



Mission Priority Examen

Self-Study Report

June 10, 2019

(Amended September 5, 2019)

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EXECUTIVE SUMMARY

At the request of the Superior General of the Society of Jesus, the Presidents of the Association of Jesuit Colleges and Universities (AJCU) member institutions and the Provincials of the U.S. Jesuit provinces established a process for reaffirming the Jesuit, Catholic mission priorities of U.S. Jesuit colleges and universities. The Mission Priority Examen (MPE) was developed as a tool to assist each AJCU institution in conducting the self-study, with the goal that all the institutions will complete the process by 2020.

In January 2019, President Michael Engh, S.J. launched the MPE at Santa Clara University (SCU) and appointed a nine-member steering committee. Over six months, the Committee engaged multiple stakeholder groups, including faculty, staff, students, trustees and, to a lesser degree, alumni, in conversations framed around the seven characteristics outlined in the document, *Some Characteristics of Jesuit Colleges and Universities*. An additional characteristic, student faith formation, was also included at the request of Robert Niehoff, S.J., the Provincial Assistant for Higher Education of the Jesuits West Province of the United States.

The fruits of our collective labor resulted in thoughtful, broad, reflective, and occasionally difficult campus-wide conversations about who we are as a Jesuit, Catholic University and how we might live out our Jesuit, Catholic educational mission more fully with integrity and in service to the common good. The focus of our conversations rested less on what we currently do around mission and more on the future. The report that follows captures some of the many and varied endeavors, broadly situated across campus, that reflect and further SCU's Jesuit, Catholic mission and character. These are framed around the respective characteristics from our guiding document, *Some Characteristics*. The report's emphasis, however, is forward looking and proposes two priorities in particular that emerged from the campus community that call for attention:

1. A clear articulation and broad communication of SCU's Jesuit, Catholic mission and character—at *this* Jesuit, Catholic university, at *this* time and at *this* place, with our specific history and ways of proceeding, and for all the people who together make up Santa Clara University.
2. Deeper education, engagement and ongoing formation about our Jesuit, Catholic mission and character that allows for growth and development throughout one's career and experience at SCU.

The Mission Priority Examen process is the beginning of a new period of reflection and engagement for the University community. The priorities identified here will help focus and energize us in furthering our mission.

INTRODUCTION AND PROCESS

The Mission Priority Examen (MPE) process has come at an opportune time, as we transition to new leadership and address challenges that have surfaced in the higher education landscape in general and within our own campus in particular. As one of 27 Jesuit colleges and universities in the United States, we undertook the Examen at the request of then-Superior General Adolfo Nicolás as a way to reflect on how we live out our Jesuit Catholic mission and values, and how we might do so more fully in the future.

The process began in December 2018 when President Michael Engh, S.J. appointed Dorian Llywelyn, S.J. (Executive Director of the Ignatian Center for Jesuit Education) and Professor Thomas Plante (Augustin Cardinal Bea, S.J., Professor in Psychology and by courtesy, Religious Studies) to co-chair a steering committee to guide the project. Fr. Engh then personally selected additional steering committee members to work together to direct the Examen project and process:

- Martin Connell, S.J. (Rector, Jesuit School of Theology)
- Eileen Elrod (Associate Vice Provost for Faculty Development; Professor, English)
- Heidi Le Baron Leupp (University Trustee; alumna, Class of '84; and parent of '13 and '16 alumni)
- Yesenia Magdaleno-Solis (Class of '20, Sociology and Spanish double major)
- Anne McMahon (Assistant to the President), Project Manager
- Laura Nichols (Associate Professor, Sociology)
- Brother Keith Warner, O.F.M (Miller Center for Social Entrepreneurship)

The Steering Committee launched a website to inform the community on the Examen process, invite participation and update the community on progress. The website (www.scu.edu/examen) offers detailed information about the project, several resources including the self-evaluation instrument booklet, *Some Characteristics of Jesuit Colleges and Universities*, and a list of frequently asked questions. Throughout the process, the Committee invited the University community to submit questions, comments, and other feedback through a dedicated email address. Periodic updates about the project were also shared widely with the University community via email.

Due to a compressed timeline, the Steering Committee intentionally and strategically leveraged standing leadership meetings and departmental meetings to gather feedback across and within organizational units. In addition, they convened open meetings organized around the characteristics listed in *Some Characteristics*, with the addition of an eighth characteristic on student faith formation (see Executive Summary).

From January through May, the Steering Committee hosted six open forums and attended nearly 20 staff meetings, senate meetings and standing leadership meetings of one form or another. The broad University community was warmly invited to participate in any or all of these open sessions. In all cases, the Steering Committee used the self-evaluation instrument, *Some Characteristics*, to guide the conversation and prompt discussion around questions and tensions

posed in the document. Overall, the committee consulted with nearly 200 people from a broad cross-section of the University. Detailed notes were taken at each of these meetings for thoughtful review and inclusion in our self-study document.

The Steering Committee met regularly to plan for the progress of the Examen, attend various outreach meetings, discuss emergent themes, and collaborate on the writing of the report. Each member of the Steering Committee took responsibility for drafting parts of the self-study report, and all members edited and offered suggestions for improvement.

The draft self-study report was completed in early June 2019 and delivered to Fr. Engh for his review. Prior to the submission of the report to Fr. Engh, Committee members updated the Board of Trustees about the process they followed. The report will be posted on the Examen website for the University community. A peer visiting team made up of five members selected by Fr. Engh are scheduled to visit campus on October 21-23, 2019, as part of the standard MPE process. The team will consist of:

- Jennifer Abe (Professor, Psychology, Loyola Marymount University)
- Patricia Killen (Provost Emerita, Gonzaga University)
- Joseph O’Keefe, S.J. (Fellow and Scholar in Residence, Fordham University), Chair
- David Quigley (Provost and Dean of Faculties, Boston College)
- Nancy Tuchman (Professor and Founding Dean, Institute of Environmental Sustainability, Loyola University Chicago)

We are very grateful for the Peer Visiting Team’s generous service and are eager to welcome them to our campus.

One needed explanation concerns the place of the Jesuit School of Theology (JST) within this self-study. In 2009, the then Jesuit School of Theology at Berkeley became integrated as a graduate school of SCU, remaining in Berkeley and changing its name to the Jesuit School of Theology of Santa Clara University. JST uniquely holds a dual relationship with the Society of Jesus. As a theologate, it reports to the Jesuit Conference. As a constituent school of SCU, JST also has a relationship, though less directly, with the Jesuits West Province of the United States. The Steering Committee was advised that Jesuit mission and character questions at JST have a unique profile that is distinct from the other constituent schools of SCU, and that our report should concentrate on the main campus in Santa Clara. The Rector of JST served as a member of the Steering Committee and held three listening sessions with JST faculty and staff, JST students, and the JST Jesuit Community respectively. Input from those sessions has been incorporated in relevant sections of this self-study.

The Steering Committee wishes to note that this self-study is not a comprehensive report. The timeframe of the Examen and the required page-length of the report have meant that it concentrates on the comments, questions, and suggestions that came up many times in the various listening sessions. It does not reflect the opinions and experience of those SCU members who did not attend the listening sessions. As such, this report provides a useful benchmark for SCU’s current engagement with our Jesuit, Catholic mission, and can serve as a stimulus for

continuing discussions and a source for developing appropriate mission-engagement programming in the short- and mid-term.

The Examen project provided an excellent opportunity to reflect and discern as a community on the many gifts of our Jesuit and Catholic mission and character while also considering the inherent tensions that arise. During challenging and stressful times within U.S. higher education and in the U.S generally, such communal reflection is especially needed. Coming together to ask, “who are we and who do we really want to be?” has proved to be valuable and timely. Without exception, in all our conversations in the process, the richness and frankness of the discussions among people who care deeply about our unique identity and heritage have been striking. We have heard a profound desire for a clear articulation of what our Jesuit, Catholic mission means in our particular place and time, in our unique Santa Clara community, in all its many different kinds of diversity.

The Steering Committee was touched by and impressed with how many members of our campus community, from all creeds and convictions and from all University constituencies, care deeply about SCU’s Jesuit, Catholic mission and character. They are eager to engage in conversation about it, to understand it more deeply, and to experience themselves as active partners who contribute to it. Many people have expressed great interest in ongoing personal and professional enrichment in our Jesuit, Catholic mission to help them apply it more directly to their work and life. We also heard how much people wish to steward and grow SCU's Jesuit, Catholic values more thoughtfully and inclusively. Our findings have made it clear that the Mission Priority Examen is just the beginning of deeper conversations and discernment for the University to live out our mission even more fully.

PART 1: THE EXAMEN—A review of what we heard

Characteristic 1: Leadership’s Commitment to the Mission

In 2011, the University launched its most recent Strategic Plan, which articulates an understanding of the mission, vision and values that have guided the work of the University since. In foundational statements, SCU explicitly refers to our Jesuit, Catholic tradition as we carry out our educational purpose. We understand that tradition helps to express “our Jesuit educational mission and Catholic identity while also welcoming and respecting other religious and philosophical traditions, promoting the dialogue between faith and culture, and valuing opportunities to deepen religious beliefs.” (www.scu.edu/santaclara2020/vision). The subsequent Integrated Strategic Plan, *Santa Clara 2020*, and the current fundraising campaign, *Innovating with a Mission*, were built on those fundamental statements.

The University's “Mission, Vision, and Values” statements are explicit. Yet our conversations with many members of the SCU community have revealed that the breadth and depth of communication of our Jesuit, Catholic mission and tradition lies less in the explicit words published or spoken, and far more in the actions and stories of individual University members

and units, and of the University community as a whole. Discussion identified certain programs, initiatives, faculty research, teaching, and the ways in which students apply their education in service of the common good, as manifesting and providing leadership in living out the University's Jesuit values.

One need frequently expressed in listening sessions (and that therefore serves as a major theme throughout this report) is for ways to help faculty, staff, students, and external constituencies better see, understand, and experience the connection between service and commitment to justice—aspects in which the University has an excellent record — with Ignatian values and the Catholic intellectual tradition. Internal and external messaging that makes these connections will be critical in helping to ensure that our University community knows and has an appreciation for our Catholic and Jesuit character. We also clearly heard a significant desire—across the University and at all levels of the organization—for more opportunities for education about our Jesuit, Catholic character and ongoing formation in mission. Members seek to make the connection between work and mission in ways which are practical, specific, relevant, and that take into account the religious and intellectual diversity of the various University constituencies. Many voices expressed the hope that the University make this a conscious, intentional priority. We heard a desire for resources, time and space to engage more with mission. The University currently supports several offerings in this area: the AJCU Ignatian Colleagues Program, the Jesuit Leadership Seminar, and the Ignatian Faculty Forum (also noted in Characteristic 3). However, the impact of such efforts is constrained by the number of participants, the constituencies represented, cost, distance, or the nature of the program.

Broadening such opportunities could help build community around our robust Jesuit, Catholic heritage and strengthen our identity at a time of significant growth and transition. The University is increasing the number of undergraduates and undergoing significant leadership transitions in 2019, including a new president, provost, and three of the six academic deans. Examples of opportunities suggested in the listening sessions include programs to engage members and particular units of the University in discussing how they see themselves as active partners in mission and identity.

Our Board of Trustees has a key role in fostering the Jesuit, Catholic mission and character of SCU. Trustees have a deep sense of stewardship and evince a keen desire to see the University flourish in all aspects. They are eager to see SCU, as the Jesuit university in Silicon Valley, uniquely contribute to the region's ecosystem of innovation and entrepreneurship by drawing on its Jesuit educational heritage. Like the other University community members we met, trustees also see room for deeper engagement for themselves. While trustees have learned more about Jesuit history and Ignatian spirituality on pilgrimage trips in the past few years, not all trustees have been able to participate. Information about SCU's Jesuit, Catholic mission is given to new trustees in a one-hour session, but to date there are few ongoing opportunities for mission formation among trustees, nor any expectation that they should engage in it. One new development currently in process is the creation of a trustee committee on Jesuit Mission and Character; it has been proposed that that committee would meet regularly with all other trustee committees to discuss the mission-related implications of their work.

Characteristic 2: The Academic Life

A central element in the University's Jesuit Catholic educational mission is articulated in the language and requirements of the undergraduate Core Curriculum: "a humanistic education that leads toward an informed, ethical engagement with the world." The Core affirms a set of central learning goals that derive from the humanistic essence of Jesuit education: "knowledge, habits of mind and heart, and engagement with the world" (www.scu.edu/provost/core). This orientation includes courses in cultures and ideas, religious studies, writing, rhetoric and critical thinking, ethics, community-based learning, and the arts. It is further implemented in programs such as the minor in Catholic Studies and the "Justice and the Arts" curricular pathway. Specific course activities (e.g., the Arrupe Engagement program of the Ignatian Center, a Shakespeare in prison program, life-writing in women's shelters, School of Engineering service immersion experiences, Habitat for Humanity activities, and more) likewise embody SCU's Jesuit educational commitment to social justice.

SCU has 5,499 full-time undergraduate students (with an undergraduate enrollment goal of 6,000 in the near future) and 3,130 graduate students. Graduate and professional programs engage in mission-oriented work, both curricular and extra-curricular. Examples include the Graduate Program in Pastoral Ministries, the Excellence in Catholic Education program in the School of Education and Counseling Psychology, and the Katharine and George Alexander Community Law Center in the School of Law where law students learn about client representation under the direct supervision of experienced attorneys. Yet we heard that mission awareness is less comprehensively ingrained in SCU graduate education overall. In comparison with undergraduate education, graduate programs are more focused on the acquisition of professional skills.

Important elements of faculty pedagogy and scholarship reflect the academic community's commitment to mission. The 2018 Campus Climate survey data indicates, for example, that 64% of tenure-track faculty strongly agree or agree that they integrate Jesuit, Catholic values into their teaching. The 2017 Higher Education Research Institute study indicates that 89% of SCU faculty agree that teaching includes the development of moral character and 90% agree that it is the role of faculty to help students develop personal values and to teach students tolerance and respect. In addition, 70% place a high priority on helping students learn about how to bring about change in society and on fostering student involvement in community service.

Most importantly, many individual faculty members articulate meaningful connections between the Catholic, Jesuit mission and their intellectual or creative work. The Ignatian Center for Jesuit Education has funded interdisciplinary groups of faculty to work on shared research, seminars, publications and presentations that reflect mission-oriented intellectual work. Further, since 2002 the Ignatian Faculty Forum, which is also sponsored by the Ignatian Center, has provided a space for 16-25 faculty each year to explore connections between their teaching, intellectual and creative work, and Ignatian spirituality. Many faculty and administrative leaders state that participation in this program has helped them to understand and articulate their academic life as vocation in and contribution to the Jesuit educational tradition.

New faculty orientations include one discussion of Jesuit education and Ignatian pedagogy, but there are few structures for providing regular opportunities for subsequently deepening this initial understanding. Some teaching workshops and seminars cover this topic, but the Examen listening sessions revealed a widespread desire for further development in this area. In the Steering Committee's conversations with faculty most especially, we heard repeated interest in better integrating and applying Catholic, Jesuit mission in teaching and scholarship at SCU. More foundationally, faculty in these discussions expressed their desire for a clearer articulation of the Catholic, Jesuit mission in ways that would deepen colleagues' understanding of that mission and inspire a response in mission-driven academic work. We also heard many calls for incentives for faculty to better integrate and apply SCU's Jesuit, Catholic mission in their teaching and research, and for this to be more valued and recognized.

Administrative leaders and faculty alike expressed the need for thoughtful and respectful inclusivity furthering mission in appropriate ways, particularly in how increased and career-long attention to mission would need to work. As Part 2 of this report indicates, SCU's practices, self-understanding, and communication of the relative importance of Jesuit, Catholic mission and character vary significantly across departments and units. Discussions revealed a widespread concern about a lack of coherence, clear communication and shared understanding of the appropriate place of SCU's mission in our academic life, and a deep interest in clarifying how Jesuit Catholic principles might inclusively apply to all aspects of SCU life. To that extent, the picture that emerges is one in which SCU cannot accurately describe our academic life *overall* as driven by mission. Meaningful and rich pockets certainly exist. These are nonetheless isolated pockets. Further, it is important to recognize that while some students and faculty are eager to engage the mission in our academic life, others are less than enthusiastic. We have heard honest reluctance, including real concern about how hospitable or relevant SCU's Jesuit, Catholic educational mission is to specific research agendas, teaching approaches, and individuals' personal convictions and beliefs.

Examen conversations identified a key need to clarify SCU's mission and its place in academic life. In our listening sessions, we heard many thoughtful ideas from the academic community about how to do that—in part drawn from examples on our own campus with which many of us were unfamiliar. In sum, the listening sessions revealed commonly held convictions that SCU would be enriched as a Jesuit, Catholic university by creating more effective opportunities for faculty and students to learn about, articulate, and reflect on mission; to apply it appropriately to their work and lives; and to reward those who respond to such opportunities.

Characteristic 3: A Catholic, Jesuit Campus Culture

SCU's cultural strengths include increasing ethnic diversity, especially among students. Its particular expression of "Catholic, Jesuit campus culture" is shaped significantly by its location in Northern California and Silicon Valley. This economically dynamic region with a global impact registers high numbers of residents who hold no religious affiliation and tends strongly towards politically liberal positions, especially in matters of gender, sexual, and ethnic diversity. All of the tensions expressed around this topic in *Some Characteristics* also affect SCU, but are especially relevant to our particular context.

Fostering a Jesuit, Catholic culture that is understood to be and experienced as hospitable at a time of widespread diffidence around Catholic teaching represents a contemporary challenge for all Jesuit works. External challenges to fostering a commonly held and attractive Jesuit, Catholic culture at SCU include an increasingly polarized national political culture and the sexual abuse crisis in the Church. In the Bay Area, hothouse economic success driven by the tech industry has resulted in a housing market which increasingly excludes all but the very wealthy. Internally, the campus has recently experienced a number of tensions including, but not limited to, university governance, the difficulty of communicating across differences, mistrust between and among various cohorts, including administrators, faculty, and students, finding space for intellectual and political diversity on a campus, and questions of unionization and equitable pay especially for non-tenure stream faculty.

The question of Jesuit, Catholic *culture* raises the question of who might own, embody and further such a culture and whether it is a useful framing of our SCU mission. Nothing in SCU's history or current culture suggests that only Jesuits or Catholics can carry the mission: the University's very existence depends on wide-ranging support from laypeople and those who do not identify as Catholic. Nevertheless, the question of religious affiliation is germane. The religious makeup of the University community is unknown, but the 2018 Campus Climate survey data suggests a breadth of religious diversity within the community, and that Catholic affiliation—among faculty especially—is not the majority. We heard repeatedly from people who are not deeply familiar with either the Catholic or Jesuit tradition of their great interest in learning more about and understanding better the religious and intellectual tradition and heritage of Santa Clara. They seek to find their place within the University's current embodiment of mission and character. While the diminishing number of Jesuits working at SCU calls for continued attention to ways of retaining, cherishing, and integrating better our Jesuit, Catholic character, we should also recognize that people of all faith traditions or none already contribute fully and creatively to SCU's Jesuit educational mission.

Given that SCU has not established a dedicated unit for advancing its mission and deepening the Jesuit character of its endeavors, the question was frequently raised in our discussion as to who might be responsible at SCU for promoting "Catholic, Jesuit campus culture," however that is defined. Phrases such as "Jesuit values" and "Jesuit philosophy" are frequently used, but without definition or consensus as to what they mean or do not mean. The Faculty Handbook defines "the Jesuit tradition" as one of SCU's fundamental values: "an expression of Christian humanism in which faith and reason together animate . . . the pursuit of truth and goodness. This pursuit challenges us to counter inhumanity with humanity, to act ethically, and to promote justice with faith. We also take part in the broader Catholic tradition to which Jesuits have made a major contribution." Few of these particular phrases, however, are widely used on campus. Both SCU's external marketing and communication and official statements from leadership alike instead tend to identify "Jesuit, Catholic," as meaning an emphasis on ethics or social justice, rather than the Christian humanism and the compatibility of faith and reason, of the global and perennial Jesuit tradition of education. Better highlighting of the entirety of its Jesuit, Catholic mission rather than a subset of it, its practical manifestations in the education it offers, and the kind of citizen it seeks to produce could help SCU distinguish itself better in the crowded marketplace of higher education generally, and especially in the Bay Area.

Units that conversation participants frequently identified with Jesuit, Catholic culture include the Mission Church, Campus Ministry, and the Santa Clara Jesuit community, all of which are definitively religious and Catholic in remit. Discussants also saw the Division of Student Life and SCU's Residential Learning Communities (RLCs) reflecting elements of Catholic, Jesuit culture: two RLCs focus on themes of faith and justice, and all RLCs employ spirituality facilitators, supervised by Campus Ministry (see also Characteristic 8, below). Elements of Jesuit, Catholic culture were understood to be provided by student leadership, the Immersion program of the Ignatian Center for Jesuit Education, the Center's partnership with a local underserved neighborhood, and the Center's Bannan Forum, which fosters public sphere intellectual work from a Jesuit, Catholic perspective. The Markkula Center for Applied Ethics and the Miller Center for Social Entrepreneurship were also held up as shaping SCU's Jesuit campus culture by fostering social justice, ethical thinking, and effective solidarity with the marginalized. In various ways, then, all of these units contribute to SCU's particular embodiment of Catholic, Jesuit culture—one that emphasizes a hope-filled openness to the world, a sense of personal vocation, and SCU's public presence in Silicon Valley. Catholic culture also finds expression through daily Mass at the Mission Church, prayers and blessings at campus celebrations, and annual liturgies, such as Mass of the Holy Spirit and Commencement liturgies, which many non-Catholics mentioned as being welcoming and inclusive.

At the same time, the Steering Committee heard repeatedly from participants in the Examen process that Catholic, Jesuit culture is not as visible nor as clearly articulated as it could or should be. Some participants communicated that the University's embrace and promotion of its Catholic ethos has declined in recent years: some hold that, institutionally, SCU is diffident about its Catholic character. Comparisons were made between the visibility and impact of the campus commitment to sustainability (a crucial part of SCU's mission) and the Jesuit, Catholic dimension—with the latter both less public and less clearly understood. Many at the listening sessions expressed their hope for a Catholic, Jesuit campus culture characterized by more clarity, greater visibility, and increased opportunities for all individuals and groups of all convictions to find a meaningful connection to it.

Characteristic 4: Service

Through many curricular initiatives and extra-curricular activities for students, Santa Clara University has a long history of incorporating solidarity, community-based learning, and community outreach into its curriculum and campus life. The University provides both local and global opportunities for staff, faculty, and alumni, and overall the University is characterized by “a culture of service – service not only to those who study and work at Santa Clara but also to society in general and to its most disadvantaged members” (*Faculty Handbook*, 1.3.3). Eligible staff may take a maximum of up to 40 hours per calendar year of paid release time to volunteer with an Ignatian Center program, such as Thriving Neighbors or an immersion.

Service-learning has long been championed at SCU. Beginning in 2009, all undergraduate students, as part of the Core Curriculum, are required to take at least one community-based learning (i.e., service-learning) course that combines contact with a community on the margins, guided reflection, and intellectual engagement. The impact of service-learning is documented in student data: In the 2017 SCU undergraduate survey of students, 84% of students identified

“helping others who are in difficulty” as a very important or essential goal. For 70% of students, “influencing political structures” was at least somewhat important, with 62% reporting that “influencing social values” was very important or essential, and 55% identifying “becoming a community leader” as very important or essential.

In providing service to local and global communities, SCU’s three Centers of Distinction—Miller Center for Social Entrepreneurship, the Markkula Center for Applied Ethics, and the Ignatian Center for Jesuit Education explicitly “encourage the pursuit of knowledge in service of humanity” (www.scu.edu/academics/centers-of-distinction). Miller Center provides training and skill development for social entrepreneurs from all over the world and involves students. The Ignatian Center also provides many opportunities for students, and sometimes faculty and staff, to engage locally and globally in immersion experiences and service opportunities that bring them into direct contact with people at the margins. The Center seeks to avoid a kind of superficial “poverty tourism” by providing participants with tools for Ignatian discernment and reflection on the causes of inequality and marginalization. The Markkula Center’s wide investment in a range of ethical questions serves many communities and organizations, locally, nationally, and globally.

Faculty and staff have expressed their wish to have increased opportunities to engage in immersion and practical service opportunities involving people on the margins. They also want to collaborate more with other Jesuit higher education institutions around the world to build greater international solidarity.

Overall, the Committee notes that SCU can be justly proud of a long-term and multi-faceted commitment to service, representing as it does, a facet of mission engagement that is widely appreciated among all sectors of the community. In SCU’s self-understanding as “educating men and women of competence, conscience, and compassion,” service is seen particularly as involving conscience and compassion (www.scu.edu/provost/modeling-competence-conscience--compassion). The University has clearly long adopted the “service” in “the service of faith and the promotion of justice” as an important value (32nd General Congregation of the Society of Jesus). It is less clear, however that the campus community has a commonly shared understanding of what “service” consists of, along with its connections to and differences from social justice and justice more generally. We did not hear comments that would suggest that the particular Ignatian and Catholic inspiration, motivation, and understanding of service at SCU is widely known.

Characteristic 5: Service to the Local Church

SCU enjoys cordial and mutually supportive relationships with local bishops, including the recently-retired Ordinary of San José, Patrick J. McGrath. The University is justly proud of our wide range of service to the local church and beyond, and grateful for the bishops’ encouragement. The University and the Diocese have collaborated on many initiatives that range from the ad hoc and informal to the substantial. The Steering Committee highlights in particular the University’s provision of professional education for teachers and principals of Catholic schools in the graduate programs of the School of Education and Counseling Psychology, the ExCel program that trains teachers for careers in diocesan schools, the contributions of the

Graduate Program in Pastoral Ministry (GPPM) in training pastoral ministers, and the University's contributions to the Diocese's Institute for Leadership in Ministry. The GPPM also serves the dioceses of Sacramento, Monterey, Los Angeles, San Bernardino (and soon, San Diego) by educating pastoral leaders. The Markkula Center's programs include an online faith formation program for schools, parishes, and families. SCU supports the intellectual life of the Church with programming designed for the context of Silicon Valley such as programs of the Markkula Center and the Ignatian Center's Tech and the Human Spirit initiative. SCU Jesuits serve the Diocese through retreat-giving, sacramental service in parishes, and work with the Restorative Justice Office in celebrating Mass at detention facilities. The Mission Church regularly hosts diocesan events and the University keeps the Chancery well informed of programs, events and presentations at the University. In addition, SCU provides substantial tuition remission for pastoral leaders, including clergy and religious.

All the activities above evidence that the working relationship between SCU and the local Church is deep and very valued by all involved.

While the Jesuit School of Theology is not discussed at length in this self-study, it is nonetheless important to note, however summarily, its significant service to the local church. Many of its graduates go on to serve local dioceses as teachers, campus ministers, and other pastoral ministers. For 30 years, JST's *Instituto Hispano* has provided theological and ministerial training for pastoral leaders. JST's recent initiative to address clerical sexual abuse (a partnership with the Markkula and Ignatian Centers) has engaged the local church population and provided practical resources for its ministers.

Given SCU's religious diversity and its ethos of openness, it is important to mention also its important service to other Christian communities. JST classes are attended by students from the Protestant schools of GTU, while SCU Campus Ministry hosts Protestant ministers in its programs, and holds an annual ecumenical Christmas service.

Characteristic 6: Jesuit Presence

Over the last 30 years, the number of Jesuits at SCU has declined considerably. As of Spring 2019, 15 Jesuits are full-time employees at the main SCU campus (the president, 11 professors, one regent, one senior administrator, and one chaplain). The rector is a tenured professor and currently teaches part time. Two retired members of the faculty assist in the University as they are able, including with alumni relations. Two Jesuits are enrolled in doctoral studies at SCU's school of engineering. In Fall 2019, two Jesuits will be newly assigned to work on the main campus, in the School of Engineering and Campus Ministry respectively.

At JST, the Jesuit employees of the University are eight professors, a dean, and the director of the sabbatical program. The University cooperates with the Society of Jesus in preparing scholastics for ordination to the priesthood and educating Jesuit priests in graduate studies in theology. The student body there currently includes 60 Jesuits. JST has an important global role: its graduates include Jesuit leaders around the world.

Though the number of Jesuits on the main SCU campus is fewer than in previous generations, they are present in many and various ways beyond the classroom and administrative offices. Jesuit academics contribute to their professional guilds through publishing and presenting papers. Currently, *Theological Studies*, the premier U.S. Catholic research journal, is edited by a SCU Jesuit. Jesuits serve on many University committees, including search committees for University leadership. They attend many University functions, where they interact with a range of colleagues, students, board members, and benefactors. The Campus Ministry team welcomes and encourages the Jesuit presence in their work and reaches out to Jesuits regarding planning. Jesuits preside at all daily and Sunday Masses; regularly hear confessions; preside at weddings, baptisms, and funerals; provide personal pastoral care for individual members of the SCU community; and are chaplains to student and alumni groups. They also take advantage of opportunities to meet students informally, whether at the lunch table, at athletics events, or after Mass. Longstanding members of the Jesuit community maintain very positive relations with alumni and donors, and give many talks and retreats, thereby fostering lifelong connection to the University. Individual Jesuits serve on the boards of Jesuit high schools and universities, and further SCU's contribution to the global reach of the Society of Jesus (e.g., through leadership roles in the International Society of Jesuit Ecumenists). Jesuits from Africa studying at JST participate in Miller Center's Jesuits in Residence Program, offering workshops in West and Central Africa, with a developing partnership with the Jesuit Conference of Africa and Madagascar.

During the course of the year, the Jesuit community at SCU regularly invites University colleagues into their home. As a community, they host receptions for new faculty and dinners with the Board of Trustees. Individually, Jesuits host university colleagues daily at lunch. In 2006, the University built a new campus residence for the Jesuit community. This location enables Jesuits to serve pastorally and attend to ad hoc needs. The residence is also used to host individuals from the University at meals, including donors, and in addition provides hospitality for Jesuits visiting from elsewhere with university business.

The rector of the Jesuit Community on the main SCU campus serves ex officio as a member of the Board of Trustees. He and the President have regular and open communication, and collaborate on such matters as Jesuit recruitment and other topics of shared purpose. The Provincial of the Jesuits West Province has a standing meeting with the President and the Chair of the Board of Trustees as part of his annual visitation, and has also been invited to address meetings of the Board of Trustees as needs arise.

SCU is actively involved in partnerships at various levels with Jesuit works, including Bellarmine College Preparatory, Cristo Rey San Jose Jesuit High School, and Sacred Heart Nativity School. The Ignatian Center's Immersion program has included trips to Homeboy Industries, the Kino Border Initiative and the Jesuit-sponsored Caribbean Social Immersion Program in Guyana and the Dominican Republic. SCU Jesuits also contribute to making the University present in global Jesuit networks. One Jesuit serves as team leader for one of the six task forces of the International Association of Jesuit Universities, and SCU Jesuits are involved in the work of the International Society of Jesuit Ecumenists and the Jungmann Society for Jesuit liturgists. Miller Center for Social Entrepreneurship collaborates with the Jesuit Conference of Africa and Madagascar, and its network of social ministry centers across the continent.

In a previous age, SCU saw many of its graduates become Jesuits. However, no SCU graduate has entered the novitiate since 2001. The University currently has no concerted programming for promoting vocations to Jesuit or other religious life, female or male, or ordained ministry.

Overall, MPE listening sessions revealed that the many contributions of SCU's Jesuits to campus life are known and valued, and that the active presence of Jesuits is held to be very important. While the relationship between the Jesuit Province and SCU and how Jesuits are recruited is not widely understood, the various campus constituencies are aware, to varying degrees, that the decline in the number of Jesuits at SCU and their changing roles will impact how SCU lives out its mission in all its operations. Many expressed their hope that the University administration do all it can to recruit qualified Jesuits and that the Jesuit Provincial will give greater emphasis to missioning Jesuits to this anchor of Jesuit mission in a globally important location. The listening session with the trustees was notable in encouraging both individual Jesuits and the Jesuit Community collectively to be aware of the value and impact of Jesuit presence both formally and informally.

Characteristic 7: Integrity

Among the topics that engendered the most robust discussions in listening sessions was the relationship between SCU's Jesuit, Catholic mission and character and faculty and staff hiring, formation, and compensation. These discussions involved a range of issues including: SCU's commitment to and communication of mission in how it recruits and hires; the variety of mission considerations in the current hiring practices of individual units; the initial and ongoing formation of employees in Jesuit mission and leadership; and the financial and physical resource management that embodies practical commitment to being a Jesuit, Catholic university.

Key to understanding the hopes and concerns of these particular discussions is SCU's particular "composition of place"—its social and physical location, and how this affects the University's particular culture. The San Francisco Bay Area is one of the most ethnically, culturally, and religiously diverse areas in the United States with residents coming from countless groups including many not affiliated with any particular religious tradition. SCU holds diversity and community as primary values (Faculty Handbook, 1.3.3.), and many participants in discussions clearly cherish hospitality and openness as exemplifying what it means to be a Jesuit and Catholic university. Increasing ethnic and other kinds of diversity has garnered much University attention of recent years, notably with the 2016 Blue Ribbon Commission on Diversity on Inclusion, the 2017 Task Force on Diversity and Inclusion, and the 2017-18 Campus Climate Survey. In recent years, SCU's units throughout the campus have made great efforts to hire more professionals from diverse backgrounds. The University has a required Inclusive Search Training for all search committee members. Recruiting new staff and faculty who actively support SCU's Jesuit, Catholic mission is reflected in position descriptions that specifically mention the University's commitment to our Jesuit, Catholic mission and character, and search committees consider candidates' openness to and experience of Jesuit, Catholic values and education. In discussions, though, many community members voiced a strong desire for greater clarity and consensus about the appropriate role of Jesuit, Catholic mission in hiring and recruitment

processes. There is, for example, no Mission Search Training equivalent to the Inclusive Search Training.

While faculty and staff present in the listening sessions generally appeared to support the concept of seeking to attract, hire, and retain individuals who will be active partners in the University's mission, they expressed different views about what that exactly means. In general, participants were supportive of values commonly associated with U.S. Jesuit education over the last 50 years, especially commitments to social justice, ethics, sustainability, and diversity. In our conversations, we heard from some who seek a more explicit commitment to Catholic and Jesuit mission in the hiring process. Others were wary of such targeted hiring and expressed concerns that such a step could limit SCU's heretofore "broad tent," potentially resulting in a less welcoming, open, and inclusive campus.

In our listening sessions on this characteristic, the Steering Committee heard once again a strong desire for deeper, more integral and ongoing education and formation around mission. Participants are particularly eager to contribute to community discussions on SCU's Jesuit educational heritage, the mission of Jesuit higher education in the 21st century, our participation in the global project of Jesuit higher education, and SCU's unique opportunities as the Jesuit university in Silicon Valley. Staff and faculty alike clearly recognize that impactful participation in Jesuit, Catholic educational mission needs nourishment throughout one's career. They expressed their hopes that all members of the community, of all creeds and convictions, can and will feel that they can participate in and further our mission in ways that respect their integrity and authenticity and are personally and professionally relevant.

SCU is working to bring salaries and benefits in line with benchmark schools that are also located in extremely expensive parts of the United States. This effort however is proving highly challenging because of the extremely high cost of living in the San Francisco region. The cost of housing is a major concern in hiring and retention of faculty and staff alike. Many employees commute long distances in order to live in affordable housing. Faculty and staff stress caused by living costs is palpable and has been a major factor in tensions on campus over livable wages and job security. University administration continues to work with faculty and staff to address their concerns. Among new initiatives are market adjustments and housing assistance.

SCU has given notable importance to its role in stewardship of the Earth and has a rich track record of sustainability initiatives, which it understands to be integrally related to justice. In 2009, President Michael Engh, S.J., made sustainability and environmental justice a priority for SCU, and understanding the intersection of social justice and sustainability is Priority 4 of the University's Integrated Strategic Plan. As a result, sustainability, environmental justice and stewardship of God's creation have become an integral part of our campus culture and are viewed as an important element in SCU's particular embodiment of Jesuit and Catholic mission. SCU is a signatory to the 2009 President's Climate Commitment and developed a campus Climate Neutrality Action Plan in 2010. A Department of Environmental Studies and Sciences was established, and with the Center for Sustainability, now leads the University in mobilizing sustainability practices across University operations, in curriculum and in other programming. Most recently, the University hosted a conference on "Environmental Justice and the Common

Good.” Our past history and future commitments in this area dovetail with the Society of Jesus’s 2019 Apostolic Preference, “Caring for our Common Home.”

Characteristic 8: Student Faith Formation

As a Jesuit and Catholic university, SCU discharges its responsibilities for the *cura personalis* of its students, having in place multiple channels for student support. Parents frequently mention their confidence in SCU’s ability to care for their children and the University’s particular responsiveness to students who meet personal challenges such as bereavement or mental health issues. While ultimately rooted in the religious worldview of the Society of Jesus, such pastoral care may or may not include a religious dimension, depending on the persons and programming involved.

Many academic departments and work units across the University engage in the formation of students. Some participants noted that SCU has had a comparatively more understated and less comprehensive engagement with the “faith” of the “service of faith,” which GC32 coupled with its concern for justice. In the religiously diverse context of SCU, it is important to remember that “faith” cannot not be construed as referring uniquely to Catholicism. The most rapidly growing religious category of SCU undergraduates—in tandem with their age cohort nationwide—is those who self-identify as religiously unaffiliated. Increasingly, the campus includes students who identify as “neither religious nor spiritual.” Yet the 2017 seniors’ survey also reveals a healthy interest in faith among undergraduates: 54% of respondents report that they attend religious services occasionally or frequently; 61% discuss religion occasionally and 16% frequently. Some 48% of students spend some time in prayer or meditation in the average week. Integrating spirituality into one’s life is somewhat important for 31%, and very important or essential for 44%.

SCU underlines the importance of the academic study of religion for undergraduates in the Core Curriculum requirement with three required courses, some of which are cross-listed with other academic departments. This sequence, which is timed to be encountered by students throughout their undergraduate experience, includes critical reflection on one’s own beliefs and the religious dimensions of human experience. These classes provide students with opportunities that can lead to deeper personal faith questions. The academic study of religion differs in its method and aims from personal faith formation. The committee heard a diversity of opinions about the potential role, content, relative importance, location, and agents of faith formation among undergraduates. Overall, Campus Ministry, and to a lesser extent the Ignatian Center, were mentioned as the prime locations for faith formation. Some participants asked about the potential role of JST in helping support undergraduate faith formation. To date, JST has had limited influence on students in SCU’s other schools.

Campus Ministry and the Division of Student Life take very seriously their responsibility in providing Jesuit-inspired formation opportunities for students across all religious affiliations. Student Life programming through Residence Life includes elements of spiritual formation that can meet the diverse needs of our undergraduate population. The programs of Campus Ministry include Christian Life Communities and retreats. Campus Ministry also supports a range of

student-led clubs—Catholic and Protestant, Muslim, Jewish, and Sikh. Of first-year undergraduate students in the 2019 academic year, 34% self-identified as Catholic, with 20% giving no answer to the question of religious affiliation, and 13.8% as none. Twenty-seven percent of that class attended a Catholic high school. Data on students suggests that affiliation to faiths other than Christianity is in fact comparatively small, belying many participants’ belief that the undergraduate body of SCU is religiously diverse to a significant degree. The growing edge for student faith formation at this Jesuit, Catholic university is therefore the increasing proportion of religious “nones,” atheists and agnostics. At a time of changing religious identification among youth, Campus Ministry and other offices that have focused on faith formation for students have sometimes struggled to define the faith component of their missions, given students’ lessened interest in formal religious identification.

Related to the faith formation of students is information about and formation in what it means to be a student at a Jesuit university, and *this* university in particular. Such formation has elements that derive from SCU’s religious mission, but in seeking to engage the broad gamut of student convictions, it may not be explicitly religious. In the developmental experiences of students during their time at SCU, initial orientation provides a cursory exposure of what it means to attend a Jesuit, Catholic university. This occurs in opening talks by the president, provost, and deans; advising around the Core Curriculum, and discussions around the common reading for each new cohort of students may also be channels for delivering information and formation. SCU is primarily an undergraduate residential campus, especially during students’ first two years. The Residential Learning Communities (RLCs) are, broadly-speaking, Jesuit-themed (e.g. *Communitas*, *Cura*, *Loyola*, *Xavier*) and student and residential staff facilitate an experience of community there. Such community includes a spiritual dimension, though what that dimension consists of varies according to personnel and interests. The Spirituality Facilitators are appointed by Campus Ministry. In addition, Faculty Directors also live in the RLCs and model community and care. Such care may involve a faith dimension, depending on the people involved.

In discussion, Campus Ministry and representatives of the Division of Student Life suggested there should be a coordinated approach that allows a “single point of entry” for student formation in the Jesuit tradition, helping students reflect together on their purpose and vocation, and experience what it means to be Jesuit-educated. Both noted that providing “sites of hospitality” for students is an effective means to reach students where they are – physically, psychologically, and spiritually.

The Ignatian Center endeavors to highlight the Ignatian inspiration of its programs. Its Immersions program in particular emphasizes Ignatian contemplation and discernment practices as an integral part of the immersion experience. The new Ignatian Corps also seeks to develop skills in Ignatian leadership among students and to introduce them to Ignatian prayer and reflection.

In common campus parlance, “students” generally refers to undergraduates. However, some 36% of our student body is made up of graduate students, some of whom work and take courses part time. Relative to undergraduates, graduates have limited opportunities to engage in extra-curricular campus activities including faith formation. Currently, one staff member of Campus Ministry has responsibility for graduate student outreach.

A survey of seniors in 2017 showed that 91% somewhat or strongly agreed that their education “prepared them with talents and strengths to live with greater joy, integrity, and balance,” while 87% somewhat or strongly agree that they view their chosen career as one that “allows them to make a positive difference in the world.” To that extent, therefore, SCU can claim with integrity that its work in human formation, including moral development, is highly successful. Students value the aspiration to be persons of “competence, conscience, and compassion.” The degree to which Jesuit categories and the Ignatian vision of the human person influence this human formation – and are understood to shape it – is less clear. The University does not have tools to measure adequately its provision of spiritual development or faith formation of its students.

Despite the many ways in which student formation happens, our conversations revealed important questions, especially about how the University can responsibly attend to the formation of the many students who do not identify as adhering to a specific faith tradition. A separate question is how to ensure that all students are at least minimally informed of the foundations of SCU as a Jesuit, Catholic university: anecdotes suggest that many students graduate without a basic knowledge of the Ignatian heritage beyond the well-known phrases and its meaning for their lives. Such questions are an invitation to continue to discuss these topics in an ongoing way across campus. Answering them adequately will require focus and resources.

PART 2: WAYS OF PROCEEDING

This part of the document will describe what we heard across the Characteristics, interpret these aspirations, and offer reflections on how the University might proceed in response.

As we have already mentioned, the local cultural context of Northern California poses both challenges and opportunities for any Catholic institution. Over time, fewer and fewer Californians define themselves through a communal religious identity. Many express personal desires for spirituality in at least a sense of existential meaning and purpose, but do not believe traditional religious institutions capable of nurturing these desires. At the same time, the San Francisco Bay Area’s extraordinarily multicultural environment includes adherents of religious traditions from around the globe, many of whom may not be familiar with the religious dimensions of Jesuit, Catholic universities. These and other factors frame a context in which many SCU students, faculty, staff, and trustees are attracted to elements of the mission and character of the University, but may have only minimal understanding of Catholicism, the full range of the Ignatian worldview, or the particularities of Jesuit education.

We have heard many expressions of desire—from faculty, staff, students, alumni, and trustees—for greater clarity around our mission, identity, and values, especially as these are practically expressed in the life of the University. These desires were expressed across the University. In listening sessions, the Committee did not ask about participants’ religious convictions or affiliations, although many people volunteered such information. We are confident, therefore, that across the range of creeds and convictions, the desire for greater clarity about mission is

constant. From students, the Committee heard expressions of interest in and appreciation for SCU's Jesuit mission and character. In many cases, these expressions were from the perspective of young adults who did not themselves espouse a clear religious identity.

Overall, the Steering Committee became aware that while those who participated in the discussions expressed deep commitments to SCU's mission, not all conceive of SCU's mission as being integrally tied to both adjectives "Jesuit" and "Catholic." A mission that emphasizes "the promotion of justice" enjoys greater support than "the service of faith," and the word "mission" has suffered from both under-definition and overuse. There is strong and broad support when "mission" has been understood to mean addressing globalization and emphasizing solidarity, community, and sustainability. SCU enjoys a broad consensus of interest in contributing to and furthering a mission that has an ethical thrust, embraces an approach to education that is more than the acquisition of career-building skills, and that has a positive social impact. There is a general understanding that these are the characteristic traits of SCU's Jesuit educational mission.

There is considerably less clarity about whether these traits are unique to SCU or whether they represent a part of the University's comprehensive, organic mission. In discussions, "mission" was sometimes understood as being identical to the University's Mission and Values statements (www.scu.edu/aboutscu/mission-vision-values). In short, the discussions have made evident that the various University constituencies have not yet arrived at a shared understanding of the mission's concrete components, i.e. what Jesuit, Catholic mission is – and just as importantly, what it is not.

A minimalist approach to mission will tend towards not extending understanding beyond what is commonly held, while a maximalist version will tend to an "all or nothing" approach. The former avoids creative tension and meaningful discussion in favor of reductionism, with the result that the contents of the ever-developing tradition of Jesuit education are recognized only in part. The latter approach vitiates the precious sense of shared endeavor. If mission is to be an expression of community values, such an approach would also be self-defeating. Neither approach is inadequate to the challenges, gifts, and responsibilities involved in building a mission-oriented community.

SCU has yet to develop a systematic approach to mission formation for faculty, staff, and leadership. There exists no mechanism for efficiently coordinating and resourcing the many good mission-related activities mentioned in Part 1. Faculty and staff engagement with the mission depends to a significant degree on personal commitment and departments voluntarily developing programs around mission, rather than on the availability of structured opportunities. Undergraduate student engagement with the mission is more structured by comparison, but conversations revealed that better coordination would increase its impact.

Efforts at fostering a comprehensive and integral sense of mission that is both Catholic and Jesuit are likely to meet attitudes that might be summarized as "Jesuit yes, Catholic no." We heard many expressions of concern that an insistence on Jesuit mission and character might have negative repercussions, including undermining academic freedom and scholarly excellence, favoring Catholic members of the campus community at the expense of others, repelling

qualified applicants, whether students or employees, and excluding, marginalizing or silencing those who do not agree with some Catholic teachings. Others expressed the opinion that more emphasis on mission overall may further associate the University with sexual misconduct scandals undermining the moral credibility of the Catholic church. Some reported the opinion of colleagues that any mention of Jesuit and Catholic at all undermines the credibility of the University in their professional guilds and the pool of potential students. The Steering Committee also heard opinions that “Catholic” is negative in the public mind and should be avoided in favor of “Jesuit,” where this is used at all; that only “Jesuit” has positive implications for fundraising; and that in an attempt to reach as wide a public as possible, SCU should minimize reference to its specific Jesuit, Catholic mission in marketing and communication materials.

Among the limits of this review are that we can only report the comments of those who took part in the Examen process. What we cannot gauge is how representative such comments are within the entire campus community. Nevertheless, the fact that there is—in addition to calls for greater clarity and also for more mission engagement opportunities—at least some degree of diffidence on campus around SCU’s Jesuit, Catholic character is an objective reality that has to be taken into account.

Evidence suggests that if University leadership is to respond to both diffidence and enthusiasm respectfully and sensitively, coming to greater communal understanding of our Jesuit, Catholic mission and character requires a dedicated initiative – one that must be carefully thought through, intentionally inclusive, and with a strong emphasis on wide participation. Negatively put, efforts to advance the understanding of the University’s comprehensive mission that are limited to continuing what has been done so far run a high risk of depleting interest and commitment. In contrast, a process marked by dialogue and respect, informed by best practices in adult learning and faith formation, could help the campus community move forward together as a university and in its Jesuit, Catholic identity.

Refreshing the Mission Brand

Drawing on the many rich conversations of SCU’s Examen, the Steering Committee believes that as the University responds to the calls for a renewed clarity around mission, the following principles are important:

1. The University’s Jesuit, Catholic mission and character should be—and be perceived as being—open to people of all religious identities, convictions, and beliefs.
2. Any process of articulating mission needs to be welcoming, affirming, and inclusive, with a special concern for participants who are not Catholic, who do not have a specific faith commitment, or who represent sectors of the University who have been historically unengaged in mission questions and issues.
3. Efforts should be comprehensive and include the whole of the University, involving students, members of University boards, and alumni and benefactors, as well as faculty and staff.

4. The concrete content of “Jesuit” and “Catholic” needs to be intelligible to non-Catholics and non-religious people.
5. It will be important for the community to understand that certain elements of mission are given, by the fact that SCU is a Jesuit, Catholic university. As a university, its mission is educational. At the same time, as a Jesuit, Catholic institution, it has constitutive links to the Society of Jesus and the Catholic Church, and is therefore part of global religious networks. SCU’s mission should at the same time reflect and address our particular context and the religious and intellectual composition of the University’s constituencies.
6. A refreshed articulation of our mission will be effective to the degree that all aspects of mission are expressed concretely in the life and work of the University, at micro and macro levels.

We envision that a process could be set up to answer the many calls for a more robust expression of our Jesuit, Catholic mission and character, appropriate to this particular time, this place, and this campus community. It would help provide content and context to commonly used campus phrases (e.g., whole-person education, Jesuit values). The University has internal resources that could assist in such, including JST and the Department of Religious Studies. The University Coordinating Committee would be consulted to determine if any follow-up plans warrant review by shared governance committees. The outcome of this process should enjoy broad support across the University community. It was suggested repeatedly to us during the Examen process that fostering a more robust understanding about Jesuit, Catholic mission and character could draw from the successes of our campus efforts to promote sustainability.

Real Engagement with Real Mission: Full, Conscious, and Active Participation

Campus conversations suggests that SCU can enhance our sense of community around our mission by being inclusive of all stakeholders. Thus, the second desire we have repeatedly heard—for education and formation opportunities to deepen our Jesuit Catholic mission, identity, and values—could be partially met with the kind of initiative described above. Ongoing support would be needed: programs, structures and resources that SCU has not yet developed. It appears that the appetite for deeper engagement with mission is considerably greater than what the University currently provides. The programs that do exist are poorly coordinated and do not reach significant areas of the campus population. For example, staff are particularly underserved, and there is room for enhancing student engagement with the Jesuit, Catholic mission (e.g. an introductory course on St. Ignatius and the Jesuits). Interest suggests that new and creative initiatives in this area would be warmly welcomed.

A Stakeholder Campus

Philosophical questions of who works or should work at Santa Clara University came up repeatedly in our Examen. The whole arc of attracting, recruiting, hiring, and forming new

faculty and staff is fundamental to fostering our Jesuit, Catholic identity and mission. Some expressed a desire for faculty and staff to be more supportive of this mission, while others expressed concerns that this would undermine our integrity as a university. Some report that their relationship with Catholicism is strained or non-existent, and that if the University were to become more Catholic it would make their professional participation here untenable. Some of this was attached to the term “hiring for mission.” There is broad agreement that hiring the right new employees is critical, but the phrase “hiring for mission” has a complex history, and it has important but subtle—and at times, highly contested—meanings based on past practices here and at other Catholic institutions. Many, however, perceive the importance of recruiting and retaining staff and faculty who can actively support the mission and transmit it effectively to our students. Others perceive this as likely to undermine our ability to recruit, hire and retain the most academically-qualified faculty. This issue seems to be more contested around faculty hiring than for staff.

Evidently, then, different members of the University community hold divergent opinions—often passionately so—about how our Jesuit, Catholic mission should shape the development of job descriptions, recruitment of candidates, and hiring processes. Some candidates are familiar with the characteristics and emphases of Jesuit education, but others are entirely unfamiliar with these procedures. No clear, agreed-upon strategy exists for communicating our mission to job candidates. We heard expressions of significant uncertainty on the part of hiring managers and search committees about what is appropriate to discuss with candidates about mission in the hiring process, and how to comply with non-discrimination labor laws. This uncertainty is present among those who wish to ask a candidate about openness to mission (“How specific about this can I be?”) and among those who are reluctant to do so (“Do I have to address this and if so, why?”). This lack of consistency has resulted in many hiring processes in which SCU’s particularity has not been discussed substantially. We heard requests for greater clarity about what is recommended as well as what is permissible and legal. The Committee heard that when this uncertainty is set against the backdrop of divergent views on the relative importance of our Catholic identity, a tacit consensus often emerges that mission is a topic best avoided in the recruitment and hiring process. Once hired, a new faculty or staff member will receive initial, summary information about our Jesuit history, but few opportunities exist for learning more about our mission or engaging in a formation process.

More resources for those engaged in the hiring process would be needed if SCU’s commitment to its mission is to be deepened and broadened. The expression of mission that this report calls for should help to attract a diverse applicant pool, and recruitment materials could be redesigned with a particular eye to applicants who are unfamiliar with the Catholic tradition and Jesuit higher education. These principles need to be consistent in hiring processes across the University. Hiring managers need guidance as to how to better determine how potential candidates could develop in understanding and contribute to the University’s comprehensive mission as well as to department and unit priorities. In Jesuit terms, these suggestions would make hiring at SCU move toward taking on some of the features of Ignatian discernment. Concrete suggestions we heard include creating engaging and informative online materials for new hires on SCU’s Jesuit, Catholic mission and character to help them better understand their own place in the characteristic style, story, and substance of Jesuit education.

The many calls for more opportunities to learn about and to see oneself as an active, valued partner in SCU's mission strongly suggest that the University urgently needs more substantial and sustained programming to form members of our community. We heard suggestions that the University could develop personal and professional growth opportunities in mission, identity and values (e.g., reading and reflection circles, online learning modules, shared research projects) with corresponding professional incentives to encourage staff and faculty to participate. Faculty and staff service and immersions could be better recognized as a component of mission engagement and professional development, and even recognized as such in performance reviews. Faculty variously suggested that the University might provide additional and more substantial grants for research on concretely applying Jesuit Catholic values in scholarship and teaching, develop better criteria for Jesuit, Catholic mission and identity activities in faculty performance reviews, and provide more guidance to those engaging and consulting with faculty.

“The real measure of our Jesuit universities lies in who our students become”—Peter-Hans Kolvenbach, S.J.

In our listening sessions, the Steering Committee learned of many robust aspects of undergraduate formation (e.g., the programs of Residential Learning Communities, and the formal and informal emphasis on vocational discernment). For those students who seek this out, SCU provides substantial opportunities for formation, beginning at orientation and continuing throughout their time at SCU with curricular and co-curricular programs. However, what is less clear is the number of students who do not seek more than the minimal required elements of formation, and, as we have mentioned under Characteristic 8, we heard anecdotal accounts about students who have no more than a cursory awareness of the Jesuit content of the education they receive.

Some members of the administration hold that the specifically Jesuit component of undergraduate formation is primarily imparted through our Core Curriculum. It is, however, important to note that the University depends on the service of large numbers of adjunct faculty to deliver the Core, and we cannot assume that they have been given significant opportunities to see their work as contributing to the University's mission. Participants recognized that an important proportion of undergraduates do not identify with religious traditions or institutions, which renders engaging them in the Jesuit, Catholic mission and providing them with formational activities more challenging. We have already noted that some 3,300 of SCU's student population of 9,000 are in graduate studies, and there are significantly fewer opportunities to engage them with formation opportunities. Making progress with engaging graduate students meaningfully in mission would require more resources and different approaches.

SCU's alumni network is 100,000 strong and through them SCU could exert significant influence were there more opportunities to highlight our Jesuit mission and identity. There is evidence of anecdotal interest among our alumni for greater outreach on mission and a more robust representation of the University's Jesuit character in the University's marketing and communication efforts.

CONCLUSION AND SUMMARY OF PRIORITIES

“I wish there were more opportunities like this,” and “The mission is the reason why I am here,” were frequently heard comments in the Examen listening sessions. Conversations were, without exception, cordial and positive in tone. We can conclude therefore that—at least in the minds of those who attended and shared their ideas—there exists a valuable stock of goodwill towards SCU among faculty, staff, students, and leadership. Overall, “mission” is a term with positive associations, even when used critically to denote actions that “do not live up to our mission.”

The Examen Steering Committee was charged with suggesting 2-4 priorities for future action for the University, which the community could focus on to live out our mission with greater authenticity. From an early point in the conversations across campus, two areas quickly suggested themselves: communication about mission, and partnership in it. Across the University, over different sectors, and bridging differences of creed and conviction, there is a deep sense of commitment to mission, a desire to understand it better, and to feel included in it professionally and personally.

The areas, therefore, that we recommend to the University’s consideration for adoption as mission priorities are:

1. A clear articulation and broad communication of SCU’s Jesuit, Catholic mission and character — at *this* Jesuit, Catholic university, at *this* time, in *this* place, with our specific history and ways of proceeding, and for all the people who together make up Santa Clara University.
2. Deeper education, engagement and ongoing formation about our Jesuit, Catholic mission and character that allows for growth and development throughout one’s career and experience at SCU.

A human community such as SCU is by nature always in process. What we understand by Jesuit, Catholic mission and character must necessarily involve elements of constancy and of change, always with an eye to the Ignatian *magis*. The Steering Committee sees SCU’s Mission Priority Examen to be just the beginning of a process of self-reflection and of action in response to that self-reflection. SCU has entered a new phase, with major changes in leadership, enlarged ambitions, and emerging opportunities that engage SCU’s strengths and call forth creative responses.

Santa Clara University’s Mission Priority Examen has come at an opportune time. We are grateful for it and proceed with great hope and expectations for our University and the students and people we serve.