Jesuit*, the kinds of opportunities that have helped faculty who are not Catholic engage the mission, a culture of “busyness” and how this impacts our ability to live Catholic, Jesuit values, the role of the curriculum and how Catholic culture affects communication on campus.

In an attempt to reconcile their current struggles with the institutional Church, some faculty members distinguish meaning between *Jesuit* and *Catholic*. One person stated: “*All in on Jesuit, but not on Catholic.*” One Catholic faculty member who is also an alumnus said: “*Five years ago, this gave me a warm, happy feeling – in today’s national context it’s a hard time to answer this question. I have a desire to keep the social justice focus. I want to model being Catholic, Jesuit for our students and not let the Church leaders do it at this time given treatment of LGBTQ persons and women, and the sex abuse scandal. Overall I want to model something different.*”

One non-Christian faculty member explained that when she arrived at the College she sought to distance herself from its Catholic, Jesuit culture. After several years, however, she participated in the Ignatian Pilgrimage which then led her to participate in other mission-related programming. She has since discovered elements of the College’s Catholic, Jesuit culture that have been life-changing for her and have deepened her connection to the College. The College’s commitments to social justice and reflective practices have been important points of entry for her into other areas.

Several faculty members commented on how Holy Cross reflects the broader national culture of “busyness” and how this tendency can get in the way of living the values inherent to a Catholic, Jesuit culture. One faculty member observed that our Catholic, Jesuit campus culture encourages reflection but that “*we don’t have time for reflection given all the constraints of our work.*” Another noted

similarly that there is “no time for the mind, body, health elements that we say we value.”

Some faculty also wondered if students had adequate time to slow down and to reflect. One faculty member recalled the “slow dinners” that Kimball Dining Hall used to hold and talked about how much students seemed to appreciate their ability to linger over a meal. Another talked about how her Montserrat cluster had a technology fast and how challenging that was for students. However, the obvious should be noted: multiple opportunities for “sabbath” exist, even if some individuals do not take advantage of them in ways that are sufficient.

Faculty who met with us talked about the importance of building into the curriculum a requirement that students encounter questions of social justice in their classes to ensure that every student’s education reflects the Jesuit nature of the institution. The question was asked rhetorically: “*Is there an introductory experience that we could make sure that every first-year student has to help them to understand the Catholic, Jesuit culture?*” They noted that the College’s former First Year Program stressed this focus directly with its framing thematic question (“*How then shall we live?*”) in a way that the current Montserrat First Year program does not necessarily do.

Finally, some of the faculty who met with us also pointed out that they saw the Catholic, Jesuit culture of the College as hindering our ability to be fully supportive of one another, citing experiences at the College where they sensed “intense resistance” to adequately address important matters such as those related to human sexuality and sexual respect.

[*An editorial aside:* Much of this section of the *Self-Study* draws upon conversations held early in the Fall semester. In mid-November, in a proactive attempt to engage members of our community in some of these ongoing concerns, the College suspended all classes and activities one afternoon, inviting the members of the campus community to participate in what was called the ENGAGE Summit. This campus-wide initiative allowed for sharing, discussion and reflection of many of the themes that are referenced above. It is estimated that more than one thousand students, faculty and staff members participated in the closing session

that afternoon. Based upon evaluations of the Summit, subsequent follow-up programming is being planned as this *Self-Study* is being finalized. We encourage the Visiting Team to inquire about these efforts during their site visit.]

### Emerging Priorities

- ▶ We commend the College for its efforts to find ways to enhance the quality of our communal life together and ways to celebrate the diversity found within our community.
- ▶ We recommend that the College consider institutionalizing time for community sabbath during the workweek (perhaps by having one designated hour midweek when classes are not held so that more members of the community can participate in opportunities for rest, reflection, dialogue and community building) as a way of further embodying our Catholic, Jesuit culture.
- ▶ We recommend that the College review (and enhance if appropriate) the opportunities it provides for all employees to participate in mission-related programs, given that some of these programs have traditionally been segmented for particular constituents, for example the Ignatian Pilgrimage (primarily faculty) and the Mission Seminar (primarily administrators).

### CHARACTERISTIC #4:

#### Service

*The College as an institution seeks to insert itself in the world on the side of the poor, the marginalized, and those seeking justice. It does this, in particular, by using its academic and professional resources.*

#### CONTEXT

There are ample opportunities for students, faculty and staff to engage with the local and the global community during their time at Holy Cross. During the 2017-2018 academic year, 1,540 student volunteers were engaged in service at over 304 organizations for a total of 80,419 hours. The College has made a significant financial commitment to residents of Worcester by providing four years of free-tuition to admitted

students from Worcester with family incomes under \$50,000. In 2017-2018, 77 Worcester residents received a total of \$3.2 million in scholarships and grants. By 2020, the College will have committed \$640,000 (\$80,000 in FY 2018) to support the city's mobile library. For the past 5 years, Holy Cross has provided \$20,000 annually the city's academic and recreational youth programs. The college contributed an additional \$65,000 to local non-profits and governmental organizations in FY 2017 (in support of the new park adjacent to the campus, to fund the city's operation of a community-access ice rink by City Hall, and for extended library operations in the town of West Boylston, where the Joyce Contemplative Center is located).

Some of the major initiatives for service and community engagement opportunities include:

#### **Chaplains' Office (Arrupe Immersion Program)**

The mission of the Arrupe Immersion Program is to develop a well-educated solidarity for Holy Cross students in the Ignatian tradition. All immersion experiences, international or domestic, are rooted in prayer and reflection, with a primary focus to deepen relationships with others and with God. The hope is to provide space for more mutual relationships to develop, where those who share their stories and welcome our students into their homes are not seen primarily as people whom we have come to "help," but rather as companions on the journey. Domestic immersions take place during Fall Break (October) and Spring Break (March). Over 200 students are sent to 20+ sites across the United States during Spring Break alone. Typically, two international immersions occur during Winter Break (January) and one, occasionally, after graduation (May/June). Approximately 12-15 students participate in each international immersion experience.

#### **Chaplains' Office (SPUD)**

Student Programs for Urban Development (SPUD) is a student organization established in 1967-68 to facilitate meaningful engagement with our neighbors in Worcester through both direct service and social action at private, non-profit and Diocesan-sponsored agencies. Annually, SPUD involves over 500 students who are present weekly at 40+ partnerships in the city

and is coordinated by 60+ student leaders with support from a Chaplain advisor. By combining volunteer service with reflection and structural analysis, SPUD highlights the need for long term systemic change and encourages its students to work for such change within our community.

#### **Donelan Office of Community-Based Learning**

Students have the opportunity to connect academic learning with civic engagement through community-based learning (CBL) opportunities that are integrated into courses and offered in a wide variety of disciplines. In CBL courses, students bring their classroom learning to life through a range of projects and direct service opportunities that meet community identified needs. Annually, there are 40-50 CBL courses that include approximately 600-700 students working with about 50 community partners.

#### **Office of Government and Community Relations (GCR)**

GCR works to develop mutually beneficial partnerships that improve our community and provide students opportunities to learn, serve and enjoy the City of Worcester. The goal of GCR is to build and maintain relationships with our neighbors and community partners that help to support and celebrate the diverse and rich cultural, educational, social, and religious makeup of our community. To do so, GCR coordinates and facilitates community work-study, student internships, service opportunities, and collaborations with local schools, non-profits, and neighborhood organizations. In FY 2018, the community service work-study program filled 93 positions with our community partners totaling more than 9,000 hours. The community work-study students fill a critical need for the organizations they are placed with while simultaneously expanding their own skills and perspectives. GCR's programs, services, and practices are designed to best address community needs and provide additional resources to Holy Cross' neighbors and to the city, and to enrich the lives of Holy Cross students and employees through service and community engagement. Several faculty and staff serve on local and professional organizational boards.

## Education and Teacher Education Program

The Education Department places approximately 100 students annually in the Worcester Public Schools (K-12), an urban district, to help students gain practical knowledge and teaching skills, and apply theory and course readings to practice. These experiences are coordinated through the Education Department's Field-Based Experiences Office and offer students opportunities to examine the teaching profession and to determine whether they want to pursue a full-time post-graduate profession in teaching. Grounded in the work the Education Department promotes, the Teacher Education Program (TEP) prepares students to become reflective, justice-seeking educators who are able to affect change within the complex landscape of contemporary education.

## Office of Multicultural Education

The Office of Multicultural Education provides students with several opportunities throughout the year to connect with and serve the Worcester community. A few of those opportunities include: working with the YMCA by providing coaching/mentoring relationships with college bound middle/high school students, collecting toiletries for the YWCA and their domestic violence shelters, clothing drives for the YWCA Daybreak program, and hosting K-12 students from central MA on their field trips to Holy Cross.

## Athletics

Holy Cross Athletics is committed to community service and civic engagement through a multifaceted approach that includes fundraising, food drives, service, and volunteerism. Big Brothers/Big Sisters of Central Massachusetts, Swim Across America, and Benching for Breast Cancer are among the many yearly community service initiatives in which the athletics department is proud to take part. Student engagement is designed and intended to build lasting relationships within the community and enhance the College's mission of being men and women for and with others. The Holy Cross athletics staff, coaches and student-athletes consistently participate in these and many more community service initiatives, totaling nearly 5,500 hours over the 2017-18 academic cycle.

Finally, many students engage in service through clubs and organizations that are supported by the Office of Student Involvement. Therefore, it is no surprise that during a focus group for the MPE one student described the ample opportunities that exist on our campus for students to get engaged in service by stating: *"I don't think there's a single student who can say I can't find a way to volunteer [at Holy Cross]."*

## ANALYSIS

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The following paragraphs offer a series of themes that emerge from our reflections:

There is an institutional commitment to service with numerous opportunities for students to engage in the community, as well as out alumni with their various regional club-sponsored Days of Service. The campus has long enjoyed a culture of service, and community engagement is expected of students during their time at Holy Cross. Faculty and staff support this engagement by doing service in the community themselves and modeling service in the way they care for students and one another (*cura personalis*). The College has invested significant resources to support this commitment through funding our extensive transportation office and staffing community engagement programs/offices at adequate levels.

The high quality of our students is noticed and appreciated by community partners. Our students are generally well-prepared, go "above and beyond," and serve with respect for the dignity of those they meet in community-based organizations. They live the *magis* in how they engage with the community. This was clearly articulated by one community partner who stated: *"I've worked with many different types of volunteers, from different colleges, and with different organizations. The Holy Cross kids across the board really come prepared. And, with the right intentions... the whole partnership, is one of mutual exchange. [Holy Cross students] are coming in with the intention to share of themselves, to help my kids, and to learn...and to see how government policies are impacting our society. They have the utmost respect for the kids that I work with. You know, it's both a credit to how they are prepared by faculty and staff and how they prepare themselves."*

As illustrated in the prior quote, Holy Cross strives to build reciprocal and mutually beneficial relationships with its community partners. Community partners point towards this as something they really appreciate about working with us, and they often describe the relationship as a “win-win.” As an example of this reciprocity, both community partners and students generally feel gratitude for the relationships that are built through service.

There are numerous opportunities for students to be educated about social justice and systemic issues related to their service sites. Students enthusiastically pointed towards both social justice-oriented classes and guest speakers as being excellent resources in this regard.

Students and alumni report feeling that they are better human beings because of having attended school here. An alumna who is also an employee stated: *“We instill a sense of purpose in our students.”* A student stated: *“I tell people I think I’m going to leave college a better person...I’m more reflective. I’m more aware of what my actions are doing to other people...I understand that I gain more than I give [during service].”* This sentiment is also shared by some community partners. One stated: *“I feel closer to God because of the [Holy Cross] students. We are somebody different because they come to our door.”*

The institutional commitment to Worcester is appreciated by community partners and goes beyond direct service. Community partners expressed appreciation for scholarships to Worcester residents, the mobile library, tickets to events, and access to campus resources.

Community partners appreciate the diversity of our student body. They recognize the role that financial aid and admissions policies have played in this and are grateful that this has led to volunteers who their youth can so easily relate to and look up to as role models. As stated by one community partner: *“We have a couple of [Holy Cross students] in my classroom from Worcester – one went to North [High] and one went to South [High]. They can share their experiences with the [WPS] students and the [WPS] students can see that Holy Cross is not this place on the hill that is unattainable for me.”*

We have so many offices and programs engaged in the community that it can be difficult to coordinate well with one another. Though there is a community engagement committee that meets regularly to verbally share what is happening

within our offices, it seems like additional avenues for communication could be helpful.

We could do a better job of training students on “professional etiquette” when they engage in the community. Students sometimes do not take attendance as seriously as they should and do not recognize the negative impact this can have on organizations/youth in the community. Students sometimes do not communicate as well as they should (i.e., absences) and sometimes communicate at times when they should not (i.e., texting supervisors at 10:30pm).

There is an inherent tension between the size and scope of SPUD and the varying degrees of commitment that result when drawing from a large segment of the student body. This is positive in that it leads to large numbers of volunteers and is a great support to our community partners. On the other hand, it means that some students do not have the depth of commitment to consistently attend to and/or to engage in critical reflection about how social justice issues are intertwined with service. An additional factor is that SPUD does not have the leverage that other service programs have to ensure consistency in participants’ commitment to sites and/or reflection opportunities because there are few mechanisms for accountability.

There seems to be a fear by some students of engaging in activism because of uncertainty around what is permissible. Students do not want to risk being expelled or losing financial aid. However, it is important that students feel they can speak up on issues about which they are passionate. In some cases, “student activism” at Holy Cross is really planned, organized, and carried out by faculty and administrators - with students plugged in at the end in speaking roles. More support and empowerment are needed to encourage activism and social action on the part of students. Despite the fact that it can be “messy” and unpredictable, truly student-led activism is powerful and appropriate for students’ development as citizens.

We could do a better job of welcoming the neighboring community into Holy Cross. We have many wonderful campus events and want to ensure community members know about and feel welcome at these events.

## Emerging Priorities

- ▶ We commend the College for its institutional commitment to local communities, including opportunities for service by students, faculty, staff and alumni and the College's own financial aid commitment to Worcester residents so that they can access a Holy Cross education.
- ▶ We recommend that the College continue to seek ways to ensure members of the Worcester community feel welcome attending our many academic, cultural, and athletic events and that community-based organizations feel welcome to bring their youth to our campus.
- ▶ We recommend that the College consider more effective means of communication and coordination among the multiple offices and programs that engage in the Worcester community.
- ▶ We recommend that the College continue to find ways to engage its students in critical reflection and action around social justice issues that arise from their experiences of service (local, domestic and international), acknowledging that their consistent critical reflection and activism about these issues will have positive impact on our campus culture, our nation and the world beyond.

### CHARACTERISTIC #5:

#### Service To The Local Church

*The College offers educational and formational programs and resources that build up the local church; in union with the local church it also provides a locus where people of faith can wrestle with difficult questions facing the church and the world.*

#### CONTEXT

While the title of this Characteristic refers to the *local Church*, we understand the word *local* to imply a manifestation of the *universal Church* and its full expression of the Catholic intellectual, social, liturgical and moral traditions. Therefore, we understand Characteristic #5 to be *Service to the Church*, framed by the question: "*How does*

*the institution educate and form an adult Catholic laity?"* The College's desire to do is specifically articulated in its *Mission Statement*: "*In a special way, the College must enable all who choose to do so to encounter the intellectual heritage of Catholicism, to form an active worshipping community, and to become engaged in the life and work of the contemporary church.*" This desire is promoted in a variety of ways.

#### Office of the College Chaplains

The College enjoys a ratio of approximately 1 full-time chaplain for every 300 students. For the 2018-2019 academic year, the Office consists of nine full-time chaplains (comprised of lay Catholic women and men, two Jesuit priests and one Protestant) and several part-time chaplains (a woman religious who coordinates weddings held on campus and several program-specific "guest" chaplains). Each student class year has two designated chaplains who, so as to strengthen relationships, accompany its student all four years. Recently, the Office has worked closely with both the Athletic Department to designate chaplains for athletic teams and the Academic Division to provide programming for first-year Montserrat living-and-learning clusters.

Specifically, the College offers many significant programs in spiritual formation. An engaged spiritual life is explored and reflected upon through our liturgies and retreat programming. (*Both of these opportunities were discussed above in Characteristic #3.*) With these initiatives, there is an intentional commitment to cultivate within our community an appreciation for its members of being "women and men for and with others" as being central to the Catholic faith. These are regular opportunities for students to encounter a living faith (as the *Mission Statement* asks): "*What are our obligations to one another? What is our special responsibility to the world's poor and powerless?"* These are moments where difficult questions are wrestled with in the context of community, demanding the application of Christian witness and the values taught at Holy Cross. This is the dynamic that forms the adult Catholics – the leaders who will, it is hoped, live by "the highest intellectual and ethical standards."

For those who choose to do so, there are many resources and formational opportunities for a deeper development of an authentic and

integrated adult Catholic life. The Chaplains Office offers to students of faith, of uncertain faith, and of no faith (the latter two categories are a growing population, but the College works with an average of 3-4 students per year who wish to become Catholic and 12-15 students who choose to be confirmed) ample opportunities to express their faith in a lived commitment to service – with 250 students active in liturgical ministries (lectors, acolytes, extraordinary ministers of the eucharist, greeters, musicians), through retreats, 500+ students active in SPUD and community service programs and over 300 students in immersion and service opportunities (*as discussed in Characteristic #4*). The hundreds of students involved in these programs commit to an even higher level of service and responsibility in their own spiritual formation. The Chaplains also reach out to those who otherwise might be marginalized in ministry via its ecumenical and interfaith initiatives and through a consistent hospitality offered to various campus constituents (such as to the LGBTQIA+ community).

A Summer Ministry Internship program begun in the early 2000's provides eight to ten students each summer with funding to intern in established pastoral settings (often their home parishes), allowing them first-hand experience working within a formal pastoral setting in order to help them discern a vocation in ministry. This program has led many students to pursue careers in ministry and to gain deepened knowledge about who they are and who they want to become in service for and with others.

The College actively supports students discerning religious vocations. The Men's Vocation Discernment Group seeks to help male students to discern God's call in their lives, whether that call be to ordained ministry as a priest or deacon or to the consecrated life as a vowed religious. Most of the students realize that their vocational "call" includes none of these options, but they will have responded to the questions that such a call poses for them within a community of discerning peers. Since 1987, twenty graduates have entered the Society of Jesus, and an equal number have joined various diocesan seminaries and other religious communities. When a vocational inquiry is received from a female student, she is referred to Sr. Lucille Cormier, SASV (Chaplain/Wedding Coordinator). One student joined an order of religious women.

## Development of Catholic Intellectual Life

As noted previously, our Religious Studies Department, composed of sixteen full-time faculty (more than half of whom are Roman Catholic), offers a range of regular courses in Catholic Theology and a rich array of courses in world religions that help educate students so that they can be contributors to ecumenical dialogue. The Philosophy, English, History, Sociology, Visual Arts and Music Departments also all offer courses that are grounded in the Catholic Intellectual Tradition. Students can also major or minor in Catholic Studies, an interdisciplinary program of studies that invites them to "enter into the intellectual life of the Church, its social teachings and rich cultural heritage... [through] a rigorous, interdisciplinary approach to Catholic society and culture." (*Academic offerings were discussed in detail in Characteristic #2.*)

## Relationship with the Local Bishop

Fr. Boroughs, President, and Fr. Stormes, S.J., Rector of the Jesuit Community, both communicate with the Most Rev. Robert J. McManus, Bishop of Worcester, on behalf of the College and the Jesuit Community. Bishop McManus is invited to campus annually to celebrate a public Mass on Family Weekend. He celebrates Confirmation with our students annually (with that Mass being held on campus bi-annually), and he is invited to offer Benediction each year at Commencement. He is invited to join the Jesuit Community for a meal when the schedule of his visits allows.

Although the Bishop has met during his tenure with the faculty of the Religious Studies Department and with members of the College's administration, we acknowledge recent tensions between the Bishop and the College over an article written a decade ago by a professor in the Religious Studies department. We understand the matter continues under discussion between the Bishop and the College administration and that the Board of Trustees has set as an agenda item for its February 2019 meeting a discussion of the document *Ex Corde Ecclesiae* (1990), its *Application* for the United States (2000) and how the College engages with these documents.

## The Jesuit Community

Members of the Jesuit Community offer service to the Diocese of Worcester. Two priests preside and preach weekly at three parishes. Others frequently accept “Mass Calls” (and requests for the sacrament of reconciliation) on an ad hoc basis. One Jesuit supervises the First Friday Club (which holds a Mass, breakfast and a talk each first Friday of the month for approximately 150 business professionals). Several Jesuits offer spiritual direction and the sacrament of reconciliation to priests and religious of the Diocese. Three Jesuits have offered the *Spiritual Exercises in Everyday Life* to a local parish over several years. One Jesuit sits on the Catholic School Board, another serves on the Catholic Charities Board, and one on the Ethical Board of a hospital. Many Jesuits have preached the annual Novena of Grace at Saint John’s Church. Jesuits cover Saint Francis Rehabilitation Center on Sundays. One Jesuit regularly assists at Visitation House, and others have led several parish missions.

The College also provides students through its work study assistance to the Environmental Office of the Diocese of Worcester and to the Catholic Superintendent of Schools. The President of the College has given talks at the request of the Bishop at fundraising dinners. The College contributes to the Adopt-A-Student program. And there is an agreement that the College will provide tuition assistance to seminarians who are raised in the Diocese who meet eligibility requirements for admissions to the College.

## Emerging Priorities

- ▶ We commend the College for its efforts to offer to our students the significant resources that it currently deploys for the development of their faith and service to the Church – academic programs, co-curricular activities, opportunities for spiritual and liturgical formation, community service and retreats. As former Father General of the Society of Jesus Rev. Peter-Hans Kolvenbach, S.J. once noted, the measure of our success as Jesuit institutions “*lies in who our students become.*” The service of Holy Cross alumni to both the Church and the world, as is amply illustrated by our annual *In Hoc Signo* and *Sanctae Crucis Award* honorees, testify to the influence the College has had on their faith

development. Today, our efforts at forming adult Catholics and people of faith deserve our continued careful attention, challenged as these efforts are by the current crisis of trust in the moral integrity of the Church. Our current students are the children of parents who left the Church as the crisis became public in 2002. Many of them lack the foundation in the faith possessed by our students even a decade ago.

- ▶ We recommend that the College review its strategies for engaging students for regular worship. Other than exposure to the Mass of the Holy Spirit as first-year students and the Baccalaureate Mass in the senior year, the percentage of students being formed by the liturgical life of the College is relatively small. Typically, 25-30 students (joining with faculty and staff) attend daily Masses. At the three Sunday masses, there is an average of approximately 400-500 students per week. Although the percentage of students attending Sunday Mass on campus is higher than the average parish attendance rate in the United States, we are troubled that students easily reduce their weekly “God time” to their volunteer experience at the nearby soup kitchen or elder day-care center. As Bishop McManus has noted, Catholic identity is manifest both by participation “*in the sacramental life of the Church, especially through participation in Sunday Mass, and through an active commitment to those who are marginalized in our society in many ways.*”

## CHARACTERISTIC #6:

### Jesuit Presence

*The College values the presence and witness of Jesuits on campus and their work with its students, colleagues, and alumni.*

### CONTEXT

Holy Cross has a long tradition of celebrating, recognizing and engaging Jesuits in the life of the College. The 2018-2019 year began with eighteen Jesuits in the Holy Cross Community, including fifteen permanent members and three visiting international scholars (two of whom are to depart at the end of Fall semester). The President and one Vice-President are

both Jesuits, while others serve on the faculty, in campus ministry and other administrative capacities. Two members of the community are retired, and one is affiliated with the Nativity School of Worcester. In addition, seven Jesuits, including the College's President, serve on the College's Board of Trustees. Holy Cross Jesuits are also representatives to various programming sponsored by the College's Alumni Association. (Several Jesuits also serve as Trustees of other Jesuit institutions.)

Jesuit engagement and visibility are broad and well-woven into multiple aspects of the College's life. Students and their families have opportunities to engage with Jesuits during open houses and admissions recruitment events, at orientation programs for new members of the community, through campus ministry and the liturgical life of the College, in the residence halls, in athletics, in the classroom and as alumni.

Holy Cross Jesuits, past and present have been recognized and memorialized on the campus. Examples include the naming of spaces, facilities and the Rev. Michael C. McFarland, S.J. Center for Religion, Ethics and Culture. Jesuit heritage is celebrated through campus art, banners, the naming of programs and through celebrations. The development, growth and prestige of the McFarland Center has allowed Holy Cross to attract Jesuits as visiting international scholars who have been able to bring a global Jesuit perspective to campus (*as discussed in Characteristic #2*).

While the College benefits from more Jesuits on our campus than some of our sister schools, we expect that the number of Jesuits at Holy Cross will be less than half of what it is today in 10 years. This is not a new or unexpected challenge for the College. Lay colleague understanding and collaboration to sustain the Jesuit charism of Holy Cross has been a focus for College leadership. To this end, the College has supported engagement in programs sponsored by the AJCU, to include rotations in leadership on most of the AJCU committees, hosting AJCU conferences, supporting engagement in the Ignatian Colleagues Program, the Jesuit Leadership Seminar, the Institute for Administrators in Catholic Higher Education, Collegium and the Ignatian Pilgrimage for faculty and staff. The College's Mission and Identity Committee is charged with finding opportunities to animate the Mission and celebrate our Jesuit heritage.

Members of the Jesuit community are also an active and visible presence to the College's alumni community. Whether during major campus events (such as reunions, homecoming and President's Council weekends) or regional alumni communion breakfasts and other events throughout the country, our Jesuits celebrate Mass and share the pastoral gifts of their vocation. Because of the various roles that they play on campus as professors, chaplains, administrators and advisors, they are frequently called upon to officiate at weddings of our alumni, to celebrate baptisms of their children and to preside at funerals for their family members.

Alumni are able to interact with Jesuits during day, weekend or week-long retreat opportunities at the Joyce Contemplative Center. Through shared meals, individual spiritual advising and Mass, alumni receive a unique and meaningful experience that brings them greater understanding of Ignatian spirituality. Alumni also receive an annual communication from the Jesuit community to alumni help maintain a shared sense of our mission and identity.

In recent years, several alumni travel programs have included a Jesuit to accompany the alumni group. Our Ignatian Pilgrimage as well as a journey to the Holy Land included Holy Cross Jesuits who offered mass each day as well as religious and historical context to the travelers. Additionally, a member of the Jesuit community led an alumni service trip to Haiti this past spring. There are also student immersion trips that are sponsored by the Chaplain's Office that are led by Jesuits.

The College's Alpha Sigma Nu Society is a vibrant and strong organization. Alpha Sigma Nu seeks to honor students who embody and live out the values of Scholarship, Loyalty, Leadership, and Service. Alpha Sigma Nu recognizes that the value of a Jesuit education not only draws from the classroom learning experience, but also from emphasis on a commitment to and concern for the well-being of others. The members of Alpha Sigma Nu form a community that successfully integrates the ideals of service and scholarship into a meaningful life. While drawing its membership from diverse faith traditions, Alpha Sigma Nu distinguishes those students who have made the most of their experience in a Jesuit academic community.

From the moment a prospective employee begins the application process, mission is introduced and enforced. Our online application form encourages candidates to review the College's mission and include reflections on contributions they might make in the life at the College. During the phone screening and in-person interviews, candidates are asked to talk about their understanding of a Jesuit education and mission and describe how and why it speaks to them. All new employees take part in a comprehensive orientation program which includes a session led by the Vice President for Mission on the life and journey of St. Ignatius of Loyola and the founding of the Jesuits. This session seeks to connect new employees to the founding principles of a Jesuit education and how Holy Cross brings those characteristics to life in the classroom and throughout student life.

The work of the Office of Advancement to support the College's mission bring it into close and regular contact with the Jesuit community. Whether it's collaborating on a donor's request to fund spirituality programming or related capital project, connecting alumni who seek pastoral care and support or serving together on a College committee, we are witnesses to the ways in which the Ignatian pedagogy is practiced. These shared opportunities provide us with the tools needed to tackle our daily work of engaging, supporting and stewarding alumni.

### Emerging Priorities

- ▶ We commend the College for its Jesuit involvement in employee recruitment and orientation, such as their service, as appropriate, on search committees in the hiring process of key personnel (including faculty, departmental directors, head coaches and other leadership positions on the campus). The Mission and Diversity Ambassadors program (*discussed further in Characteristic #7*) could be expanded to assist with "on-boarding" once employees have arrived.
- ▶ We recommend that the College consider how Jesuits, both current and former Holy Cross community members) are celebrated and recognized at the College. While this has been done sporadically and most recently with the naming of spaces in the Luth Center, we encourage a consideration of additional

opportunities. Enhanced campus recognition of important events in the life of individual Jesuits and the Society could be considered, including anniversary celebrations (especially of graduates who enter the Society) for ordination, profession of first and final vows, and the Feast of St. Ignatius.

- ▶ We recommend that the College review how Jesuits and the Jesuit heritage can be strategically represented in publications and marketing. Highlighting our Jesuit faculty, administrators and staff in materials and on the web can illustrate the importance we place on Jesuit presence. (The recent 175<sup>th</sup> anniversary video is a good example of highlighting this presence and history. We note, too, the anticipated installation of a new campus statue celebrating three of the co-founders of the Society of Jesus – Ignatius, Xavier and Faber.)

## CHARACTERISTIC #7:

### Integrity

*College Management and Administration reflect its mission and identity.*

### CONTEXT

As was noted earlier, an observation made during the College's 2010 NEASC accreditation was that the College's mission is "imprinted on the community" and, furthermore, that Holy Cross has "internalized a sense of shared purpose." That commitment to the College's mission is aided and echoed by the significant support of the Executive Team and the Administration and Finance Division, prominently through its human resources, facilities, finance, and dining divisions.

### Human Resources

The College's obligation for the overall well-being of its employees is demonstrated by a generous benefit program that provides access to health, dental, vision, life insurance, long-term disability, employee and dependent tuition, employee assistance as well as other benefits. College employees also contribute a smaller percentage of the total cost of their health insurance than many similar colleges and, last year, nearly 50 children of College employees received full tuition

remission to the College, a benefit with a value of nearly \$2.4 million.

At a time when many employers are shifting retirement risk to their employees, the College remains committed to a defined benefit program that guarantees a specific retirement benefit for its hourly employees. These employees also have the opportunity to make supplemental voluntary contributions to a “defined contribution plan” similar to the College’s salaried staff and faculty.

The College regularly reviews compensation levels to help ensure employees are paid fairly and that policies and practices are applied equitably (although some members of the community have expressed a different perception).

The College retains operations that many schools outsource. Functions such as the bookstore, dining and maintenance remain staffed by dedicated employees, many of whom have a long tenure with the College. This ensures that the College’s robust benefit options (including tuition benefits) are available to these individuals – many of which would not be available or as favorable if the operations were managed by a for-profit corporation.

The College’s employee performance evaluation process includes a component that focuses on engagement with the mission and values of Holy Cross. Written reviews include self-reflection sections that are required for salaried employees and encouraged for hourly employees.

Through its Claire B. Burns and Rev. William J. O’Halloran, S.J. awards, Holy Cross maintains an active employee engagement program that recognizes and rewards hourly employees who especially reflect the mission, values and spirit of the College. Holy Cross also recognizes its employees’ contributions with an annual employee picnic, Christmas events and extra time off during the holidays, presidential receptions, as well as with invitations to the Mass of the Holy Spirit and Baccalaureate Mass.

It should also be noted that all major construction projects (including the four associated with the current fundraising campaign) are union certified and give jobs to local skilled labor.

## Title IX

The College requires an integrated extended orientation for all new staff employees that focuses on foundational mission-related considerations, the building of skills to promote diversity, respect and inclusion towards the members of the College community and the legal requirements and expectations for Title IX implementation. As has been noted elsewhere in this Self-Study (*such as in Characteristic #3 above*), the College is currently experiencing a heightened sensitivity regarding issues of sexual respect. While there is appreciation by most in the community that the College has created a Title IX office to concentrate on these matters, some have expressed concern (and even mistrust) at how sexual misconduct matters have been addressed. Anonymous and compelling reports by victims of sexual assault have circulated on social media, illuminating campus cultural issues and drawing attention to policy concerns. These concerns were amplified in August 2018 when five alumni publicly alleged sexual misconduct by a (now former) Artist-in-Residence almost simultaneous to the release of the Pennsylvania Grand Jury report on the Church’s response to sexual misconduct allegations there in recent decades. The College’s leadership recently received a letter signed by members of the community demanding more transparency and certain changes to our current Title IX policies and practices.

## Financial Management

Holy Cross provides an aid package that meets the full, demonstrated need of the students it admits. The policy, which represents a significant financial commitment for Holy Cross, demonstrates the College’s dedication to economic fairness by allowing students from modest backgrounds access to a Holy Cross education. Most students attending Holy Cross receive some form of need-based aid and approximately one-in-seven is Pell Grant eligible, meaning they represent families with the greatest need.

Without positive financial results, the College’s mission could not be financially supported. Holy Cross therefore applies appropriate financial planning and budgeting techniques to ensure the College has the resources not only to attract the best students, faculty, and staff, but also to

contribute to its service of faith and promotion of justice.

The College's mission is evident in certain key financial policies. For instance, although the College's investment policy indicates that "*the selection of investments shall be based on the primary investment objective for the Endowment,*" it further notes that should the Board of Trustees, or the Investment Committee, determine that an investment of the College is inconsistent with the basic values of the College as a Catholic and Jesuit institution, then the Investment Committee, on behalf of the Board of Trustees, will give additional consideration to these factors in the College's investment policies.

### Physical Resource Management

Holy Cross is blessed to have a landscape and physical presence that encourages contemplation and self-reflection. The College, whose 174 acres extend along a river bank and slope up a hillside overlooking the city of Worcester, has frequently been recognized as one of America's most attractive campuses. The College's 36 buildings are a blend of traditional red brick and newer construction and, with the addition of each new building, great care has been taken over the years to maintain the overall architectural integrity and beauty of the campus. Students, faculty, staff, and guests are visually reminded of the College's Catholic, Jesuit identity by pieces of religious art located throughout campus, by crosses that appear on most buildings and by crucifixes that are placed in classrooms.

In its care and maintenance of these facilities, the College seeks to demonstrate its collective responsibility to sustainable environmental practices (as articulated by Pope Francis in his encyclical letter *Laudato Si'*). Examples of these efforts include the following:

- ▶ Two major construction projects have received Leadership in Energy and Environmental Design (LEED) gold certifications by the U.S. Green Building Council. The integrated science complex and Figge residential hall were recognized as green, sustainable and helping protect the environment.
- ▶ Holy Cross maintains a large amount of green space and, with its 119 varieties of trees, is also an arboretum. There are over 700 trees on campus, 104 of which are memorial trees. The planting of commemorative trees for shade and beauty has long been a tradition at Holy Cross, including the "Teddy Roosevelt Tree" planted in June 1905 by Theodore Roosevelt.
- ▶ As part of its commitment to reduce carbon emissions and become carbon neutral by 2040, all of the College's electricity is purchased through hydro-electric generation, much of the college's air conditioning systems have been replaced with energy efficient equipment and much of the campus lighting is being converted to high efficiency LED fixtures.
- ▶ The College's main dining room, Kimball Hall, is now "tray-less", saving approximately 900 gallons of water each day and significantly reducing food waste. It has also eliminated the use of Styrofoam. It recycles or composts food waste, and waste that cannot be recycled or composted is burnt for energy. All cooking oil is recycled and turned into biofuel. And approximately 20% of all dining products are either locally grown or produced.

### Emerging Priorities

- ▶ We commend the College for its efforts to meet its institutional challenges of matching its resources to its aspirational capacity with its typical thoughtful strategic approach while being willing to look beyond itself for other examples of successful and effective models. These include our long-term admissions and financial aid policies.
- ▶ We recommend that the College review and evaluate the mission-related programming that is available to all members of the community and establish maintain appropriate funding for these programs. For example, the Mission Seminar is designed for non-teaching faculty and administrators only. The Ignatian Pilgrimage is for faculty and administrators only, and its current funding model will soon end.
- ▶ We recommend that the College continue to leverage the renaissance of Worcester, especially as an explicit destination town for higher education and research, as it seeks to attract faculty, administrators, staff and students.

# V.

## NEW OR ADAPTED JESUIT MISSION PRIORITIES



***What two to four Jesuit Mission Priorities does the school now propose for the near future – with a horizon of approximately five years – as a result of the MPE process? How do these priorities get at the heart of what it means to be a Jesuit, Catholic college or university today?***

- A. List two to four Jesuit Mission Priorities with a rationale for each.
- B. Note how each priority speaks to one or more of the Characteristics in the Some Characteristics document.
- C. Cluster smaller sub-goals under each Priority, if needed, and provide similar rationales and connections to the Characteristics.

As was mentioned above, an Ignatian Examen begins in thanksgiving, from a place of gratitude in which we pause to acknowledge the many blessings and gifts at our disposal. Therefore, as an institution and as individuals, we commit ourselves to the following priority:

### MISSION PRIORITY #1:

#### *Re-affirming and Celebrating Our Opportunities*

We acknowledge with deep gratitude and appreciation the material, financial and personnel resources that the College has at its disposal and that it explicitly and frequently chooses to commit in support of its Catholic, Jesuit identity. Not all of our peer institutions, whether Catholic, Jesuit or secular, are so fortunately resourced, and we do not take these resources for granted. These resources include talented staff, dedicated alumni and cared-for campus facilities. They include the scope of pastoral and spiritual formation programming sponsored by the Chaplains Office and their many partners in Student Affairs, Human Resources and Athletics. They include the broad efforts by students and staff alike to service-focused initiatives that aid those in the wider communities to which we belong. They include the commitment to academic excellence and professional integrity by our faculty and their support staff. They include the passionate dedication of our alumni and the generosity of our donors. They include the lived-witness of the Gospel message by generations of Jesuits and the current religious vocations that are nurtured. We re-affirm the presence of these blessings and commit ourselves to maintaining, sustaining and enhancing them with gratitude and re-affirm our commitment to stewarding them with strategic care.

And as was also mentioned above, an Ignatian Examen requires that we be open as an institution and as individuals to acknowledging those areas in which our efforts have been

inadequate, have disappointed or even failed in revealing the glory of God. Therefore, as an institution and as individuals, we commit ourselves to the following priorities:

## MISSION PRIORITY #2:

### *Improving Our Campus Climate and Striving to Form a Community That Embraces Our Growing Diversity*

We are a community that dedicates significant resources to fostering a sense of community amongst its members. Sadly, some of the personal experiences expressed in this *Self-Study* reveal members of our campus community who feel disenfranchised and even relegated at times to second-class status to some other constituent group or groups that they perceived as more favored and/or included: traditionally marginalized students struggle to feel at home, believing the majority community is disinterested in their issues; some staff express frustration at some faculty whom they feel do not appreciate the work they do on behalf of the College; some members of the LGBTQIA+ community express concern that they receive mixed-messages about whether or not they are welcome in a Catholic, Jesuit setting. These are just a few of the recurring themes we have heard expressed during this MPE process. It is important for us to note, however, that our campus culture reflects many of the same community-based tensions that are found on many college campuses today. Sadly, these tensions both reflect and are likely further inflamed by the current divisive socio-political national climate.

Therefore, we name three specific campus culture “climate” areas in which we must re-dedicate and re-evaluate our collective efforts for success.

*Issues related to Diversity, Equity and Inclusion:* In this *Self-Study*, we have highlighted ways in which some members of our campus community report a sense of marginalization. There are several ways in which we have been working on improving the campus climate, but there is still work that needs to be done. Perhaps our most significant shortcoming in this area is that many of the educational efforts are optional; therefore, some students, faculty and staff can choose to remain within their comfort boundaries and avoid difficult conversations. We recommend

more integrated interventions that require the full and active participation of all campus community members in creating an inclusive and supportive campus environment. The mission compels us to do so. Therefore, any strategies and interventions developed in response will need to be strongly guided by the mission itself.

*Issues related to sexual respect, discrimination and misconduct:* We have noted expressed concerns around issues of sexual misconduct, how our campus culture practices sexual respect, and a call for transparency about our Title IX policies, procedures and practices. We acknowledge these concerns, and recognize that these have been difficult and painful issues for some in our campus community. We must also engage in the important work of addressing the roots of sexual discrimination and violence, existing campus power structures, and other factors that influence unacceptable behaviors. We recognize that we will be doing so at a time when there is general confusion and misunderstanding of Title IX mandates and requirements, in part because of changing guidance offered by the Department of Education.

*Issues related to the perception of stratified employee roles and relationships:* We have noted the disconnect felt, at times, between and among classes and levels of College employees. We pledge to find ways to bridge these divides and to value the contributions of all members of the community in supporting the work of the institution.

and

## MISSION PRIORITY #3:

### *Enhancing and Clarifying an Articulation of What it Means for the College of the Holy Cross to be a Catholic and Jesuit Institution*

We have heard expressed from students, faculty and staff alike a willingness, and in some cases a strong desire, to distinguish the term *Jesuit* from *Catholic*, with many individuals feeling that they can embrace the *Jesuit* part of the College’s mission (which they associate with service and justice, meaning and purpose, academic excellence, reflection and contemplation) but who are less willing to embrace the *Catholic* part of the College’s mission (which they associate

with the institutional church and specific religious practices). In this age of increased disengagement from institutional forms of religion and in the midst of the current crisis in the Catholic Church, we are not surprised that our campus community should reflect such tensions. Therefore, we believe that it is critical at this time in our College's history to engage in strategic and thoughtful dialogue about who we are and who we are called to be as a Catholic, Jesuit institution of higher education in the 21<sup>st</sup> century, and how our *Jesuit* tradition is inextricably woven into the Catholic tradition. We acknowledge the need for an understanding of our tradition that is integrated, rooted in our history and values and able to address the needs of our community and our world today. Further, we recognize the responsibility that all divisions and departments share towards this end.

Finally, we recognize the role that formal and informal communications plays in each of these *Mission Priorities* – that communications (broadly defined) is both a source for these tensions and can serve as a means to resolve some of them. We pledge to strengthen the various means and methods of communications employed, both internal and external to the College, so as to strengthen the bonds that serve to build our community.



# VI.

## IMPLEMENTATION



*How will the institution implement its chosen Jesuit Mission Priorities? This may include budget, strategic planning, liturgical life, marketing.*

In many ways, the College is already addressing each of the three mission priorities named above, and in so doing, embodying the closing words of our Mission Statement: *“Shared responsibility for the life and governance of the College should lead all its members to make the best of their own talents, to work together, to be sensitive to one another, to serve others, and to seek justice within and beyond the Holy Cross community.”*

### MISSION PRIORITY #1:

#### *Re-affirming and Celebrating Our Opportunities*

By gratefully acknowledging the significant personnel, financial and material resources with which we as an institution are so richly blessed at a time when so many of our peer institutions struggle in these regards, we publicly pledge ourselves, by way of this Mission Priority Examen process, to continue our strong stewardship of these resources, holding one another accountable to this pledge. This will be accomplished, in part, by the continued collegial, collaborative and transparent efforts of the College’s leadership and the generous dedication of our administration, faculty, staff and student body.

### MISSION PRIORITY #2

#### *Improving Our Campus Climate and Striving to Form a Community That Embraces Our Growing Diversity*

Currently, multiple ad hoc and standing committees established by the President are working or soon to begin their work to address issues articulated in this priority. These include working groups established to review the financial health of the College and to assess any effects on programing and staffing that may occur due to potential changes in future enrollment patterns. These also include committees focusing on the

topics of Diversity, Equity and Inclusion and Sexual Respect and Conduct. The former is charged with developing a plan that includes steps to: promote and foster an inclusive campus climate; address concerns related to race and ethnicity, sexual orientation, gender identity, national origin and religious identity; and recruit and retain diverse faculty, staff and students. The latter is charged with developing a plan that includes steps to: further develop and deliver programming, training and education that promote a culture of sexual respect, foster a shared understanding of our expectations for all members of our community, and more effectively prevent sexual misconduct and ensure that there are sufficient specially trained support services available. Their reports will be submitted to the care of the College's Executive Team, who will share them with the community in April and who will then see to their implementation as soon as possible.

### MISSION PRIORITY #3:

#### *Enhancing and Clarifying an Articulation of What it Means for the College of the Holy Cross to be a Catholic and Jesuit Institution*

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As noted above, we celebrate the resources the College commits to promote and enhance our Catholic, Jesuit identity. Yet, we acknowledge the aspects of our common life where these identities are not as carefully understood as they need to be. This priority will need to be addressed creatively, in part, through the efforts of the Office for Mission in collaboration with appropriate divisions and department, utilizing the membership of the College Committee on Mission and Identity where and when possible. Other relevant initiatives already underway include the President-led Board of Trustees discussion of *Ex Corde Ecclesiae* and the Provost's review of the College's core curriculum.

# VII.

## CONCLUSION AND ADDITIONAL COMMENTS



It is merely by coincidence that the College of the Holy Cross engages this Mission Priority Examen process primarily during the same period of time in which the College is celebrating its *dodransbicentennial* – its 175<sup>th</sup> anniversary year. And yet...we acknowledge what a fortuitous moment this coincidence is! It seems most fitting during this anniversary year that the College pauses to engage this process by which we seek to recommit ourselves to the Catholic tradition and Jesuit charism that have so animated our efforts for the last 175 years.

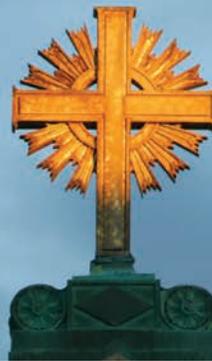
When Bishop Benedict Fenwick of Boston (who is buried in the cemetery located on the College's campus) founded the College in 1843, he asked rhetorically: "*Will this not be a bold undertaking? Nevertheless, I will try it.*" Rev. Anthony J. Kuzniewski, S.J., the College's late historian, points out in his history of the College (*Thy Honored Name*) published at the time of its 150<sup>th</sup> *sesquicentennial* anniversary, that there were multiple reasons why the College of the Holy Cross should have failed. It was an era, he notes, when 4 out of 5 colleges, regardless of the religious or secular affiliation, did not succeed. It was an era of anti-Catholic sentiment and Nativist violence in the region. It was an era when Catholics had limited resources available to them. It was an era when the Jesuits of Maryland, under whose governance the city of Worcester fell at the time, were over-extended and hesitant to assume new apostolic responsibilities.

But, they did, and the College of the Holy Cross of today is the heir to their efforts and the efforts of so many generations of inspired lay and Jesuit individuals ever since. It is now the shared responsibility of today's College community to ensure that this Catholic, Jesuit "bold undertaking" flourishes well into the future.

# VII.

## APPENDICES

(IF APPLICABLE)



### APPENDIX #1:

Letter of Rev. Cecero, S.J., inviting the College to engage the MPE



JESUITS  
USA Northeast Province

Ad Maiorem Dei Gloriam

March 19, 2018

Rev. Philip Boroughs, S.J., President  
College of the Holy Cross  
1 College Street  
Worcester, Massachusetts 01610-2395

Dear Father Boroughs,

I am writing to invite you to begin the Jesuit Mission Priority Examen process at your institution. As you know, between now and 2020, each of the twenty-eight AJCU colleges and universities will participate in the process, and you have indicated that this is an appropriate time for your school to undertake a mission self-study and have a review team visit your campus in the next academic year (i.e., 2018-2019).

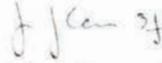
The general format of the process is outlined in the Jesuit Mission Priority Examen document that was approved by the Jesuit Conference and the AJCU in October 2015. As that document leaves it to the individual Provinces to determine further specifics about the process, the Provincial of the Maryland Province and I have decided to use the review team protocol that our Provinces have been developing in common over the past couple of years. (Both documents are included.)

The process is a simple and flexible one. I ask you to engage in a mission-focused self-study, using *Some Characteristics of Jesuit Colleges and Universities: A Self-Evaluation Instrument* as a general guide for your reflection, along with the questions formulated by the AJCU & Jesuit Conference Coordinating Committee, and your institution's own "Statement of Shared Purpose" (or sustaining document) with the Province and Jesuit Community. The self-study is meant to identify the strengths and weaknesses of the institution's mission-effectiveness, evaluate its current mission priorities, and determine appropriate goals for improvement. We leave it to you to determine the best way of articulating and documenting your mission-effectiveness, priorities, and goals.

Jim Miracky, S.J., the Provincial Assistant for Higher Education, will be your primary contact and guide throughout this process. Please feel free to direct any questions you may have about the protocol to him. As this is a pilot process, there is room for flexibility and development along the way, and I know that Jim will welcome your feedback and suggestions for adaptations to suit your institutional context and needs. Once we have confirmation that you wish to proceed, Jim will reach out to begin planning for the review team visit. The AJCU will also be reaching out to the coordinator of your self-study process to offer resources and advice.

Thank you for your willingness to be in the third cohort of East Coast schools to engage in the Jesuit Mission Priority Examen. My hope is that it will be a helpful process for you in reflecting upon your embodiment of your Catholic and Jesuit mission and identity and in reaffirming your commitment to the values that underlie it.

Sincerely in Christ,

A handwritten signature in black ink, appearing to read "J. Cecero, S.J.", written in a cursive style.

John J. Cecero, S.J.  
Provincial

Enclosures (4)

**Statement of Shared Purpose  
of the  
Trustees of the College of the Holy Cross  
with the USA Northeast Province of the Society of Jesus  
and the Jesuits of Holy Cross College**

This Statement of Shared Purpose (“Statement”) is made by and between the Trustees of the College of the Holy Cross (“the Trustees”); the Jesuits of Holy Cross College, Inc., a corporation duly organized under the laws of the Commonwealth of Massachusetts and having its principal place of business in Worcester, Massachusetts (“the Jesuits of Holy Cross College” or “the Jesuit Community”); and the USA Northeast Province of the Society of Jesus (“the USA Northeast Province” or “the Province”), each a “Party” and collectively, the “Parties.”

**Purpose of the Statement:** As collaborators in the work of the apostolate of the College of the Holy Cross (“the College”), we seek to clarify the relationship between and among the Trustees of the College of the Holy Cross, the Jesuits of Holy Cross College, and the USA Northeast Province of the Society of Jesus in ways that will preserve and promote the Jesuit and Catholic character of the institution and ensure that it remains both an Ignatian and a Jesuit work according to the description from the 35<sup>th</sup> General Congregation of the Society (*Collaboration at the Heart of Mission*, 35<sup>th</sup> General Congregation):

The heart of an Ignatian work is the *Spiritual Exercises* of Ignatius. Indeed, any work may be said to be *Ignatian* when it manifests the Ignatian charism, i.e., when it intentionally *seeks God in all things*, when it practices Ignatian discernment, when it engages the world through a careful analysis of context, in dialogue with experience, evaluated through reflection, for the sake of action, and with openness, always, to evaluation. Such a work does not rely necessarily upon the Society of Jesus for its Ignatian identity, though it may affiliate with the Society in partnership through networks and other structures.

An *Ignatian* work can be said to be *Jesuit* when it has a clear and definitive relationship with the Society of Jesus and when its mission accords with that of the Society by a commitment to a faith that does justice through interreligious dialogue and a creative engagement with culture. In such a context, the mission of the work, whether administered by a Jesuit or by another who shares this commitment will be “ultimately accountable to the General of the Society through appropriate lines of authority.”

**Roles and Responsibilities of the Trustees of the College of the Holy Cross**

The Trustees of the College of the Holy Cross is a Commonwealth of Massachusetts non-profit organization (corporation) governed by its Board of Trustees (“the Board”), which holds ultimate responsibility and authority for the governance of the College, according to its Charter and By-laws. As an integral part of that responsibility, the Trustees commit to the maintenance and promotion of the Catholic identity and Jesuit mission of the College and to pursue this

commitment in collaboration with the Jesuits of Holy Cross College and the USA Northeast Province of the Society of Jesus.

**Thus, the Trustees will:**

1. Charge a standing committee of the Board with the responsibility of promoting understanding and appreciation of the Jesuit and Catholic mission and identity of the College, both among the members of the Board and among the personnel of the College, and of insuring that the mission and identity of the College is reflected in the curriculum, programs, policies and practices of the College.
2. To the extent possible, elect Jesuits as members of the Board in order to support and promote the Jesuit and Catholic identity of the College and provide guidance regarding the Jesuit and Catholic mission to the Board. In addition, the Trustees will elect as members of the Board individuals who are committed to the Jesuit and Catholic mission of the College and to sustaining and supporting that mission.
3. Recognize that the person holding the office of President of the College serves as the director of an apostolic work of the Society of Jesus and is so missioned by the Provincial. This responsibility carries significant implications for both the selection and the ongoing evaluation of the President. In selecting a President, the Trustees shall seek and appoint the individual who is best qualified to lead the College and maintain and support the College's Jesuit mission and identity and will do so in accordance with the 2002 joint statement of the Association of Jesuit Colleges & Universities and the Jesuit Conference *The Role of the Society of Jesus in the Selection of a President for a U.S. Jesuit College or University* (see Attachment A) so long as this 2002 joint statement is still in full force and effect and not superseded by the Association of Jesuit Colleges & Universities.

The Trustees will make their best effort to identify a qualified Jesuit for the position of President. If no qualified Jesuit candidate can be identified after a reasonable effort, the Board may identify as the President of the College, in accordance with this same protocol, an individual who is not a member of the Society of Jesus, but said individual shall be someone who is committed to the Jesuit and Catholic mission of the College, and to sustaining and supporting that mission.

4. Foster its collaboration with the Society of Jesus through regular communications and consultation with the Provincial of the USA Northeast Province ("the Provincial") on matters of great importance especially those relating to the mission and identity of the College and the recruitment of Jesuits.
5. Encourage the President of the College to collaborate with the Rector of the Jesuit Community ("the Rector") in fostering the commitment of the Jesuit Community to the mission of the College. (This collaboration can and should be fostered by regular meetings that the President will hold with the members of the Jesuits of Holy Cross College.)

6. Encourage the President to maintain a collaborative relationship with the Roman Catholic Bishop of the Diocese of Worcester.
7. Encourage the Chair of the Board of Trustees and/or the President of the College to communicate and consult with the Provincial and the Rector on matters of special concern to the Jesuit Community, such as mission and identity, religious practice, and the recruitment and retention of Jesuits.
8. Invite the Provincial and the Rector to meet at suitable intervals with the Board and/or the Executive Committee of the Board.
9. Provide suitable living space for the Jesuit Community.

**And the Board of Trustees will seek to ensure that the Administration of the College will:**

10. Actively seek members of the Society of Jesus who are qualified for faculty, staff and administrative positions. The salaries and benefits of Jesuits, as well as their responsibilities and obligations, will be commensurate with those of laypersons in like positions and will be paid to the Jesuits of Holy Cross College or to the USA Northeast Province. The criteria for tenure and promotion will be the same as for similarly situated faculty, staff, and administrators while recognizing the special value of the service of the Jesuits through their spiritual ministry in the College community.
11. Maintain appropriate structures within the College designed to promote the Jesuit and Catholic mission and identity of the College, e.g., the Office of the Vice President for Mission, the College Committee on Mission and Identity, the Office of the College Chaplains, and practices and procedures for sustaining the mission of the College, including provision for courses in Roman Catholic theology to be offered in the curriculum, liturgies, sacraments, retreats, pastoral counseling and faith development.
12. Provide that, to the extent possible and pursuant to the By-Laws of the Trustees of the College of the Holy Cross and the Statutes of the Faculty of the College of the Holy Cross, the Rector of the Jesuits of Holy Cross College will be granted faculty status as understood in said By-laws and Faculty Statutes.
13. Continue its participation as an active member in province, regional, and Assistancy-wide Jesuit programs designed to promote the Jesuit ministry of higher education, such as the Association of Jesuit Colleges and Universities and its several conferences.
14. Welcome the Provincial and the Provincial Assistant for Higher Education for their official visitation to the College.
15. Participate in the Jesuit Mission Priority Examen, a periodic mechanism for self-study, peer review and assessment of the College's embodiment of its Jesuit and Catholic mission and identity.

16. Maintain suitable spaces on campus for worship and reflection, as well as visible religious symbols throughout the campus as deemed appropriate by the College so as to provide a material culture of faith.
17. Make St. Joseph Chapel available for the reasonable use of the Jesuits of Holy Cross College and the Province and maintain and service the College Cemetery area for the Jesuits of Holy Cross College, including the provision of access thereto.
18. Partner with the Rector of the Community to establish an agreement regarding services provided by the College and the Community for the benefit of the other and the billing and payment arrangements related to such services.
19. Provide the Provincial and his Assistant for Higher Education with appropriate periodic reports on the state of the College.

### **Roles and Responsibilities of the USA Northeast Province**

The USA Northeast Province of the Society of Jesus, under the direction of its duly appointed superior (the Provincial) is responsible for both the members of the Society (*cura personalis*) and the ministries (*cura apostolica*) of the Society in its jurisdiction. While recognizing the autonomy of the Board of Trustees in the governance of the College, the Province also affirms that the College of the Holy Cross is an apostolic ministry of the Society and approves its formal use of “Jesuit” identity. The Province is committed to an ongoing collaboration with the Board of Trustees, the President of the College, as well as the Jesuits of Holy Cross College, in order to sustain and strengthen the Jesuit mission and identity of the College.

#### **Thus, the Province will:**

1. Collaborate in the search for a President of the College, in keeping with the Jesuit Conference-AJCU document on presidential searches, the 2002 joint statement of the Association of Jesuit Colleges & Universities and the Jesuit Conference *The Role of the Society of Jesus in the Selection of a President for a U.S. Jesuit College or University* (see Attachment A), so long as this 2002 joint statement is still in full force and effect and not superseded, or in accordance with any document which supersedes or replaces this 2002 joint statement, and to approve the acceptance of any contract extensions for a member of the Society of Jesus as President, in the context of *cura personalis*.
2. Work with and support the President as the leader of a Jesuit college.
3. Whenever possible, encourage members of the Society of Jesus, from the USA Northeast Province and other Jesuit provinces, to explore service on the faculty and staff of the College; mission members of the Society of Jesus from the USA Northeast Province to such service; extend approval of the missioning of members of the Society of Jesus from other provinces to the College; and assign regents and novices to the College as a suitable

place for formation and apostolic work. The Provincial will make the final determination as to which Jesuits are assigned to and live in the Jesuit Community, after consultation with both the Rector and the President.

4. Recommend and encourage suitable Jesuits to serve as members of the Board of Trustees of the College of the Holy Cross.
5. Emphasize higher education as an integral part of the mission of the Society of Jesus in this province and nationally, actively encouraging Jesuits to prepare themselves for higher education ministry.
6. Support the formation of lay faculty and staff in the Catholic and Jesuit mission and identity of the College, through support of and participation in Province, Regional and Assistancy-wide efforts to promote the Jesuit higher education ministry.
7. Encourage cooperation among Jesuits and Jesuit works of the Province.
8. Ensure that the Province Assistant for Higher Education, regularly visits the College and meets with appropriate personnel; and that his meetings have as their focus, the Jesuit and Catholic mission and identity of the College. At the conclusion of each such visit, the Province Assistant for Higher Education will furnish a report to the President, Rector, Chair of the Board of Trustees, and the Vice President for Mission of the College
9. Ensure that the Provincial visits the College and the Jesuit Community no less than once every two years, with a view to fostering vital Jesuit community life and support of the College by the Jesuit Community. At the conclusion of each such visit, the Provincial will communicate with the President, Chair of the Board of Trustees, and Rector regarding the well-being of the Jesuit Community and the College.
10. Provide an annual visit of the Province revisor to audit the financial accounts of the Jesuits of Holy Cross College.
11. Whenever possible, permit the Jesuits of Holy Cross College to distribute some or all of its surplus income to the College upon the recommendation of the Rector.

#### **Roles and Responsibilities of the The Jesuits of Holy Cross College:**

“The local Jesuit superior and local Jesuits do much to foster the connection between a Jesuit ministry and the Society. All Jesuits, but especially those assigned to a work, can help to foster a spirit of discernment and collaboration by their example and their willingness to share their lives with others. Likewise, our communities, as apostolic centers and not as mere residences, are called to explore how their hospitality may promote collaboration.” (*Collaboration at the Heart of Mission*, 35<sup>th</sup> General Congregation)

The Jesuits of Holy Cross College commit to forming itself into a vital apostolic community of the Society of Jesus, with a primary commitment to the Jesuit, Catholic mission and identity of

the College of the Holy Cross. Both as individuals and as a group, the Jesuit Community will strive to provide an active, visible presence of Jesuit mission and identity as a living tradition, which is articulated through the life of the contemporary Society of Jesus and expressed in such things as General Congregations, letters of the Superior General, and actions of the Province and the Provincial.

The Jesuits of Holy Cross College further commit to being actively involved in promoting and developing an effective collaboration in this mission with our lay colleagues (faculty, staff, administrators, and members of the Board of Trustees of the College), with special concern for the priorities of the contemporary Jesuit mission: faith development, justice and solidarity (within the College as well as in the local, national, and international communities), ecumenical and inter-religious dialogue, and dialogue between faith and culture.

**Thus, the Jesuits of Holy Cross College will:**

1. Guide and support the Trustees and those who live and work at the College in understanding, appreciating and maintaining the Jesuit identity of the College not only by the Community's presence, but also by the Community's active engagement in the academic, social and spiritual life of the College.
2. Practice a ministry of hospitality to the College community, in support of its Jesuit mission and identity.
3. Participate, in collaboration with the Office of the Vice President for Mission, which includes the Office of the College Chaplains, in pastoral, spiritual and sacramental ministry to the College community, with particular attention to the ministry of the Spiritual Exercises.
4. Engage in apostolic outreach to the local community and the local/regional Church, as a significant secondary commitment, in order to connect the College more effectively to the broader civic and faith communities.
5. Work actively with and through the Rector of the Jesuit Community, in order to participate in discernment and promotion of the Jesuit, Catholic mission and identity of the College, in support of and collaboration with the President and Board of Trustees.
6. Share the responsibility of the Province and the College in encouraging other Jesuits to consider ministry at the College.
7. Contribute financially to the College, with the approval of the Provincial, especially in support of its Jesuit, Catholic mission and identity.
8. Participate in Province, Regional, and Assistancy-wide initiatives regarding the Jesuit ministry of higher education.

9. Partner with the President of the College to establish an agreement regarding services provided by the College and the Community for the benefit of the other and the billing and payment arrangements related to such services.
10. Use the Jesuit residence only for members of the Society of Jesus, primarily those who are either actively serving the College or retired from such service, and their guests.

### **Interpretive Guidelines**

1. All matters expressed in this Statement are to be interpreted and handled in a manner that ensures no violation of any legal requirements, which would in any way adversely affect the independent status of the College or the rights and responsibilities of the respective parties under civil or canon law, the Charter or By-laws of the College, or the governing documents of the Society of Jesus, the USA Northeast Province, or the Jesuits of Holy Cross College. If any provision of the Statement is inconsistent with the previous sentence, such provision will be deemed void, and the remaining provisions of this Statement will remain in full force and effect.
2. Nothing in this Statement shall be deemed to create or constitute a legal partnership or joint venture or an agency agreement between or among the parties hereto.
3. The parties to this Statement commit themselves to resolve any conflict or concerns, which may arise between or among them, in a consultative and cooperative manner, including any issue which might develop concerning the interpretation or application of this Statement.
4. In keeping with the plans of the Association of Jesuit Colleges and Universities for periodic review of such agreements and of the Jesuit and Catholic identity of the Jesuit colleges and universities in the United States, the parties on a regular basis will review this Statement, and such reviews shall take place at least every five (5) years. The parties can amend this Statement in writing at any time upon the mutual agreement of the parties.
5. This Statement is recognized by all parties as the only such Statement articulating the respective roles and responsibilities of the parties of this relationship and that any prior agreements or statements among the parties are superseded by this Statement.
6. The rights and stated responsibilities of the Trustees, the Jesuits of Holy Cross College and the USA Northeast Province pursuant to this Statement will inure to the benefit of each party's successors and assigns.
7. This Statement is intended to be "spiritual and mission focused, rather than legal or canonical" (*Collaboration at the Heart of Mission*, 35th General Congregation). It is a statement of moral and spiritual obligations voluntarily undertaken by the respective parties and is not intended to create additional legal rights that can or could be enforced by civil or canonical legal processes. Therefore, except for this section "Interpretive Guidelines, Item #7, which the parties intend to be legally binding and enforceable, the

parties agree that (a) no other section of this Statement is intended to be, nor constitutes a binding agreement by, or obligation of, any party; (b) this Statement is not an offer by any party to enter into a binding agreement; and (c) no party, individually or jointly, may claim any legal rights against any other party, individually or jointly, by reason of the signing of this Statement or the taking of any action in reliance thereon.

The appropriate representatives of the respective parties formalize this Statement with their signatures below.

**The Trustees of the College of the Holy Cross**

By   
John J. Mahoney, Jr.  
Chair, Board of Trustees

Date 9-8-17

By   
Philip L. Boroughs, S.J.  
President, College of the Holy Cross

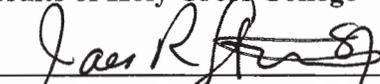
Date 9-17-17

**The USA Northeast Province of the Society of Jesus**

By   
Very Rev. John J. Cecero, S.J.  
Provincial

Date 9-19-17

**The Jesuits of Holy Cross College**

By   
Rev. James R. Stormes, S.J.  
Rector

Date 9.19.17

*Letter by Fr. Boroughs, S.J., to the campus community about the MPE*

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Dear Members of the Holy Cross Community,

I am writing to inform you of a significant mission-related initiative that the College of the Holy Cross is engaging during this 2018-2019 academic year and to ask for your participation in it. The initiative is called the *Mission Priority Examen*.

Some background: The General Superior of the Society of Jesus in Rome, the Jesuit Provincials in the United States and the Presidents who head the member schools of the Association of Jesuit Colleges and Universities (AJCU) have established a self-study and peer review process for assuring the Jesuit and Catholic identity of the 28 Jesuit colleges and universities that are sponsored by the Society of Jesus in the United States. The process is based upon the publication *Some Characteristics of Jesuit Colleges and Universities: A Self-Evaluation Instrument*. This document, approved for use by the Provincials, was generated by the AJCU in collaboration with Bishops of the United States Conference of Catholic Bishops.

The process that draws upon this instrument was first tested by three AJCU schools in 2015. It is the expectation of the AJCU that all 28 of the AJCU member schools will engage this “self-study and peer review” process by 2020. Currently, 20 of the 28 schools have done so. The College of the Holy Cross has been scheduled by the AJCU to engage this process during the 2018-2019 academic year.

At my request, William R. Campbell, S.J., '87, Vice President for Mission, has agreed to chair this process on behalf of the College. Last spring, I approved his creation of a Steering Committee to assist him. The members of this Steering Committee are:

- Robert Bellin, Professor, Biology
- James Hayes, S.J. '72, Associate Chaplain for Mission
- Paul Irish, Associate Dean of Students/Student Affairs
- Marybeth Kearns-Barrett '84, Director of the Office of the College Chaplains
- Daniel Klinghard, Associate Professor, Political Science and Director of the J.D. Power Center for Liberal Arts in the World
- Michelle Sterk Barrett, Director, Donelan Office of Community-Based Learning
- Amit Taneja, Dean for Diversity, Equity & Inclusion/Chief Diversity Officer

They are also being assisted in their work by seven sub-committees of administrators, faculty, staff, students and trustees representing all divisions of the College. Let me take this occasion to personally thank them all for their generous willingness to be a part of this initiative and to serve the College in this way.

Given the start of this new academic year, the Steering Committee is ready to make its work more broadly known. In addition to required topical conversations with relevant constituencies, the Steering Committee has also scheduled four open-forum sessions and invites all members of the campus community to participate in one of these four sessions. All four sessions will be held in Hogan 519 and are scheduled as followed:

- Tuesday, September 18, 9 a.m. – 10 a.m.
- Thursday, September 20, 4 p.m. – 5 p.m.
- Monday, September 24, 1 p.m. – 2 p.m.
- Wednesday, September 26, 7 p.m. – 8 p.m.

Each session will be hosted by members of the Steering Committee and will begin with a brief presentation describing the Mission Priority Examen process. Those present at each session will then be given the opportunity to share their thoughts on the open-ended question: “*Given your time at Holy Cross and reflecting upon the range of your experiences (as a student, administrator, faculty member or staff), what has served to deepen your sense of Holy Cross as a Jesuit, Catholic liberal arts college?*”

Additional information, including an electronic version of the document *Some Characteristics of Jesuit Colleges and Universities: A Self-Evaluation Instrument*, a full listing of the members of the sub-committees and further contextual documentation about the Mission Priority Examen process can be found here: <http://sites.holycross.edu/hc-mission-priority-examen>.

Sincerely,

Rev. Philip L. Boroughs, S.J.

President

## Committee Memberships

## MISSION PRIORITY EXAMEN COMMITTEE MEMBERSHIP

## #1: Leadership's Commitment to Mission

**Chair: Robert Bellin**, *Professor, Biology and Director of Vocare*

Members: **Sarah Petty** (*Associate Professor, Chemistry*), **Ellen Keohane '83** (*Chief Information Officer*), **Sr. Barbara Rogers, RSCJ** (*Trustee*), **Sean Teebagy '17** (*Trustee*)

## #2: The Academic Life: An Academic Life That Reflects The Catholic And Jesuit Mission As An Integral Part Of Its Overall Intellectual Commitment To Research And Teaching Excellence

**Chair: Dan Klinghard**, *Professor, Political Science and Director of the J.D. Power Center for Liberal Arts in the World*

Members: **Helen Boucher '85** (*Trustee*), **Megan Hawke '20**, **Joanne Pierce** (*Professor, Religious Studies*), **Mark Shelton** (*Director, Library Services*), **Janine Shertzer** (*Distinguished Professor of Science/Physics*), **James Stormes, S.J.** (*Lecturer, Economics and Superior, Jesuit Community*), **Susan Crawford Sullivan** (*Associate Professor, Sociology and Anthropology*), **Robert Welsh '20**

## #3: A Catholic, Jesuit Campus Culture

**Chair: Marybeth Kearns-Barrett '84**, *Director of the Office of the College Chaplains*

Members: **Megan Fox-Kelly** (*Associate Chaplain/Director of Retreat Programs*), **Edward O'Donnell '86** (*Associate Professor, History*), **Brenda Hounsell Sullivan** (*Director, Office of Student Involvement and Assistant Dean*), **Brendan Sullivan** (*Senior Associate Director of Athletics/COO*)

## #4: Service

**Chair: Michelle Sterk Barrett**, *Director, Donelan Office of Community-Based Learning*

Members: **Mary Beth Cashman** (*Director, Teacher Education Program*), **Jamie Hoag** (*Director, Government and Community Relations*), **Susan Hunt** (*Associate Director, Government and Community Relations*), **Isabelle Jenkins** (*Associate Director, Donelan Office of Community-Based Learning*), **Martin Kelly**, (*Associate Chaplain/Director of Service and Social Justice*), **Megan Ober** (*Field Placement Coordinator/Education*)

## #5: Service To The Local Church

**Chair: James Hayes, S.J. '72**, *Associate Chaplain for Mission*

Members: **Mary Beth Cashman** (*Director, Teacher Education Program*), **Tom Landy** (*Director, Rev. Michael C. McFarland, S.J., Center for Religion, Ethics and Culture*), **Alicia Riddell '19**, **Laurence Rosania** (*Assistant Chaplain, Director of Liturgy and Music*)

## #6: Jesuit Presence

**Chair: Paul Irish**, *Associate Dean of Students/Student Affairs*

Members: **Kristyn Dyer '94** (*Director, Alumni Relations*), **Joseph Kennedy** (*Athletics/Assistant Men's Basketball Coach*), **Luke Lapean '19**, **Edward Vodoklys, S.J. '72** (*Senior Lecturer, Classics*)

## #7: Integrity

**Chair: Amit Taneja**, *Dean for Diversity, Equity & Inclusion/Chief Diversity Officer*

Members: **David Achenbach** (*Director, Human Resources*), **John Cannon** (*Director of Facilities Operations*), **Elizabeth Dionne** (*Director of Finance and Assistant Treasurer*), **John Little** (*Professor, Mathematics and Computer Sciences*), **Carolyn Risoli '86** (*Trustee*)

**Note:** Committee Chairs and **William Campbell, S.J. '87** (*Vice President for Mission*) form the Steering Committee.

*Mission Statement*

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The College of the Holy Cross is, by tradition and choice, a Jesuit liberal arts college serving the Catholic community, American society, and the wider world. To participate in the life of Holy Cross is to accept an invitation to join in dialogue about basic human questions: What is the moral character of learning and teaching? How do we find meaning in life and history? What are our obligations to one another? What is our special responsibility to the world's poor and powerless?

As a liberal arts college, Holy Cross pursues excellence in teaching, learning, and research. All who share its life are challenged to be open to new ideas, to be patient with ambiguity and uncertainty, to combine a passion for truth with respect for the views of others. Informed by the presence of diverse interpretations of the human experience, Holy Cross seeks to build a community marked by freedom, mutual respect, and civility. Because the search for meaning and value is at the heart of the intellectual life, critical examination of fundamental religious and philosophical questions is integral to liberal arts education. Dialogue about these questions among people from diverse academic disciplines and religious traditions requires everyone to acknowledge and respect differences. Dialogue also requires us to remain open to that sense of the whole which calls us to transcend ourselves and challenges us to seek that which might constitute our common humanity.

The faculty and staff of Holy Cross, now primarily lay and religiously and culturally diverse, also affirm the mission of Holy Cross as a Jesuit college. As such, Holy Cross seeks to exemplify the longstanding dedication of the Society of Jesus to the intellectual life and its commitment to the service of faith and promotion of justice. The College is dedicated to forming a community which supports the intellectual growth of all its members while offering them opportunities for spiritual and moral development. In a special way, the College must enable all who choose to do so to encounter the intellectual heritage of Catholicism, to form an active worshipping community, and to become engaged in the life and work of the contemporary church.

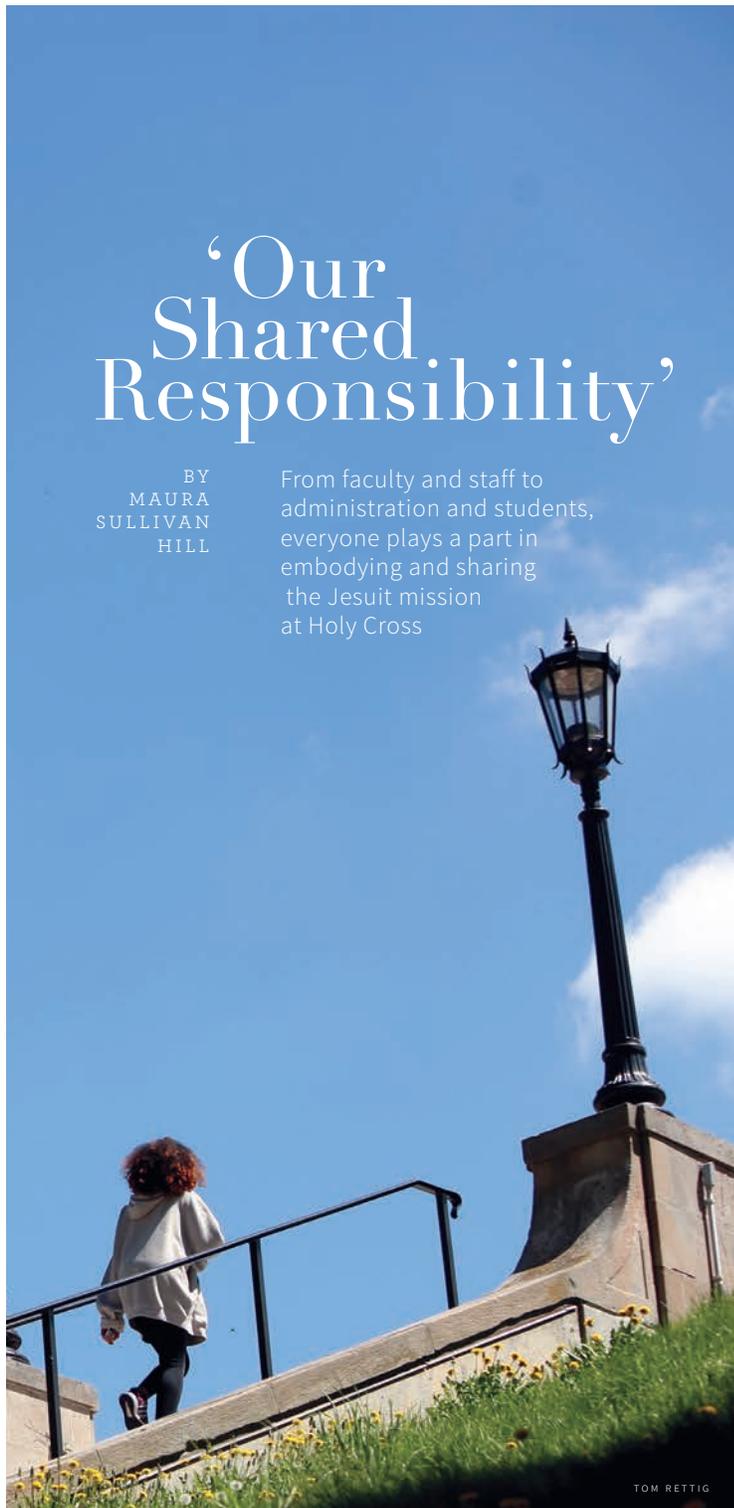
Since 1843, Holy Cross has sought to educate students who, as leaders in business, professional, and civic life, would live by the highest intellectual and ethical standards. In service of this ideal, Holy Cross endeavors to create an environment in which integrated learning is a shared responsibility, pursued in classroom and laboratory, studio and theater, residence and chapel. Shared responsibility for the life and governance of the College should lead all its members to make the best of their own talents, to work together, to be sensitive to one another, to serve others, and to seek justice within and beyond the Holy Cross community.

## Our Shared Responsibility

# ‘Our Shared Responsibility’

BY  
MAURA  
SULLIVAN  
HILL

From faculty and staff to administration and students, everyone plays a part in embodying and sharing the Jesuit mission at Holy Cross



TOM RETTIG

Just as the campus has changed since Day One, so have the Jesuits. The society and its mission have evolved over time, to a point in which, today, embracing and sharing the society's mission at Holy Cross is not solely the responsibility of the Jesuits, but rather a community endeavor undertaken by faculty, staff, administrators and students in concert with them. It's an undertaking for the 21st century, one that permeates every aspect of Mount St. James, and one in which everyone on campus plays a part.

“All that we are doing today is in continuity with what we have done throughout our history with regard to our Jesuit, Catholic character, but it needs to be re-articulated in new ways for new times,” says Rev. William R. Campbell, S.J., '87, vice president of mission. “Our Jesuit numbers are significantly smaller than they were 30 years ago, therefore we cannot simply rest and say, ‘Oh, it's the Jesuits who have to take care of this, or the VP for mission who has to take care of this.’ We are intentional in the 21st century about providing programs and initiatives for the community members – faculty, staff, administration, board of trustees – to immerse themselves in the Jesuit mission and experience.”

While all Jesuit colleges and universities – and most Catholic schools – have a mission officer in some capacity, Fr. Campbell emphasizes that the College's commitment to the Jesuit mission is strong, and ample resources are dedicated to how it is fostered today, with an increased emphasis on what he calls “our shared responsibility.”

#### NEW WAYS FOR NEW TIMES

“Ignatius makes clear in the Spiritual Exercises that the role of the spiritual director is to accompany, to stay out of the way and let God work directly with the person making the exercise,” says Margaret Freije, provost and dean of the College.

Through their own mission-related opportunities, education and experiences, the faculty, staff and College community accompany Holy Cross students much like a spiritual director supports a retreatgoer during the Exercises, the most profound experience of Ignatian spirituality. And, thus,



faculty and staff are equipped with the skills to embody the charism and pass it on.

All faculty, staff and administrators new to campus receive “The Purple Book,” the unofficial name of a compact guide that highlights the College’s history and explains the life of St. Ignatius, the founding of the society, its spirituality and mission. Fr. Campbell calls the book “a common text for understanding Ignatian spirituality.” The College’s new employee orientation also includes a presentation on the Jesuits and their spiritual tradition.

Once new employees are integrated into the community, opportunities abound for more in-depth training in the Jesuit identity. There is an educational seminar about the mission offered for faculty and staff. Fr. Campbell, in collaboration with Marybeth Kearns-Barrett ’84, director of the Office of the College Chaplains, also runs an annual Mission Seminar in which colleagues representing a variety of campus departments and areas are invited to take a multiweek deep dive into understanding the Jesuit mission in education and how it is embodied by the Holy Cross community. The Association of Jesuit Colleges and Universities (AJCU) sponsors annual meetings and trainings for

“Through worship, retreat programs, opportunities for service and justice, and pastoral care, we provide Holy Cross students and other members of the College community with a recognizable Catholic center on campus, while at the same time serving as a place on campus where people of all faiths and beliefs are welcomed and supported.”

— MARYBETH KEARNS-BARRETT ’84,  
*director, Office of the College Chaplains*

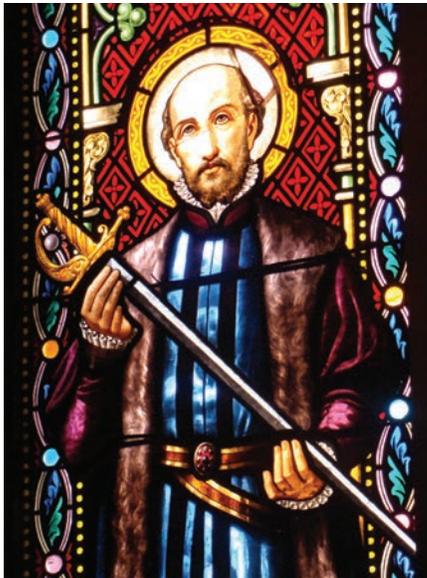
faculty and staff of all departments, where employees of Jesuit schools gather to share ideas and best practices. A number of faculty and staff are also part of the College’s mission and identity committee, which commits itself to the service of faith and promotion of justice across campus.

And all faculty and staff are invited to participate in “The Spiritual Exercises of St. Ignatius of Loyola in Everyday Life,” an annual opportunity that stretches the traditional 30-day retreat experience across an entire academic year. Participants meet weekly with a spiritual director from the campus community, as not everyone has the ability to remove themselves from the world for 30 days like

Ignatius once did.

More than 130 faculty and administrators have participated in Holy Cross’ Ignatian Pilgrimage, an annual summertime trip to key sites in the life of St. Ignatius Loyola. The College has offered the pilgrimage since 2003, and participants have called it a transformative experience, much like what Ignatius himself experienced at the Benedictine abbey of Montserrat.

Ignatius arrived at Montserrat, outside of Barcelona, questioning his life as a soldier. While recovering from a battle injury caused by a cannonball that tore through his leg, the saint in the making wondered if his life might have a larger purpose. He



(left) Rev. James Hayes, S.J., '72, presides over the Spiritual Exercises at the Joyce Contemplative Center in West Boylston in 2017. (above) A stained glass panel of St. Ignatius of Loyola seen on the Ignatian Pilgrimage. (above, right) Biology Professor Rob Bellin takes a selfie with his Ignatian Colleagues Program group during a cultural immersion trip to Nicaragua this year. (right) Marybeth Kearns-Barrett, '84, director of the Office of the College Chaplains; "The Purple Book"; and Brenda Hounsell Sullivan, assistant dean and director of student involvement.

climbed to the monastery at the top – the jagged peaks of those serrated mountains mirroring his fractured ambitions for his life – waiting and asking for a sign from God.

The monastery at Montserrat is dedicated to Mary, and once he arrived there, Ignatius spent a night in prayer before the statue of Our Lady. After this life-changing night, Ignatius famously decided to lay down his sword and dedicate his life to service to God and others.

Brenda Hounsell Sullivan, who has worked at Holy Cross for 18 years and currently serves as assistant dean and director of student involvement, went on the pilgrimage in 2016 and says she is still reflecting and processing the experience.

"Walking in the footsteps of St. Ignatius

Loyola and really understanding the pedagogy and the real experiences of what it means to understand his story, it was a time to pause and think about how his life relates to everything we do," Hounsell Sullivan says. "Being grounded in the Catholic tradition helps me to have the freedom to express faith and have conversations about faith and spirituality with students and colleagues. On a daily basis, I am able to contemplate questions of who I am, who do I want to be for others, and how do I prepare myself every day to be the best that I can be to serve the students and the Holy Cross community. The mission is ingrained in what we do from the top down."

Every three years, members of the board of trustees are also invited on a separate Ignatian Pilgrimage to Spain and Rome, where they study the history of the Society

of Jesus and meet Jesuit leadership.

Professor of biology Rob Bellin also made the Ignatian Pilgrimage and is in the midst of the 18-month Ignatian Colleagues Program (ICP), which is run by the AJCU and designed to educate and form administrators and faculty more deeply in the Jesuit and Catholic tradition of higher education. The program takes its cues from the Spiritual Exercises – it includes a seven-day retreat experience based on the Spiritual Exercises – and the process of Jesuit formation. Two faculty members and administrators from Holy Cross participate in the program annually.

"Our Jesuit identity is interwoven into everything we do – it isn't that there is an office across campus that is going to worry about having the students think about others," says Bellin, who has worked at the

College for 16 years. "This institution draws and fosters people who are interested in really engaging with the students they are teaching, and as part of that, you end up leading by example and talking about what it means to be a scholar or a researcher while bringing ethical issues into discussions."

Bellin also finds that Ignatian spirituality

personal priority.

"I love being a part of this focus on men and women for others – the education of students who are going to be really good chemists or accountants, but who are also looking out for the good of the world and other people," he says. "It is not just in word, it is what Holy Cross really does, and that is a very Jesuit thing, learning to think

"All that we are doing today is in continuity with what we have done throughout our history with regard to our Jesuit, Catholic character, but it needs to be re-articulated in new ways for new times."

— REV. WILLIAM R. CAMPBELL, S.J., '87,  
*vice president of mission*

is an integral and inherent part of his classes. "It isn't a problem or doesn't seem awkward to have discussions about how you can be a scientist or a doctor and also think about making the world a better place. That may be a strange discussion to have with a student at another place," he says. "We aren't just talking to students about how they get into med school, but rather, what should the principles be by which they live their lives?"

Thanks to the pilgrimage, the ICP and AJCU conferences, Bellin not only feels well equipped to engage with students in these conversations, but he also makes it a

about people outside of themselves as they move forward into their lives."

"Ignatius went up that hill and it was a transformative experience for him. We hope for our students, that they will come up this hill and have a transformative experience of their own," Fr. Campbell says. "I understand the role that this institution and this culture played in forming and shaping my own identity and decision to become a Jesuit, and, therefore, it is a privilege to have some shared responsibility in promoting this identity for a new generation of students."

*(below)* Fr. Boroughs speaks to a group of students, faculty, staff and local faith leaders in Mary Chapel at the annual Multifaith Prayer Service.

#### CONTEMPLATIVES IN ACTION

Advancing the society's mission today is rooted in 175 years of College history, 500 years of Jesuit history and the nearly 2,000 years of Church history.

"Our Jesuit charism exists because we are a Catholic school and one cannot stand apart from the other," Fr. Campbell says. "The Jesuit charism animates our experience of Catholicism."

Prior to Vatican II, emphasis was placed on cultivating the mission in a liturgical sense. While that is still the heart and core of the community practicing their Catholic faith on campus, now the liturgical experience inspires the community to move out and become contemplatives in action.

"In reflecting on our faith, life and the fundamental questions, how does that bring us to action?" asks Frank Vellaccio, senior vice president emeritus of the College.

This shift – influenced by Vatican II changes in the Church and those of Rev. Pedro Arrupe, S.J., leader of the Jesuits at that time – has enhanced and expanded the way the Jesuit mission is lived on The Hill. In addition to daily Mass and the sacraments, the Office of the College Chaplains offers an abundance of



Fr. Campbell has been living the mission since he was a Holy Cross student in the mid-'80s: "It is a privilege to have some shared responsibility in promoting this identity for a new generation of students."



programming, from retreats – including the five-day adaptation of the Spiritual Exercises – to community service and immersion programs.

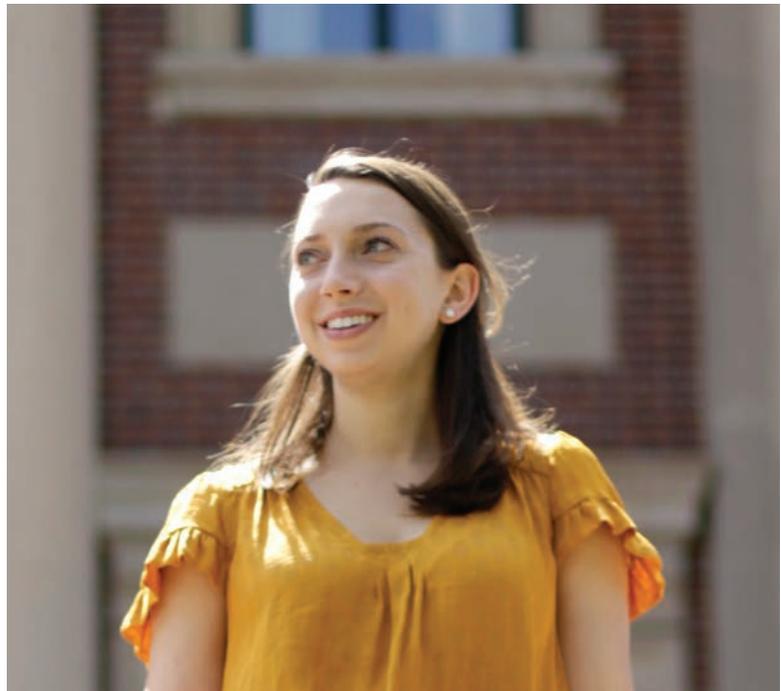
"The chaplains' office is the center of faith life on campus," Kearns-Barrett says. "Through worship, retreat programs, opportunities for service and justice, and pastoral care, we provide Holy Cross students and other members of the College community with a recognizable Catholic center on campus, while at the same time serving as a place on campus where people of all faiths and beliefs are welcomed and supported. Students of every religious background and even students who do not have a faith participate in opportunities offered by the chaplains."

The Jesuit, Catholic identity of the College permeates the student experience at Holy Cross. Nearly 70 percent of the class of 2017 participated in programs offered by the chaplains' office during their time at Holy Cross, with nearly 250 of the 667 graduates attending a retreat.

Retreats have been an integral part of the Holy Cross student experience from the College's earliest days, and now the Thomas P. Joyce '59 Contemplative Center has elevated the retreat program.

Opened in 2016 in West Boylston, Massachusetts, and sitting on 52 acres overlooking the Wachusett Reservoir, the Joyce Contemplative Center is a dedicated 33,800-square-foot facility that offers programming ranging from first-year student overnight retreats to the five-day Spiritual Exercises. It is a place of reflection for all members of the College community, even if they do not elect to participate in a retreat. The facility also welcomes Montserrat classes, athletic teams and staff for reflective atherings, reaching out to all facets of the campus community.

More than 100 students participate in the Spiritual Exercises annually, which are held four times a year at the Joyce Contemplative Center, and Kearns-Barrett estimates that Holy Cross has the most frequent and largest offerings of



*(above)* A Move-In Day student volunteer dons a shirt emblazoned with the "Live The Mission" mantra. *(above, right)* Martin Dorsey '19: "I try to live the mission by giving back as an orientation leader. I want to make sure incoming students have as smooth a transition as possible." *(opposite, bottom)* Marie Therese Kane '18: "Our mission gives us the strength to shed light on issues that might not have a comfortable political consensus."

the Exercises for students among Jesuit schools.

**WORKING FOR CHANGE**

Another hallmark program of the chaplains' office, and of the student experience at Holy Cross, is Student Programs for Urban Development, better known as SPUD. It's the largest student organization on campus and celebrates its 50th anniversary this year. With more than 500 student volunteers at 40 community partnerships, SPUD enables students to be men and women for and with others – the emphasis on “with.” The program encourages building true relationships with marginalized people and considering the College's obligations to the Worcester community.

our obligations to one another?” resonates deeply within her.

“Holy Cross has a lot of institutional, moral and political power to enact structural change with respect to climate change,” she explains. “I saw that question as a call to look inward and think about how we can run the College in ways that are more in line with our mission. Our mission gives us the strength to shed light on issues that might not have a comfortable political consensus.”

The College's mission is ingrained deeply into Kane's Holy Cross experience, and the same is true for her classmates, in part, because of the emphasis from their first day on campus. Orientation leaders wear T-shirts with “Live the

on campus.”

Hounsell Sullivan says her experience on her Ignatian Pilgrimage has flowed into all aspects of her work across campus. It is now a “lived experience” that she says can be applied to her daily interaction with students and colleagues.

“Our mission gives me the tools to approach doing business with a sense of sincere care for the people you interact with, as well as the future of the institution and the legacy,” she says. “The experience a student might have at orientation, or an event, or walking into our office, they will leave a better person because they are informed on what the mission of the institution is and how it relates to what they become.”

“Our Jesuit identity is interwoven into everything we do – it isn't that there is an office across campus that is going to worry about having the students think about others. This institution draws and fosters people who are interested in really engaging with the students they are teaching, and as part of that, you end up leading by example and talking about what it means to be a scholar or a researcher while bringing ethical issues into discussions.” — ROB BELLIN, *professor of biology*

“Holy Cross' mission lives in its students, and where I've seen the mission most alive is in students advocating for change, both on and off campus,” says Marie Therese Kane '18. “Their love for Holy Cross and the education that it has given them inspired them to work for change in things that they want to see on campus or they want to see in Worcester.”

Kane, who hails from Alexandria, Virginia, and majored in international studies, has done the same herself. She started a campaign, HC Fossil Free, to encourage the College to divest from fossil fuel industries, which are harmful to the environment and communities. She says the initiative stems from a love for her campus, rather than criticism.

She keeps a copy of the College's mission statement saved on the desktop of computer, and the question of “What are

Mission” emblazoned on the back, and the Jesuit mission is an integral part of the orientation programming.

Martin Dorsey '19, a sociology major from Wayne, Pennsylvania, chose Holy Cross for the opportunity to play varsity football. But starting from that first day on campus at orientation, he says he realized that his experience would include much more than he anticipated.

“I try to live the mission by giving back as an orientation leader,” Dorsey says. “I want to make sure incoming students have as smooth a transition as possible. My freshman year, I remember that stress of being away from home, the anxiety of being in a new place, of not having that core friend group. I want to be a mentor to them in the first few days here and then have a relationship going into the school year, to be a resource that they can turn to

“Our mission gives me the tools to approach doing business with a sense of sincere care for the people you interact with, as well as the future of the institution and the legacy,” she says. “The experience a student might have at orientation, or an event, or walking into our office, they will leave a better person because they are informed on what the mission of the institution is and how it relates to what they become.”

That mantle is not only maintained by faculty, staff and administrators, but it is one that will also continue to impact their personal and professional lives, as well.

“Clearly, our Jesuit and Catholic mission is being embraced generously by members of every constituency within the campus community,” says College President Rev. Philip L. Boroughs, S.J. “Their creative appropriation of the Ignatian tradition in

turn edifies and energizes the Jesuits who serve within them on Mount St. James and, together, we are 'finding God in all things' as we approach our shared future at the College of the Holy Cross with hope.” ■

*Method***I. Faculty Research Related to Mission**

We reviewed each title in the Celebration of Faculty Scholarship over the course of three years, looking for terms that indicated:

- a.) A term explicitly relating to the mission, such as “Jesuit,” “Catholic,” or “church,” which resulted in titles like:
- Worcester S. J., Thomas W. (2015). A Restored Society of Jesus or a New Society of Jesus? In R. Maryks & J. Wright (eds.) *Jesuit Survival and Restoration: A Global History, 1773-1900*, 13-33.
  - Raguin, Virginia. (2017). Picturing Saints: What did Catholic piety in the 16th century look and feel like? In *Christian History Magazine*.
  - Fritz, Peter Joseph. (2014). Capitalism--or Christianity: Creation and Incarnation in Jean-Luc Nancy. In *Political Theology*, 15(5):421-427.
- b.) An obvious term or phrasing indicating that the product was attentive to some kind of concern related to the mission, such as marginalized persons, spirituality, or education, which resulted in titles like:
- Boyle, Melissa, Lahey, J. (2016). Spousal Labor Market Effects from Government Health Insurance: Evidence from a Veterans Affairs Expansion. In *Journal of Health Economics*, 43:63-76.
  - Schmidt, Richard, Fitzpatrick, P., Romero, V., Amaral, J.L., Duncan, A., Barnard, H. and Richardson, M.J. (2017). Evaluating the importance of social motor synchronization and motor skill for understanding autism. In *Autism Research*, 10(10):1687-1699.
  - DiCenso, Daniel. (2017). Re-Visiting the Admonitio generalis of Charlemagne. In R. Maloy (co-eds.), *Chant, Liturgy, and the Inheritance of Rome: Essays in Honour of Joseph Dyer*. Boydell & Brewer.
- c.) A strong indication that such issues or perspectives might be raised, which resulted in titles like:
- Karmon, David. (2016). The Sacro Monte at Varallo and the Choreography of an Olfactory Landscape. *Future Anterior*, 13(2):56-75.
  - Weiner, Melissa, Baez, A.C. (Co-eds.). (2018). *Smash the Pillars: Decoloniality and the Imaginary of Color in the Dutch Kingdom*. (Lexington Books).
  - Anderton, Charles. (2016). *Economic Aspects of Genocides, Other Mass Atrocities, and Their Prevention*, J. Brauer (co-eds.). (New York: Oxford University Press).

Obviously this approach can be expected to leave off quite a few products, such as literary works that are subtly-titled, works that are not explicitly titled in ways that reveal their motivation by the aspects of mission that they address, works composed by faculty who have been shaped by the mission to engage thoughtfully in their work, or the work of scientists who might be motivated by researching scientifically technical matters, but which are undertaken by the desire to improve the common lot of mankind. In short, we expect that this count under-counts the number of works that relate to the distinctive mission of the College.

## Curriculum Review

It is important to note that the College is currently engaged in a review of its curriculum. Provost Margaret Freije has given the steering committee for this process a charge to ask:

*How can our common requirements sustain and deepen our commitments to our core values as a Catholic, Jesuit liberal arts college? In particular, how should our common requirements sustain and deepen our commitment to an education that is integrative, has breadth, and includes exploration of ethical, philosophical and religious questions as well as issues of social justice and diversity?*

We affirm this as a critical question for the College, and an important means of giving structure to the ongoing questions about the role of the mission in the academic life of the College.

In pursuit of this goal, the Provost hosted a series of discussions with faculty from across the College framed by the question: “*What do we want for our students?*” At these brainstorming sessions, faculty were invited to express a range of goals and values that we aim to impart to our students. We find it encouraging that in almost every small group discussion, including a daylong event over the summer to which all faculty were invited, issues closely connected with the mission were raised. Among the aspirations for student learning recorded at these events were:

- Openness to transcendence; connects to Jesuit tradition, finding god in all things
- Something which causes *ecstasis*: the standing outside yourself that calls you to the higher the greater the more. Jesuit ideal of *magis*
- [Demonstrating] ethical reasoning [namely,] being able to take multiple factors into consideration to make it a decision that is ethically grounded and “good”
- Students need helping thinking about their experiences, their significance (in appropriate and compelling ways), and how to make meaning of them
- [Students should understand that learning] requires reflection and integration. It’s not just what I learned in classes
- [Students should experience] the Sublime – or transcendent
- Building more contemplative students.
- [We need to] ensure students are not just ethically inclined, but ethically informed, ethically adept, and ethically courageous
- [We should teach] openness to transcendence
- [We should teach] purposeful reflectiveness
- [We should teach] empathy/solidarity...with others
- [Students should experience] reflective engagement with their own abilities (understanding their own strengths and what they need to work on)
- reflecting on a meaningful life

Although it is too early in this process to be able to state definitively what the outcome will be, it is encouraging that faculty were so attuned to these themes. We encourage the steering committee to pay special attention to Provost Freije’s charge, and to these themes in the faculty conversations.