CONFERENCE for MERCY HIGHER EDUCATION

MERCY HIGHER EDUCATION: CULTURE AND CHARACTERISTICS

DISCUSSION PAPER

December 2004
MERCY HIGHER EDUCATION: CULTURE AND CHARACTERISTICS

EXECUTIVE SUMMARY

How do we know we are faithful? Pursuit of the answer to this profound query has caused leaders of Mercy institutions of higher education to reflect on and respond to both what it means to be a Catholic institution and what it means to embody Mercy mission and values.

The accompanying paper represents the first attempt to name those qualities which should be the hallmarks of Mercy higher education. Four interdependent characteristics are detailed:

- regard for the dignity of the person;
- academic excellence and life long learning;
- education of the whole person: body, mind, and spirit; and
- through action and education, promotion of compassion and justice towards those with less, especially women and children.

Anchored in these four characteristics, the culture of a Mercy college or university endeavors to witness its Catholic identity and to honor its Mercy heritage.

It is indisputable that these elements are not the exclusive domain of Mercy education. However, grounding administration, faculty, trustees, staff and students in the history and tradition of Mercy and in the tenets of Ex Corde Ecclesiae, together with developing skills in discernment, appropriates these characteristics in a uniquely Mercy fashion.

Further, reflection on the self-identity of a Mercy campus, aided by assessment tools, enables an institution to celebrate those aspects of the Mercy culture in which it excels and to identify those which need further development. Two such tools are offered here with the understanding that they can be modified to reflect the unique culture of each campus or adopted and adapted as part of campus renewal. These tools are the basis of accountability for the privilege of being identified as a Catholic institution within the long, rich tradition of Mercy higher education.

The first part of this document situates Mercy culture in the tradition of the Sisters of Mercy and its revered foundress, Catherine McAuley, demonstrating how the four distinguishing characteristics were so integral to her vision. The second section expands on the relationship of these characteristics to the Pastoral Exhortation, Ex Corde Ecclesiae, and to the Catholic identity of an institution. The final section offers two alternative assessment tools.
BACKGROUND

Inspired by the Gospel and moved by compassion for the plight of the poor in Dublin, especially the plight of women, Catherine McAuley took action in the early 1800s to remedy the situation. With a selfless spirit and her new found inheritance, she not only envisioned a way to raise up the status of women through education and training, but in doing so she also launched one of the grandest social service organizations in the world, the Sisters of Mercy.

The Ireland of Miss McAuley’s day was marked by the widespread failure of the potato and other crops, spawning rural migration to urban areas already suffering from high unemployment and poverty. It was an Ireland, too, characterized by the marginalization of women and the oppression of Catholics. One could not easily overlook such need and yet one might feel somewhat helpless to address it. Not so for Catherine McAuley.

Catherine opened her House of Mercy in 1827 as a school for young women, imparting to them skills they needed to earn a living and to provide for themselves, thereby lifting themselves out of poverty. In the first year alone the school enrolled over 200 young girls.

Catherine was convinced from her ministry in the streets of Dublin “that permanent improvement for Dublin’s slum dwellers could only come through provision of education.”¹ The strength of this conviction is repeated when Catherine argues that “no work of charity can be more productive of good to society or more conducive to the happiness of the poor than the careful instruction of women...”² Her emphasis on the education of women was reflective of the needs of her times when educational institutions for girls and young women were few. Society’s lack of concern for the education of women was echoed in the local Archbishop’s concern that her school was in competition with those of the Sisters of Charity, causing him to question the need for the educational works of the Sisters of Mercy. Catherine prevailed, however, and the Mercy ministry of education began to flourish, leaving its mark on Irish society.³ So significant and respected was her work in the field of education, that in the 1990s the Irish five pound note featured Catherine McAuley on one side and a school scene on the other. Her legacy in education has endured.

Catherine’s work did not stop with education, however. Ever the entrepreneur, she opened in Dublin a workshop where women could be employed as well as learn skills. The shop itself became a source of income to support some of her other works. She also saw the need for teacher preparation and began offering classes for adults. Later, as
other needs surfaced, the *walking nuns* as the first Sisters of Mercy were called branched out to serve the sick and dying.

Today Sisters of Mercy are found in almost all areas of human services from housing and homeless shelters, to hospitals and hospices, to pastoral ministries and diocesan offices—to name but a few of the arenas where they minister. Women and men who have been taught in Sisters of Mercy educational institutions carry this same commitment to service that transforms society—a hallmark of a Mercy education.

From the first House of Mercy in Dublin where the Sisters of Mercy were founded, an international congregation of women religious committed to serving the poor, the sick, and the uneducated eventually came into existence in 1831. The vision of Catherine McAuley inspired others in her day and, once established, the congregation of the Sisters of Mercy literally spread throughout the world serving indigent and uneducated persons in the spirit of the Gospel. In the United States alone, there are more than 4,000 Sisters of Mercy and throughout the world there are approximately 14,000 Mercys engaged in education, healthcare, and social ministries.

Mercys serve on every continent and in nearly every academic setting from village schools and pastoral centers to elementary and secondary schools, colleges and universities. The Sisters of Mercy have NGO status in the United Nations. They have organized migrant education and health services in the United States and education for the indigenous peoples in Australia and New Zealand. With ongoing special concern for women and children, Sisters of Mercy sponsor shelters and training centers to rescue women and their families from poverty through education and social services.

No history of social work would be complete without mention of Catherine McAuley and her vision to empower the poor through education as well as social services. Nor would any history of private education or healthcare in the United States be complete without recognizing the pioneering work in these fields by the Sisters of Mercy.

From the time they set foot on American shores in 1843, Sisters of Mercy established institutions of learning. Prominent among these are 18 colleges and universities—the first of which was established in 1846 in Chicago. Today Mercy higher education reaches 42,000 women and men in 12 states. Courses of studies run the gamut from the more traditional liberal arts and professional preparation in education, nursing, social work, and health science to such areas of study as Peace and Justice, Hospitality and Restaurant Management, Gerontology, Criminal Justice. Most Mercy institutions would consider their curriculum incomplete without some introduction to social analysis and skill development in social transformation.
Many Mercy colleges are strong in health sciences and are among the oldest schools of nursing in the United States. Tracing back to the friendship between Florence Nightingale and Sister Mary Clare Moore, the profession of nursing owes much to the Sisters of Mercy and today that tradition is carried on in academic settings across the United States.⁶

Over the years, the Sisters of Mercy in the United States established numerous institutions of higher learning. A consistent desire of both the campuses and the Sisters was to explore the opportunities to strengthen this mission in higher education. The Conference for Mercy Higher Education (CMHE) was established in 2002 and brings together administration, trustees, and Mercy sponsors to work together to strengthen and insure the future of the ministry of Mercy higher education. The direct response to a needs assessment which surveyed the leadership of Mercy colleges and universities as well as the leadership of the sponsoring Sisters of Mercy Regional Communities, the Conference is a culmination of years of collaborative efforts such as the Mercy Association of Colleges, Mercy Higher Education Colloquium, Mercy Association of Scripture and Theologians, and various gatherings and interest groups.

As early as 1993, the Institute Leadership Conference, comprised of the presidents of all of the Mercy Regional Communities, endorsed the following statement:

> The Institute of the Sisters of Mercy of the Americas recognizes that higher education is integral to the mission of the Church and is an effective expression of our Mercy mission. This ministry expresses our commitment to the pursuit of truth and knowledge and to the furtherance of the social, political, economic and spiritual well being of the human community. We encourage collaboration among Mercy institutions, regional communities and sisters in this ministry.

While each Mercy institution of higher education has its own mission statement and articulated core values, four characteristics unmistakably define the formative culture of every Mercy campus:

- regard for the dignity of the person;
- academic excellence and life long learning;
- education of the whole person: body, mind, and spirit; and
- through action and education, promotion of compassion and justice towards those with less, especially women and children.
Drawing from the example of Catherine McAuley’s life and practices, the four elements of the ethos of a Mercy campus come alive. Her life and instructions to her Sisters and co-workers evidence all four characteristics.

In her person and in her dealings with others, regard for the dignity of the person was manifest. No greater example stands out from the life of Catherine McAuley than the episode with the young woman who came to Baggot Street in the middle of the night seeking shelter. Catherine long lamented the fact that she could not offer more assistance to this young woman and directed the House of Mercy to provide shelter to women in similar circumstances, never judging them but gently teaching them to respect themselves in the knowledge of their being loved by God.

Excellence and life long learning is another core characteristic of Mercy educational philosophy. With no mitigation in quality, Catherine opened a variety of schools: some to educate the children of the poor, training schools to impart employable skills, and pension schools to address the needs of more affluent young women. Not only that, but she also offered teacher training programs at Baggot Street. Her schools were registered with the National School Board and she herself continually sought to improve her own teaching skills. In this way, her own commitment to excellence and continued personal development served as a model for those with whom she worked. This same philosophy permeates Mercy educational practices today.

Catherine’s life is replete with other examples of her concern not only for the dignity of those in her care, but also that their spiritual and emotional needs be met with as much care and attention as their physical wants. That spirit translates into a third core value, education of the whole person: body, mind and spirit. That such a holistic approach to treating, educating, or otherwise dealing with others was her hallmark is undeniable. Catherine often admonished her Sisters and co-workers to tend to the spiritual needs of their charges with as much dedication and care as if they ministered to Christ himself in them. “Our hearts should be replenished in love and gratitude . . . [to God] for allowing us graciously to aid Him in the person of the poor.”

Sisters of Mercy are no strangers to self-sacrifice, courage, and boldness when it comes to identifying and remedying need. While it would not have been common to use the language of systemic change in her day, Catherine’s approach to social problems was two-fold: address the need as well as its root cause. Ministering to those in need without the accompanying action, praxis, to seek remediation of the causes, however worthwhile, is not sufficient. And this characteristic, through action and education, promotion of compassion and justice towards those with less, especially women and children, is yet another hallmark of Mercy education.
All those involved in Mercy education, administration, faculty, staff, students and trustees, know and recognize this as a central principle of Mercy educational philosophy without which the institution should not bear the name, Mercy. "Educational institutions that bear the mark of Mercy must inculcate . . . a sense of responsibility for this world, the conviction that it is possible to find creative responses to the threats and promises facing the twentieth-first century." ¹⁰ Service and social accountability are critical dimensions of this characteristic.

Anchored in these four characteristics, the culture of a Mercy college or university endeavors to witness its Catholic identity and to honor its Mercy heritage. These four dimensions are further elaborated in the section which follows.
Culture and Characteristic of Mercy Higher Education

As those within the Mercy colleges and universities reflect on their identity as Catholic and as Mercy, a persistent question arises, “How will we know we are faithful?” Over the past several years, those vested with the role of mission coordinators on the campus have been discussing this question. The following was developed to articulate the assumptions underlying the need to discuss how one might be faithful to this identity as Mercy and Catholic and to suggest a process for assessing such faithfulness on each campus. What follows has three parts: first, a series of assumptions; second, a set of characteristics that must be present in order to permit an institution to claim the name “Catholic” and “Mercy;” and, third, two resources for assessment.

Assumptions

Assumption #1: Mercy Colleges/Universities will be sustained into the future in the Catholic tradition and the legacy of Mercy by dedicated men and women who have been grounded in the legacy of Catherine McAuley and the Sisters of Mercy and who respect Catholic beliefs and practices in their personal and professional lives.

In no way does this assumption mean that all on the campus claim the Catholic tradition as their religious reference. Rather in the true Catholic tradition, expressions from other religious traditions are welcomed on Mercy campuses. It does mean, however, the primary symbols of the institution will claim Catholicism and if the institution is to remain Catholic into the future, Catholicism will need to be of significant influence on the campus.

Assumption #2: The imprint of Catherine McAuley and the Sisters of Mercy upon the Mercy Colleges/Universities will endure into the future only if the prevailing values of the Mercy charism are written into the documents of the institutions and the institution is committed to the alignment of Mercy values with demonstrable behaviors and policies and the integration of these values into decision making. This commitment must be intentional, focused, and accountable.

Assumption #3: Collectively, Mercy institutions of higher education will have a better chance of sustaining their Mercy legacy as well as their Catholic identity if the organizational structure and concomitant accountabilities are appropriated and implemented by all the institutions.

Such a model, embracing all the institutions, will provide the synergy necessary to:

a) Increase opportunities for faculty, staff, and students of all the institutions to deepen understanding of mercy values, including justice;

b) Provide the power of moral suasion that comes from belonging to something greater than oneself;

c) Provide a sense of identity as Mercy, as well as Catholic; and

d) Foster collaboration and shared use of resources across the system.
Mercy Higher Education: Culture and Characteristics

Underlying these three assumptions is the belief that Mercy institutions of higher education must be very clear about the values they strive to embody. Otherwise, they will be in danger of drifting from their foundational moorings.

Culture Must be Catholic

The culture of an institution of higher education associated with the Sisters of Mercy must first of all be Catholic. Catherine McAuley, foundress of the Sisters of Mercy, was dedicated first to the mission of the church. *Ex Corde Ecclesiae* and other contemporary church documents can assist Catholic colleges and universities with an understanding of that which must be present for the culture to be Catholic.

*Ex Corde Ecclesiae* argues that every Catholic college and university, *as a college or university, is an academic community which, in a rigorous and critical fashion, assists in the protection and advancement of human dignity and of a cultural heritage through research, teaching and various services offered to the local, national and international communities.*

Furthermore, Catholic institutions of higher education must possess the autonomy necessary to guarantee academic freedom as long as the rights of individuals and the community are preserved within the boundaries of the truth and the common good.

*Ex Corde* goes on to say that since the objective of a Catholic institution of higher education is to preserve a Christian presence in the academic world, every Catholic college and university must have the following essential characteristics:

1. “Christian inspiration not only of individuals but of the college/university community as such;

2. a continuing reflection in the light of the Catholic faith upon the growing treasury of human knowledge, to which it seeks to contribute by its own research;

3. fidelity to the Christian message as it comes to us through the Church; and,

4. an institutional commitment to the service of the people of God and of the human family in their pilgrimage to the transcendent goal which gives meaning to life.”
For the Culture to be Mercy....

Within the culture of being Catholic then, what does the Mercy tradition add? That which is distinctive about the Sisters of Mercy within the church is their fourth vow obligating them to service to the poor, sick, and ignorant.

Sisters of Mercy sponsor institutions to address their enduring concerns and to witness to Christ’s mission. All who work within Mercy higher education are asked to model mercy and justice, to be guided by Catherine McAuley’s preferential love for the poor and her special concern for women. ¹³

There could be a variety of ways to accomplish this, such as ensuring that the very process of education is liberating and calls faculty and students to the fullest use of their gifts and talents; ensuring just wages and benefits for every employee; implementing and integrating service learning throughout the curriculum, and attention to what systemic changes are necessary in society in order for all to thrive; ensuring scholarship opportunities for persons on welfare, single mothers, those with no resources for educational financing; ensuring consciousness-raising opportunities for faculty and staff to help them become more aware of those who have less, to name but a few examples.

* * * * *

The following four characteristics taken together provide the essential foundation for an institution to consider itself of Mercy. These characteristics mirror those found in the Ex Corde document.

1. Regard for the dignity of the person

2. Academic excellence and life long learning

3. Education of the whole person: body, mind, spirit

4. Through action and education, promotion of compassion and justice towards those with less, especially women and children.
MERCY HIGHER EDUCATION: CULTURE AND CHARACTERISTICS

1 Sister Angela Bolster, Catherine in Her Own Words, Dublin, Ireland: Dominican Publications, 1990, p.31.

2 Ibid.


9 Thoughts from the Spiritual Conferences of Mother M. Catherine McAuley, Dublin: M. H. Gill and Son, Ltd., 1946, p.63.


11 Ex Corde Ecclesiae, #12

12 Ex Corde Ecclesiae, #13.

13 Adapted from the Constitutions of the Sisters of Mercy of the Americas, #5 – #7.
PART II
MISSION ASSESSMENT TOOLS

Assessment

A process for assessing the integration of the essential characteristics of a Catholic/Mercy institution of higher education will be helpful as the Conference of Mercy Higher Education moves into a new model of sponsorship/governance. Assessment is about clarifying and supporting those measures most effective in sustaining one’s identity and promises. Thus, if the mission statement of a college or university or other important documents claim an affiliation with the Catholic Church and the Sisters of Mercy, it is important to be able to assess that claim.

The value of assessment is found when one can both celebrate the elements that are present and discover that which might be more present.

Two forms for assessing the characteristics of Mercy have been developed: a matrix model adapted from the Baldrige Quality Award process and a series of open ended questions for institutional self-reflection. Neither is meant to be exhaustive, rather they are presented here as a means of encouraging assessment on the campuses. Both can and should be modified to reflect the college/university’s specific care values, either within the four interdependent elements or as additional elements.
OPEN-ENDED QUESTIONS

RESPECT FOR THE DIGNITY OF PERSONS

DIVERSITY
Describe your strategies to recruit minority administration, faculty, trustees, staff? How successful are they? What are your future plans in this regard?

How does the campus celebrate diversity of cultures, religions, ethnic groups? What is the participation in events such as these?

What stories can your campus tell of inclusion/inclusivity?

COMMUNICATION
To what extent are communications on campus open? How did you achieve this?

How accessible are members of the administration? Faculty?

Describe your processes for resolving conflict. How would you rate their success? Are they rooted in your mission and values?

COLLABORATION AND TEAMWORK
Tell a story which best illustrates the spirit of collaboration and teamwork on campus?

Are team building experiences incorporated into work groups and committee?

DECISION MAKING
To what extent does a spirit of inclusivity characterize decision making on campus? Are parties impacted by decisions included in the decision making process?

Inclusive decision making requires specific skills; are there skill building experiences available to students, faculty, and others?
ACADEMIC EXCELLENCE AND LIFELONG LEARNING

ACCREDITATION
Are accreditation process viewed as opportunities for growth or as burdensome chores?

QUALITY IMPROVEMENT
What successful quality improvement measures have been implemented over the last 2-3 years? Describe.

Is evaluation viewed as an opportunity for feedback and growth?

INNOVATION
How are new, innovative ideas generated? Received and evaluated? Implemented?

How great is the risk-taking capacity of the administration? The student body? The Board?

What is currently being done to nurture creativity and innovation on campus?
EDUCATION OF THE WHOLE PERSON: BODY, MIND, AND SPIRIT

SPIRITUALITY
To what extent is the spirituality and spiritual life of all constituents respected and nurtured? Illustrate your response with stories.

Does the physical environment speak to a culture which nurtures spirituality, i.e. artwork, symbols, sacred space?

Are religious services are offered at times that are convenient for the majority of campus participants?

INTEGRITY
Is professional ethics a hallmark of all activities on campus?

As appropriate, is ethical decision making included in all courses?

Is there a Code of Conduct for the campus? How has it been implemented and received?

EDUCATION FOR LIFE/PROFESSION
Do courses and experiences on campus model a balanced life style: work, study, play?

Is counseling available and utilized to assist with the stresses of academic life?

HEALTH CONSCIOUSNESS
How healthy are the meals provided on campus? How are good eating habits encouraged and healthy food available outside of meal times?

Do faculty and administration model a balanced life style with time for reflection, relationships, personal and professional development? How much is this encouraged among students, resident advisors, and others?
MERCY AND JUSTICE: EDUCATION AND ACTION FOR JUSTICE

SERVICE LEARNING
How extensively is service learning integrated into the curriculum? Give some examples.

Are the skills of social analysis imparted to students early in their course of study and are they encouraged to use these skills where appropriate?

Are resources available to assist faculty in retooling their courses to incorporate service learning?

Are service learning experiences showcased on campus? How are these stories told?

ASSISTANCE AND SCHOLARSHIPS
Are funds available to assist minority students to complete their education?

What innovative approaches are available to students to support their academic success beyond financial aid?

MERCY AND JUSTICE
What special efforts—recruitment, advising, coaching, etc.—are available to women on campus?

SOCIAL ACCOUNTABILITY
What processes are in place to insure such things as investments monitored regularly for social responsibility?

How do Student and Academic Affairs promote justice and social responsibility?
Matrix Model

**Regard for the dignity of the human person will be evidenced by**

1. A culture which welcomes, respects, and celebrates a diversity of people and points of view
2. Honest, multi-directional communication
3. A spirit of collaboration and teamwork cultivated throughout the institution
4. Decision making that promotes the voice of those to be most affected by the decision

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<td><strong>DIVERSITY</strong></td>
<td>The College/University has a systematic process in place for recruiting, selecting, retaining, educating and celebrating a diverse community including students, board members, faculty and staff. Leaders model that processes for integrating diverse perspectives are embedded in the culture and result in excellence and innovation.</td>
<td>Focused efforts to recruit for diversity have resulted in a diverse student body and faculty/staff. Diversity education is a requirement for all students and for faculty/staff. Sensitivity to the cultural and religious needs of students has been integrated into the core curriculum. The college has a defined process for gathering insights and diverse perspectives. Celebrations of diversity are held regularly.</td>
<td>Focused efforts to recruit for diversity are underway. Diversity recognized as an asset and diversity education is planned. Events held at least annually. Leaders actively solicit diverse points of view from faculty, staff, students, wider community</td>
<td>Campus leaders affirm the value of diversity but few texts/speakers/Faculty/staff evidence diverse points of view or backgrounds. Events to celebrate diversity not embedded in culture. Some processes to solicit diverse perspectives are evident but typically this is after decisions are made.</td>
<td>The college/university community does not reflect the diversity of the community it serves and no focused effort has been made to recruit for diversity beyond entry-level jobs. Diversity celebrations are rare. Decisions are made without seeking out perspectives other than those from the dominant culture on campus.</td>
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<td><strong>COMMUNICATION</strong></td>
<td>As a result of developing systematic communication processes and open, candid and truthful communication, staff, faculty, board members, alumni and students have developed a high level of trust in the administration of the college.</td>
<td>Feedback from students, faculty, staff, board members and alumni attest to successful implementation of plans resulting in quality education and some collaborative efforts in the community.</td>
<td>The college/university has developed and communicated comprehensive plans to facilitate collaboration and teamwork among students, faculty, administration, staff, board members and alumni.</td>
<td>College/university staff, students, faculty, alumni and board members can articulate how they and their input are at times included in decisions that affect their scope of responsibility</td>
<td>There is little evidence that the college/university invests in ongoing communication with its constituents.</td>
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<td><strong>COLLABORATION &amp; TEAMWORK</strong></td>
<td>The college/university has systems and processes in place to assure that collaboration and teamwork are understood and practiced as the norm for all activities in planning and decision-making.</td>
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<td>There is little evidence of collaboration and teamwork among departments and with students. Partnerships within the community have not been formed.</td>
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<td><strong>DECISION MAKING</strong></td>
<td>Processes are in place to identify, solicit and incorporate the voices of those most affected by decisions and policies.</td>
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**Academic Excellence/Life Long Learning will be evidenced by:**

1. Regional accreditation and appropriate course of study accreditation
2. Continuous Assessment and Improvement Processes throughout the institution
3. A spirit of innovation throughout the institution
4. Evidence of institutional support for life long learning

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<td><strong>ACCREDITATION</strong></td>
<td>The college/university displays a healthy synergy with the regional accreditation body. Faculty and staff are active participants in the improvement of higher education regionally and nationally.</td>
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<td>Accreditation is looked upon as a tedious process, something to be endured and &quot;passed,&quot; but not important to the overall educational enterprise.</td>
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<td><strong>CONTINUOUS ASSESSMENT AND IMPROVEMENT</strong></td>
<td>The college/university enjoys pride in being known as a desirable place to work and study due to its attention to the signs of the times. Student satisfaction across the board is at the highest percentile.</td>
<td>Continuous improvement is guided by analysis of benchmark data, derived from surveys of students, faculty, staff, alumni, board members and attention to the educational needs of the community.</td>
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<td>There is little awareness of the dynamics and necessity of change within the college or university. There is resistance to change.</td>
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<td><strong>INNOVATION</strong></td>
<td>The college/university demonstrates a spirit of innovation in effectively leading the campus to a total community model of learning. Leadership on the campus effectively leads to new opportunities and models of learning.</td>
<td>The college/university faculty, staff and administration demonstrate ingenuity in meeting the needs of the student community by creating opportunities and resources for new initiatives to promote learning. New initiatives are measured, evaluated, and are foundational to subsequent innovation.</td>
<td>Administration and faculty demonstrate a spirit of innovation by implementing new ideas, taking appropriate risks and making unpopular decisions when necessary to effect necessary change or improvement.</td>
<td>Administration and faculty intentionally work to create an environment in which all employees are encouraged to think innovatively and to try new ways of improving the education provided.</td>
<td>Administration, staff and faculty reflect an attitude of satisfaction and complacency with their current performance in the classroom environment and with the indicators of staff, student and faculty satisfaction.</td>
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**Education of the Whole Person: Mind, Body, Spirit will be evidenced by:**

1. A culture recognized as one is which God is claimed as available and faithful
2. Evidence of integrity and the consciousness of ethics throughout the institution
3. An understanding of the importance of relationships and community within the campus
4. The health consciousness of all engaged with the institution.

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<td><strong>Spirituality</strong></td>
<td>Student and alum feedback provide evidence that attention to the spiritual dimension of persons and dedication to education of the whole person is perceived to be as important to education as professional program accreditation.</td>
<td>Students, faculty, staff, alums and board members experience an environment characterized by sensitivity and an understanding that persons are more than their work.</td>
<td>There is some evidence that meetings begin with prayer or reflective exercises. Existing religious symbols and artwork are not particularly striking nor inspiring.</td>
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<td><strong>Integrity/Community ethics</strong></td>
<td>Ethics and the consciousness of integrity are integral to all processes/courses.</td>
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<td><strong>Relationships/Community</strong></td>
<td>Evidence of an understanding of community as foundational to the educational enterprise and a holistic workplace.</td>
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<td>Salaries/wages are reviewed objectively; there is some evidence of the promotion of community on the campus.</td>
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<td><strong>Health Consciousness</strong></td>
<td>Student, faculty, staff and alum feedback indicate that health consciousness permeates the institution; the fitness center is well used by more than the athletic teams; the dining service provides healthy meals and snacks. Safety is stressed throughout the campus.</td>
<td>Policies and processes are in place to assist students/faculty and staff with work/life balance. Safety policies in laboratories, maintenance areas, etc. are available.</td>
<td>No one talks about or seems particularly concerned about the health of the next generation. Safety policies or procedures are not evident.</td>
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**Mercy and Justice especially towards those most marginalized by society will be evidenced by:**

1. Scholarship Programs that reach out to the disenfranchised
2. Service Learning and Community Outreach Programming
3. A culture in which all resources – human, financial and material – are treated as gifts to be treasured

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<td>Evidence of a mature program of community outreach and service learning in present.</td>
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<td>All faculty/staff are engaged in identifying and resourcing students needing assistance of any sort to successfully complete academic programs</td>
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<td>Appropriate assistance in student aid, placement and academic advising of disenfranchised students is successful in ensuring academic success.</td>
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<td>All student must participate in a minimum of one service learning course a semester</td>
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<td>Community service days have been converted into service learning experiences.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>STEWARDSHIP</th>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Recycling and reduction in use of scarce and valuable resources is promoted and encouraged.</td>
<td></td>
</tr>
</tbody>
</table>