

The Beloved Community



Our Commitment to Human Dignity

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Key to Works Cited in Catholic Magisterial Citations column

Brothers and Sisters to Us: United States Conference of Catholic Bishops, *Brothers and Sisters to Us: Pastoral Letter on Racism* (1979)

CA: Pope John Paul II, *Centesimus Annus: On the Hundredth Anniversary of Rerum Novarum* (1991)

CCC: *Catechism of the Catholic Church* (1994)

Compendium: Pontifical Council for Justice and Peace, *Compendium of the Social Doctrine of the Church* (2004)

CV: Pope Benedict XVI, *Caritas in Veritate: On Integral Human Development in Charity and Truth* (2009)

FT: Pope Francis, *Fratelli Tutti: On Fraternity and Social Friendship* (2020)

GS: Vatican Council II, *Gaudium et Spes: Pastoral Constitution on the Church in the Modern World* (1965)

LS: Pope Francis, *Laudato Si': On Care for Our Common Home* (2015)

Open Wide Our Hearts: United States Conference of Catholic Bishops, *Open Wide Our Hearts: The Enduring Call to Love: A Pastoral Letter against Racism* (2018)

ECE: Pope John Paul II, *Ex Corde Ecclesiae: On Catholic Universities* (1990)

Economic Justice for All: United States Conference of Catholic Bishops, *Economic Justice for All: Pastoral Letter on Catholic Social Teaching and the U.S. Economy* (1986)

NA: Vatican Council II, *Nostra Aetate: Declaration on the Relation of the Church to Non-Christian Religions* (1965)

PP: Pope Paul VI, *Populorum Progressio: On the Development of Peoples* (1967)

QA: Pope Pius XI, *Quadragesimo Anno: After Forty Years* (1931)

SC: Vatican Council II, *Sacrosanctum Concilium: The Constitution on the Sacred Liturgy* (1963)

SRS: Pope John Paul II, *Sollicitudo Rei Socialis: On Social Concern* (1987)

Synod Final Document: XVI Ordinary General Assembly of the Synod of Bishops, “For a Synodal Church” (2024)

Institutional Commitment, Transparency, Coordination, and Accountability
Leadership Commitment

	Objective	Catholic Magisterial Citations
1.1	Develop a statement of shared principles for dignity and respect for all members of our University community. As part of planned review of University mission and institutional learning outcomes, consider how this commitment may be realized in these foundational statements.	Compendium: Pontifical Council for Justice and Peace, <i>Compendium of the Social Doctrine of the Church</i> (2004) <i>Compendium</i>, nos. 189-91 1913 "Participation" is the voluntary and generous engagement of a person in social interchange. It is necessary that all participate, each according to his position and role, in promoting the common good. This obligation is inherent in the dignity of the human person. 1914 Participation is achieved first of all by taking charge of the areas for which one assumes personal responsibility: by the care taken for the education of his family, by conscientious work, and so forth, man participates in the good of others and of society. CCC: <i>Catechism of the Catholic Church</i> (1994) CCC nos. 1913-14 43. The Church has no models to present; models that are real and truly effective can only arise within the framework of different historical situations, through the efforts of all those who responsibly confront concrete problems in all their social, economic, political and cultural aspects, as these interact with one another. For such a task the Church offers her social teaching as an <i>indispensable and ideal orientation</i>, a teaching which, as already mentioned, recognizes the positive value of the market and of enterprise, but which at the same time points out that these need to be oriented towards the common good. This teaching also recognizes the legitimacy of workers' efforts to obtain full respect for their dignity and to gain broader areas of participation in the life of industrial enterprises so that, while cooperating with others and under the direction of others, they can in a certain sense "work for themselves" through the exercise of their intelligence and freedom. CA: Pope John Paul II, <i>Centesimus Annus: On the Hundredth Anniversary of Rerum Novarum</i> (1991) <i>CA</i>, no. 43 185. <i>Subsidiarity is among the most constant and characteristic directives of the Church's social doctrine</i> and has been present since the first great social encyclical. It is impossible to promote the dignity of the person without showing concern for the family, groups, associations, local territorial

		realities; in short, for that aggregate of economic, social, cultural, sports-oriented, recreational, professional and political expressions to which people spontaneously give life and which make it possible for them to achieve effective social growth. This is the realm of <i>civil society</i>, understood as the sum of the relationships between individuals and intermediate social groupings, which are the first relationships to arise and which come about thanks to “the creative subjectivity of the citizen” This network of relationships strengthens the social fabric and constitutes the basis of a true community of persons, making possible the recognition of higher forms of social activity 186. <i>The necessity of defending and promoting the original expressions of social life is emphasized by the Church in the Encyclical Quadragesimo Anno, in which the principle of subsidiarity is indicated as a most important principle of “social philosophy”. “Just as it is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community, so also it is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organizations can do. For every social activity ought of its very nature to furnish help to the members of the body social, and never destroy and absorb them”</i> <i>On the basis of this principle, all societies of a superior order must adopt attitudes of help (“subsidium”) — therefore of support, promotion, development — with respect to lower-order societies.</i> In this way, intermediate social entities can properly perform the functions that fall to them without being required to hand them over unjustly to other social entities of a higher level, by which they would end up being absorbed and substituted, in the end seeing themselves denied their dignity and essential place. Subsidiarity, understood <i>in the positive sense</i> as economic, institutional or juridical assistance offered to lesser social entities, entails a corresponding series of <i>negative</i> implications that require the State to refrain from anything that would de facto restrict the existential space of the smaller essential cells of society. Their initiative, freedom and responsibility must not be supplanted.
1.2	Investigate internal resources, and consider examples from peer and aspirant institutions, to recommend a structure to oversee and coordinate the implementation of the Plan, and connect this work to that of others engaged in mission efforts throughout the University.	

1.3	Establish clear expectations for the support of campus dignity, respect and love goals in all administrative and academic units, from the department level to the Board of Trustees, and prioritize sufficient and sustainable resources for this work.	Compendium: Pontifical Council for Justice and Peace, <i>Compendium of the Social Doctrine of the Church</i> (2004) <i>Compendium</i>, nos. 185-6 79. As history abundantly proves, it is true that on account of changed conditions many things which were done by small associations in former times cannot be done now save by large associations. Still, that most weighty principle, which cannot be set aside or changed, remains fixed and unshaken in social philosophy: Just as it is gravely wrong to take from individuals what they can accomplish by their own initiative and industry and give it to the community, so also it is an injustice and at the same time a grave evil and disturbance of right order to assign to a greater and higher association what lesser and subordinate organizations can do. For every social activity ought of its very nature to furnish help to the members of the body social, and never destroy and absorb them. 80. The supreme authority of the State ought, therefore, to let subordinate groups handle matters and concerns of lesser importance, which would otherwise dissipate its efforts greatly. Thereby the State will more freely, powerfully, and effectively do all those things that belong to it alone because it alone can do them: directing, watching, urging, restraining, as occasion requires and necessity demands. Therefore, those in power should be sure that the more perfectly a graduated order is kept among the various associations, in observance of the principle of "subsidiary function," the stronger social authority and effectiveness will be the happier and more prosperous the condition of the State. QA: Pope Pius XI, <i>Quadragesimo Anno: After Forty Years</i> (1931) <i>QA</i>, nos. 79-80 58. <i>The principle of subsidiarity must remain closely linked to the principle of solidarity and vice versa</i>, since the former without the latter gives way to social privatism, while the latter without the former gives way to paternalist social assistance that is demeaning to those in need. This general rule must also be taken broadly into consideration when addressing issues concerning <i>international development aid</i>. Such aid, whatever the donors' intentions, can sometimes lock people into a state of dependence and even foster situations of localized oppression and exploitation in the receiving country. Economic aid, in order to be true to its purpose, must not pursue secondary objectives. It must be distributed with the involvement not only of the governments of receiving countries, but also local economic agents and the bearers of culture within civil society, including local Churches. Aid programmes must increasingly acquire the characteristics of participation and completion from the grass roots. Indeed, the most valuable resources in countries receiving development aid are
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	human resources: herein lies the real capital that needs to accumulate in order to guarantee a truly autonomous future for the poorest countries. It should also be remembered that, in the economic sphere, the principal form of assistance needed by developing countries is that of allowing and encouraging the gradual penetration of their products into international markets, thus making it possible for these countries to participate fully in international economic life. Too often in the past, aid has served to create only fringe markets for the products of these donor countries. This was often due to a lack of genuine demand for the products in question: it is therefore necessary to help such countries improve their products and adapt them more effectively to existing demand. Furthermore, there are those who fear the effects of competition through the importation of products — normally agricultural products — from economically poor countries. Nevertheless, it should be remembered that for such countries, the possibility of marketing their products is very often what guarantees their survival in both the short and long term. Just and equitable international trade in agricultural goods can be beneficial to everyone, both to suppliers and to customers. For this reason, not only is commercial orientation needed for production of this kind, but also the establishment of international trade regulations to support it and stronger financing for development in order to increase the productivity of these economies. CV: Pope Benedict XVI, <i>Caritas in Veritate: On Integral Human Development in Charity and Truth</i> (2009) CV, no. 58 DEISP Section 1.4 Nevertheless, men should take heed not to entrust themselves only to the efforts of some, while not caring about their own attitudes. For government officials who must at one and the same time guarantee the good of their own people and promote the universal good are very greatly dependent on public opinion and feeling. It does them no good to work for peace as long as feelings of hostility, contempt and distrust, as well as racial hatred and unbending ideologies, continue to divide men and place them in opposing camps. Consequently there is above all a pressing need for a renewed education of attitudes and for new inspiration in public opinion. Those who are dedicated to the work of education, particularly of the young, or who mold public opinion, should consider it their most weighty task to instruct all in fresh sentiments of peace. Indeed, we all need a change of heart as we regard the entire world and those tasks which we can perform in unison for the betterment of our race. But we should not let false hope deceive us. For unless enmities and hatred are put away and firm, honest agreements concerning world peace are reached in the future, humanity, which already is in the middle of a grave crisis, even though it is endowed with remarkable knowledge, will perhaps be brought to that dismal hour in which it will experience no peace other than the
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		dreadful peace of death. But, while we say this, the Church of Christ, present in the midst of the anxiety of this age, does not cease to hope most firmly. She intends to propose to our age over and over again, in season and out of season, this apostolic message: "Behold, now is the acceptable time for a change of heart; behold! now is the day of salvation."
1.4	Expand opportunities for worship, retreat, fellowship and mentorship, and service that emphasize and explore the dignity respect and love in our Catholic, Jesuit mission for students, faculty, staff, and other members of the University community.	GS: Vatican Council II, <i>Gaudium et Spes: Pastoral Constitution on the Church in the Modern World</i> (1965) <i>GS</i>, no. 82 There are other obstacles to creation of a more just social order and to the development of world solidarity: nationalism and racism. It is quite natural that nations recently arrived at political independence should be quite jealous of their new-found but fragile unity and make every effort to preserve it. It is also quite natural for nations with a long-standing cultural tradition to be proud of their traditional heritage. But this commendable attitude should be further ennobled by love, a love for the whole family of man. Haughty pride in one's own nation disunites nations and poses obstacles to their true welfare. It is especially harmful where the weak state of the economy calls for a pooling of information, efforts and financial resources to implement programs of development and to increase commercial and cultural interchange. . . . and Racism 63. Racism is not the exclusive attribute of young nations, where sometimes it hides beneath the rivalries of clans and political parties, with heavy losses for justice and at the risk of civil war. During the colonial period it often flared up between the colonists and the indigenous population, and stood in the way of mutually profitable understanding, often giving rise to bitterness in the wake of genuine injustices. It is still an obstacle to collaboration among disadvantaged nations and a cause of division and hatred within countries whenever individuals and families see the inviolable rights of the human person held in scorn, as they themselves are unjustly subjected to a regime of discrimination because of their race or their color. PP: Pope Paul VI, <i>Populorum Progressio: On the Development of Peoples</i> (1967) <i>PP</i>, nos. 62-63 233. The universe unfolds in God, who fills it completely. Hence, there is a mystical meaning to be found in a leaf, in a mountain trail, in a dewdrop, in a poor person's face. The ideal is not only to pass from the exterior to the interior to discover the action of God in the soul, but also to discover God in all things. Saint Bonaventure teaches us that "contemplation deepens the more we feel the working of God's grace within our hearts, and the better we learn to encounter God in creatures outside ourselves".

	234. Saint John of the Cross taught that all the goodness present in the realities and experiences of this world “is present in God eminently and infinitely, or more properly, in each of these sublime realities is God”. This is not because the finite things of this world are really divine, but because the mystic experiences the intimate connection between God and all beings, and thus feels that “all things are God”. Standing awestruck before a mountain, he or she cannot separate this experience from God, and perceives that the interior awe being lived has to be entrusted to the Lord: “Mountains have heights and they are plentiful, vast, beautiful, graceful, bright and fragrant. These mountains are what my Beloved is to me. Lonely valleys are quiet, pleasant, cool, shady and flowing with fresh water; in the variety of their groves and in the sweet song of the birds, they afford abundant recreation and delight to the senses, and in their solitude and silence, they refresh us and give rest. These valleys are what my Beloved is to me”. LS: Pope Francis, <i>Laudato Si’: On Care for Our Common Home</i> (2015) <i>LS</i>, nos. 233-7 235. The Sacraments are a privileged way in which nature is taken up by God to become a means of mediating supernatural life. Through our worship of God, we are invited to embrace the world on a different plane. Water, oil, fire and colours are taken up in all their symbolic power and incorporated in our act of praise. The hand that blesses is an instrument of God’s love and a reflection of the closeness of Jesus Christ, who came to accompany us on the journey of life. Water poured over the body of a child in Baptism is a sign of new life. Encountering God does not mean fleeing from this world or turning our back on nature. This is especially clear in the spirituality of the Christian East. “Beauty, which in the East is one of the best loved names expressing the divine harmony and the model of humanity transfigured, appears everywhere: in the shape of a church, in the sounds, in the colours, in the lights, in the scents”. For Christians, all the creatures of the material universe find their true meaning in the incarnate Word, for the Son of God has incorporated in his person part of the material world, planting in it a seed of definitive transformation. “Christianity does not reject matter. Rather, bodiliness is considered in all its value in the liturgical act, whereby the human body is disclosed in its inner nature as a temple of the Holy Spirit and is united with the Lord Jesus, who himself took a body for the world’s salvation”. 236. It is in the Eucharist that all that has been created finds its greatest exaltation. Grace, which tends to manifest itself tangibly, found unsurpassable expression when God himself became man and gave himself as food for his creatures. The Lord, in the culmination of the mystery of the Incarnation, chose to reach our intimate depths through a fragment of matter. He comes not from above, but from within, he comes that we might find him in this world of ours. In the Eucharist, fullness is already achieved; it is the living centre of the universe, the overflowing core of love and
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	of inexhaustible life. Joined to the incarnate Son, present in the Eucharist, the whole cosmos gives thanks to God. Indeed the Eucharist is itself an act of cosmic love: “Yes, cosmic! Because even when it is celebrated on the humble altar of a country church, the Eucharist is always in some way celebrated on the altar of the world”. The Eucharist joins heaven and earth; it embraces and penetrates all creation. The world which came forth from God’s hands returns to him in blessed and undivided adoration: in the bread of the Eucharist, “creation is projected towards divinization, towards the holy wedding feast, towards unification with the Creator himself”. Thus, the Eucharist is also a source of light and motivation for our concerns for the environment, directing us to be stewards of all creation. 237. On Sunday, our participation in the Eucharist has special importance. Sunday, like the Jewish Sabbath, is meant to be a day which heals our relationships with God, with ourselves, with others and with the world. Sunday is the day of the Resurrection, the “first day” of the new creation, whose first fruits are the Lord’s risen humanity, the pledge of the final transfiguration of all created reality. It also proclaims “man’s eternal rest in God”. In this way, Christian spirituality incorporates the value of relaxation and festivity. We tend to demean contemplative rest as something unproductive and unnecessary, but this is to do away with the very thing which is most important about work: its meaning. We are called to include in our work a dimension of receptivity and gratuity, which is quite different from mere inactivity. Rather, it is another way of working, which forms part of our very essence. It protects human action from becoming empty activism; it also prevents that unfettered greed and sense of isolation which make us seek personal gain to the detriment of all else. The law of weekly rest forbade work on the seventh day, “so that your ox and your donkey may have rest, and the son of your maidservant, and the stranger, may be refreshed” (<i>Ex</i> 23:12). Rest opens our eyes to the larger picture and gives us renewed sensitivity to the rights of others. And so the day of rest, centred on the Eucharist, sheds it light on the whole week, and motivates us to greater concern for nature and the poor. FT: Pope Francis, <i>Fratelli Tutti: On Fraternity and Social Friendship</i> (2020) FT, nos. 20; 97 DEISP Sections 1.5; 1.10; 1.15 20. This way of discarding others can take a variety of forms, such as an obsession with reducing labour costs with no concern for its grave consequences, since the unemployment that it directly generates leads to the expansion of poverty. In addition, a readiness to discard others finds expression in vicious attitudes that we thought long past, such as racism, which retreats underground only to keep reemerging. Instances of racism continue to shame us, for they show that our supposed social progress is not as real or definitive as we think.
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	97. Some peripheries are close to us, in city centres or within our families. Hence there is an aspect of universal openness in love that is existential rather than geographical. It has to do with our daily efforts to expand our circle of friends, to reach those who, even though they are close to me, I do not naturally consider a part of my circle of interests. Every brother or sister in need, when abandoned or ignored by the society in which I live, becomes an existential foreigner, even though born in the same country. They may be citizens with full rights, yet they are treated like foreigners in their own country. Racism is a virus that quickly mutates and, instead of disappearing, goes into hiding, and lurks in waiting. 80. These three practices are closely intertwined. Decision-making processes need ecclesial discernment, which requires listening in a climate of trust that is supported by transparency and accountability. Trust must be mutual: decision-makers need to be able to trust and listen to the People of God. The latter, in turn, needs to be able to trust those in authority. This integral vision highlights that each of these practices depends on and supports the others, thus serving the Church's ability to fulfil its mission. Formation is needed in order to engage in decision-making processes grounded in ecclesial discernment and which reflect a culture of transparency, accountability, and evaluation. The formation required is not only technical; it also needs to explore theological, biblical and spiritual foundations. All the Baptised need this formation in witness, mission, holiness and service, which emphasises co-responsibility. It takes on particular forms for those in positions of responsibility or at the service of ecclesial discernment. 95. Decision-making does not conclude the discernment process. It must be accompanied and followed by practices of accountability and evaluation undertaken in a spirit of transparency inspired by evangelical criteria. Accountability to the community for one's ministry belongs to our oldest tradition: to the Apostolic Church itself. Chapter Eleven of the <i>Acts of the Apostles</i> offers us the example of Peter's being held to account upon his return to Jerusalem for baptising Cornelius, a Gentile, when "the circumcised believers criticised him, saying, 'Why did you go to uncircumcised men and eat with them?'" (<i>Acts</i> 11:2-3). Peter responded by setting out the reasons for his decision. 96. In particular, it has been requested that greater light be shed on the meaning of transparency. The synodal process has connected it to words such as truth, loyalty, clarity, honesty, integrity, consistency, rejection of obscurity, hypocrisy and ambiguity, and absence of ulterior motives. The Gospel blessing of those who are "pure in heart" (<i>Mt</i> 5:8) and the command to be "innocent as doves" (<i>Mt</i> 10:16) resonated in this regard as well the words of the Apostle Paul: "We have renounced the shameful things that one hides; we refuse to practice cunning or to falsify God's
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	word; but by the open statement of the truth we commend ourselves to the conscience of everyone in the sight of God” (2 <i>Cor</i> 4:2). Thus, when we speak of transparency we are referring to a fundamental attitude grounded in the Sacred Scriptures and not to a series of administrative or procedural requirements. Transparency, in its correct evangelical sense, does not compromise respect for privacy and confidentiality, the protection of persons, their dignity and rights, even in the face of unreasonable demands of civil authorities. However, this privacy can never legitimate practices contrary to the Gospel or become a pretext for a cover-up or to circumvent actions to combat evil. With regard to the seal of the confessional, “The sacramental seal is indispensable and no human power has jurisdiction over it, nor can lay any claim to it.” (Francis, <i>Address to Participants at the course organised by the Apostolic Penitentiary</i>, 29 March 2019) 97. The attitude to transparency we have just outlined safeguards the trust and credibility needed by a synodal Church that is attentive to relationships. When this trust is violated, the weakest and the most vulnerable suffer the most. Wherever the Church enjoys trust, the practice of transparency, accountability, and evaluation helps to strengthen its credibility. These practices are even more critical where the Church’s credibility needs rebuilding. They are particularly important in regard to the safeguarding of minors and vulnerable adults. 98. These practices contribute to keeping the Church faithful to its mission. The absence of these practices is one of the consequences of clericalism, which is thus fuelled. Clericalism is based on the implicit assumption that those who have authority in the Church are not to be held to account for their actions and decisions as if they were isolated from or above the rest of the People of God. Transparency and accountability should not only be invoked when it comes to sexual, financial and other forms of abuse. These practices also concern the lifestyle of pastors, pastoral planning, methods of evangelisation, and the way in which the Church respects human dignity, for example, in regard to the working conditions within its institutions. See also, United States Conference of Catholic Bishops, <i>Open Wide Our Hearts: The Enduring Call to Love: A Pastoral Letter against Racism</i> (2018) See also, United States Conference of Catholic Bishops, <i>Brothers and Sisters to Us: Pastoral Letter on Racism</i> (1979)
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Institutional Commitment, Transparency, Coordination, and Accountability
Transparency, Assessment and Accountability

1.5	Incorporate a component for departmental, divisional and college leaders to reflect and share information about their area(s) contributions to the Plan's efforts via the Annual Planning and Reporting process.	Synod Final Document: XVI Ordinary General Assembly of the Synod of Bishops, “For a Synodal Church” (2024) Synod Final Document: “For a Synodal Church,” nos. 80; 95-98 DEISP Section 2.1 12. Every Catholic University, <i>as a university</i>, 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. It possesses that institutional autonomy necessary to perform its functions effectively and guarantees its members academic freedom, so long as the rights of the individual person and of the community are preserved within the confines of the truth and the common good. 34. The Christian spirit of service to others for the <i>promotion of social justice</i> is of particular importance for each Catholic University, to be shared by its teachers and developed in its students. The Church is firmly committed to the integral growth of all men and women(32). The Gospel, interpreted in the social teachings of the Church, is an urgent call to promote "the development of those peoples who are striving to escape from hunger, misery, endemic diseases and ignorance; of those who are looking for a wider share in the benefits of civilization and a more active improvement of their human qualities; of those who are aiming purposefully at their complete fulfilment"(33). Every Catholic University feels responsible to contribute concretely to the progress of the society within which it works: for example it will be capable of searching for ways to make university education accessible to all those who are able to benefit from it, especially the poor or members of minority groups who customarily have been deprived of it. A Catholic University also has the responsibility, to the degree that it is able, to help to promote the development of the emerging nations. 37. In its service to society, a Catholic University <i>will relate especially to the academic, cultural and scientific world</i> of the region in which it is located. Original forms of dialogue and collaboration are to be encouraged between the Catholic Universities and the other Universities of a nation on behalf of development, of understanding between cultures, and of the defence of nature in accordance with an awareness of the international ecological situation.
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		Catholic Universities join other private and public Institutions in serving the public interest through higher education and research; they are one among the variety of different types of institution that are necessary for the free expression of cultural diversity, and they are committed to the promotion of solidarity and its meaning in society and in the world. Therefore they have the full right to expect that civil society and public authorities will recognize and defend their institutional autonomy and academic freedom; moreover, they have the right to the financial support that is necessary for their continued existence and development. 49. By its very nature, each Catholic University makes an important contribution to the Church's work of evangelization. It is a living <i>institutional</i> witness to Christ and his message, so vitally important in cultures marked by secularism, or where Christ and his message are still virtually unknown. Moreover, all the basic academic activities of a Catholic University are connected with and in harmony with the evangelizing mission of the Church: research carried out in the light of the Christian message which puts new human discoveries at the service of individuals and society; education offered in a faith-context that forms men and women capable of rational and critical judgment and conscious of the transcendent dignity of the human person; professional training that incorporates ethical values and a sense of service to individuals and to society; the dialogue with culture that makes the faith better understood, and the theological research that translates the faith into contemporary language. "Precisely because it is more and more conscious of its salvific mission in this world, the Church wants to have these centres closely connected with it; it wants to have them present and operative in spreading the authentic message of Christ".
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1.9	Ensure these performance indicators are synchronized across major planning areas, including the strategic plan, SEP, and this Plan, and are consistently defined and gathered through a collaborative data governance process.	
1.10	Regularize a cycle of evaluation for campus climate perceptions, engagement, and competencies for	Synod Final Document: XVI Ordinary General Assembly of the Synod of Bishops, “For a Synodal Church” (2024) Synod Final Document: “For a Synodal Church” DEISP Section 2.1

students and employees, including through such means as campus climate and 360 assessments.	12. Every Catholic University, <i>as a university</i>, 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. It possesses that institutional autonomy necessary to perform its functions effectively and guarantees its members academic freedom, so long as the rights of the individual person and of the community are preserved within the confines of the truth and the common good. 34. The Christian spirit of service to others for the <i>promotion of social justice</i> is of particular importance for each Catholic University, to be shared by its teachers and developed in its students. The Church is firmly committed to the integral growth of all men and women. The Gospel, interpreted in the social teachings of the Church, is an urgent call to promote "the development of those peoples who are striving to escape from hunger, misery, endemic diseases and ignorance; of those who are looking for a wider share in the benefits of civilization and a more active improvement of their human qualities; of those who are aiming purposefully at their complete fulfilment". Every Catholic University feels responsible to contribute concretely to the progress of the society within which it works: for example it will be capable of searching for ways to make university education accessible to all those who are able to benefit from it, especially the poor or members of minority groups who customarily have been deprived of it. A Catholic University also has the responsibility, to the degree that it is able, to help to promote the development of the emerging nations. 37. In its service to society, a Catholic University <i>will relate especially to the academic, cultural and scientific world</i> of the region in which it is located. Original forms of dialogue and collaboration are to be encouraged between the Catholic Universities and the other Universities of a nation on behalf of development, of understanding between cultures, and of the defence of nature in accordance with an awareness of the international ecological situation. Catholic Universities join other private and public Institutions in serving the public interest through higher education and research; they are one among the variety of different types of institution that are necessary for the free expression of cultural diversity, and they are committed to the promotion of solidarity and its meaning in society and in the world. Therefore they have the full right to expect that civil society and public authorities will recognize and defend their institutional autonomy and academic freedom; moreover, they have the right to the financial support that is necessary for their continued existence and development.
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		49. By its very nature, each Catholic University makes an important contribution to the Church's work of evangelization. It is a living <i>institutional</i> witness to Christ and his message, so vitally important in cultures marked by secularism, or where Christ and his message are still virtually unknown. Moreover, all the basic academic activities of a Catholic University are connected with and in harmony with the evangelizing mission of the Church: research carried out in the light of the Christian message which puts new human discoveries at the service of individuals and society; education offered in a faith-context that forms men and women capable of rational and critical judgment and conscious of the transcendent dignity of the human person; professional training that incorporates ethical values and a sense of service to individuals and to society; the dialogue with culture that makes the faith better understood, and the theological research that translates the faith into contemporary language. "Precisely because it is more and more conscious of its salvific mission in this world, the Church wants to have these centres closely connected with it; it wants to have them present and operative in spreading the authentic message of Christ".
1.11	Review the number, charges, and status of campus committees engaged in Jesuit mission work on dignity and respect, identifying potential synergies and connection points. Invite each committee to share an annual report on its activities to appropriate constituents and leadership.	

Institutional Commitment, Transparency, Coordination, and Accountability
Coordination of Campus Efforts

1.12	Inventory existing electronic resources to identify areas of focus for accessibility, and ensure that content related to is current.	
1.13		
1.14	Utilizing methods to raise awareness and increase participation in Jesuit and Catholic dignity and respect-related programs, services, and initiatives through increased marketing.	
1.15	Expand opportunities for feedback to these (1.14) and other offerings through surveys, focus groups, and town hall events.	Synod Final Document: XVI Ordinary General Assembly of the Synod of Bishops, “For a Synodal Church” (2024) Synod Final Document: “For a Synodal Church DEISP Section 2.1 12. Every Catholic University, <i>as a university</i>, 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. It possesses that institutional autonomy necessary to perform its functions effectively and guarantees its members academic freedom, so long as the rights of the individual person and of the community are preserved within the confines of the truth and the common good. 34. The Christian spirit of service to others for the <i>promotion of social justice</i> is of particular importance for each Catholic University, to be shared by its teachers and developed in its students. The Church is firmly committed to the integral growth of all men and women. The Gospel, interpreted in the social teachings of the Church, is an urgent call to promote "the development of those peoples who are striving to escape from hunger, misery, endemic diseases and ignorance; of those who are looking for a wider share in the benefits of civilization and a more active improvement of their human qualities; of those who are aiming purposefully at their complete fulfilment". Every Catholic University feels responsible to contribute concretely to the

		progress of the society within which it works: for example it will be capable of searching for ways to make university education accessible to all those who are able to benefit from it, especially the poor or members of minority groups who customarily have been deprived of it. A Catholic University also has the responsibility, to the degree that it is able, to help to promote the development of the emerging nations. 37. In its service to society, a Catholic University <i>will relate especially to the academic, cultural and scientific world</i> of the region in which it is located. Original forms of dialogue and collaboration are to be encouraged between the Catholic Universities and the other Universities of a nation on behalf of development, of understanding between cultures, and of the defence of nature in accordance with an awareness of the international ecological situation. Catholic Universities join other private and public Institutions in serving the public interest through higher education and research; they are one among the variety of different types of institution that are necessary for the free expression of cultural diversity, and they are committed to the promotion of solidarity and its meaning in society and in the world. Therefore they have the full right to expect that civil society and public authorities will recognize and defend their institutional autonomy and academic freedom; moreover, they have the right to the financial support that is necessary for their continued existence and development. 49. By its very nature, each Catholic University makes an important contribution to the Church's work of evangelization. It is a living <i>institutional</i> witness to Christ and his message, so vitally important in cultures marked by secularism, or where Christ and his message are still virtually unknown. Moreover, all the basic academic activities of a Catholic University are connected with and in harmony with the evangelizing mission of the Church: research carried out in the light of the Christian message which puts new human discoveries at the service of individuals and society; education offered in a faith-context that forms men and women capable of rational and critical judgment and conscious of the transcendent dignity of the human person; professional training that incorporates ethical values and a sense of service to individuals and to society; the dialogue with culture that makes the faith better understood, and the theological research that translates the faith into contemporary language. "Precisely because it is more and more conscious of its salvific mission in this world, the Church wants to have these centres closely connected with it; it wants to have them present and operative in spreading the authentic message of Christ".
1.16	Utilizing information gathered through various reviews, reduce duplicative	

	work to streamline programming and improve depth of education through collaboration.	
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The Student Experience
Co-curricular Programming and Faith Experience

2.1	Expand the development of new programmatic, co-curricular, and service opportunities and increase student participation in existing programming.	ECE: Pope John Paul II, <i>Ex Corde Ecclesiae: On Catholic Universities</i> (1990) ECE, nos. 12; 34; 37; 49 17. Each man is also a member of society; hence he belongs to the community of man. It is not just certain individuals but all men who are called to further the development of human society as a whole. Civilizations spring up, flourish and die. As the waves of the sea gradually creep farther and farther in along the shoreline, so the human race inches its way forward through history. We are the heirs of earlier generations, and we reap benefits from the efforts of our contemporaries; we are under obligation to all men. Therefore we cannot disregard the welfare of those who will come after us to increase the human family. The reality of human solidarity brings us not only benefits but also obligations. PP: Pope Paul VI, <i>Populorum Progressio: On the Development of Peoples</i> (1967) PP, no. 17 DEISP Section 2.1 26. This mainly negative overview of the actual situation of development in the contemporary world would be incomplete without a mention of the coexistence of positive aspects. The first positive note is the full awareness among large numbers of men and women of their own dignity and of that of every human being. This awareness is expressed, for example, in the more lively concern that human rights should be respected, and in the more vigorous rejection of their violation. One sign of this is the number of recently established private associations, some worldwide in membership, almost all of them devoted to monitoring with great care and commendable objectivity what is happening internationally in this sensitive field. At this level one must acknowledge the influence exercised by the Declaration of Human Rights, promulgated some forty years ago by the United Nations Organization. Its very existence and gradual acceptance by the international community are signs of a growing awareness. The same is to be said, still in the field of human rights, of other juridical instruments issued by the United Nations Organization or other international organizations.
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	The awareness under discussion applies not only to individuals but also to nations and peoples, which, as entities having a specific cultural identity, are particularly sensitive to the preservation, free exercise and promotion of their precious heritage. At the same time, in a world divided and beset by every type of conflict, the conviction is growing of a radical interdependence and consequently of the need for a solidarity which will take up interdependence and transfer it to the moral plane. Today perhaps more than in the past, people are realizing that they are linked together by a common destiny, which is to be constructed together, if catastrophe for all is to be avoided. From the depth of anguish, fear and escapist phenomena like drugs, typical of the contemporary world, the idea is slowly emerging that the good to which we are all called and the happiness to which we aspire cannot be obtained without an effort and commitment on the part of all, nobody excluded, and the consequent renouncing of personal selfishness. Also to be mentioned here, as a sign of respect for life - despite all the temptations to destroy it by abortion and euthanasia - is a concomitant concern for peace, together with an awareness that peace is indivisible. It is either for all or for none. It demands an ever greater degree of rigorous respect for justice and consequently a fair distribution of the results of true development. Among today's positive signs we must also mention a greater realization of the limits of available resources, and of the need to respect the integrity and the cycles of nature and to take them into account when planning for development, rather than sacrificing them to certain demagogic ideas about the latter. Today this is called ecological concern. It is also right to acknowledge the generous commitment of statesmen, politicians, economists, trade unionists, people of science and international officials - many of them inspired by religious faith - who at no small personal sacrifice try to resolve the world's ills and who give of themselves in every way so as to ensure that an ever increasing number of people may enjoy the benefits of peace and a quality of life worthy of the name. The great international organizations, and a number of the regional organizations, contribute to this in no small measure. Their united efforts make possible more effective action. It is also through these contributions that some Third World countries, despite the burden of many negative factors, have succeeded in reaching a certain self-sufficiency in food, or a degree of industrialization which makes it possible to survive with dignity and to guarantee sources of employment for the active population.
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	Thus, all is not negative in the contemporary world, nor could it be, for the Heavenly Father's providence lovingly watches over even our daily cares (cf. Mt 6:25-32; 10:23-31; Lk 12:6-7, 22-30). Indeed, the positive values which we have mentioned testify to a new moral concern, particularly with respect to the great human problems such as development and peace. This fact prompts me to turn my thoughts to the true nature of the development of peoples, along the lines of the Encyclical which we are commemorating, and as a mark of respect for its teaching. 38. This path is long and complex, and what is more it is constantly threatened because of the intrinsic frailty of human resolutions and achievements, and because of the mutability of very unpredictable and external circumstances. Nevertheless, one must have the courage to set out on this path, and, where some steps have been taken or a part of the journey made, the courage to go on to the end. In the context of these reflections, the decision to set out or to continue the journey involves, above all, a moral value which men and women of faith recognize as a demand of God's will, the only true foundation of an absolutely binding ethic. One would hope that also men and women without an explicit faith would be convinced that the obstacles to integral development are not only economic but rest on more profound attitudes which human beings can make into absolute values. Thus one would hope that all those who, to some degree or other, are responsible for ensuring a "more human life" for their fellow human beings, whether or not they are inspired by a religious faith, will become fully aware of the urgent need to change the spiritual attitudes which define each individual's relationship with self, with neighbor, with even the remotest human communities, and with nature itself; and all of this in view of higher values such as the common good or, to quote the felicitous expression of the Encyclical <i>Populorum Progressio</i>, the full development "of the whole individual and of all people." For Christians, as for all who recognize the precise theological meaning of the word "sin," a change of behavior or mentality or mode of existence is called "conversion," to use the language of the Bible (cf. Mk 13:3, 5, Is 30:15). This conversion specifically entails a relationship to God, to the sin committed, to its consequences and hence to one's neighbor, either an individual or a community. It is God, in "whose hands are the hearts of the powerful" and the hearts of all, who according to his own promise and by the power of his Spirit can transform "hearts of stone" into "hearts of flesh" (cf. Ezek 36:26).
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		On the path toward the desired conversion, toward the overcoming of the moral obstacles to development, it is already possible to point to the positive and moral value of the growing awareness of interdependence among individuals and nations. The fact that men and women in various parts of the world feel personally affected by the injustices and violations of human rights committed in distant countries, countries which perhaps they will never visit, is a further sign of a reality transformed into awareness, thus acquiring a moral connotation. It is above all a question of interdependence, sensed as a system determining relationships in the contemporary world, in its economic, cultural, political and religious elements, and accepted as a moral category. When interdependence becomes recognized in this way, the correlative response as a moral and social attitude, as a "virtue," is solidarity. This then is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all. This determination is based on the solid conviction that what is hindering full development is that desire for profit and that thirst for power already mentioned. These attitudes and "structures of sin" are only conquered - presupposing the help of divine grace - by a diametrically opposed attitude: a commitment to the good of one's neighbor with the readiness, in the gospel sense, to "lose oneself" for the sake of the other instead of exploiting him, and to "serve him" instead of oppressing him for one's own advantage (cf. Mt 10:40-42; 20:25; Mk 10:42-45; Lk 22:25-27). 39. The exercise of solidarity within each society is valid when its members recognize one another as persons. Those who are more influential, because they have a greater share of goods and common services, should feel responsible for the weaker and be ready to share with them all they possess. Those who are weaker, for their part, in the same spirit of solidarity, should not adopt a purely passive attitude or one that is destructive of the social fabric, but, while claiming their legitimate rights, should do what they can for the good of all. The intermediate groups, in their turn, should not selfishly insist on their particular interests, but respect the interests of others. Positive signs in the contemporary world are the growing awareness of the solidarity of the poor among themselves, their efforts to support one another, and their public demonstrations on the social scene which, without recourse to violence, present their own needs and rights in the face of the inefficiency or corruption of the public authorities. By virtue of her own evangelical duty the Church feels called to take her stand beside the poor, to discern the justice of their requests, and to help satisfy them, without losing sight of the good of groups in the context of the common good.
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		The same criterion is applied by analogy in international relationships. Interdependence must be transformed into solidarity, based upon the principle that the goods of creation are meant for all. That which human industry produces through the processing of raw materials, with the contribution of work, must serve equally for the good of all. Surmounting every type of imperialism and determination to preserve their own hegemony, the stronger and richer nations must have a sense of moral responsibility for the other nations, so that a real international system may be established which will rest on the foundation of the equality of all peoples and on the necessary respect for their legitimate differences. The economically weaker countries, or those still at subsistence level, must be enabled, with the assistance of other peoples and of the international community, to make a contribution of their own to the common good with their treasures of humanity and culture, which otherwise would be lost for ever. Solidarity helps us to see the "other"-whether a person, people or nation-not just as some kind of instrument, with a work capacity and physical strength to be exploited at low cost and then discarded when no longer useful, but as our "neighbor," a "helper" (cf. Gen 2:18-20), to be made a sharer, on a par with ourselves, in the banquet of life to which all are equally invited by God. Hence the importance of reawakening the religious awareness of individuals and peoples. Thus the exploitation, oppression and annihilation of others are excluded. These facts, in the present division of the world into opposing blocs, combine to produce the danger of war and an excessive preoccupation with personal security, often to the detriment of the autonomy, freedom of decision, and even the territorial integrity of the weaker nations situated within the so-called "areas of influence" or "safety belts." The "structures of sin" and the sins which they produce are likewise radically opposed to peace and development, for development, in the familiar expression Pope Paul's Encyclical, is "the new name for peace." In this way, the solidarity which we propose is the path to peace and at the same time to development. For world peace is inconceivable unless the world's leaders come to recognize that interdependence in itself demands the abandonment of the politics of blocs, the sacrifice of all forms of economic, military or political imperialism, and the transformation of mutual distrust into collaboration. This is precisely the act proper to solidarity among individuals and nations. The motto of the pontificate of my esteemed predecessor Pius XII was <i>Opus iustitiae pax</i>, peace as the fruit of justice. Today one could say, with the same exactness and the same power of biblical inspiration (cf. Is 32:17; Jas 3:18): <i>Opus solidaritatis pax</i>, peace as the fruit of solidarity.
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		The goal of peace, so desired by everyone, will certainly be achieved through the putting into effect of social and international justice, but also through the practice of the virtues which favor togetherness, and which teach us to live in unity, so as to build in unity, by giving and receiving, a new society and a better world. 40. Solidarity is undoubtedly a Christian virtue. In what has been said so far it has been possible to identify many points of contact between solidarity and charity, which is the distinguishing mark of Christ's disciples (cf. Jn 13:35). In the light of faith, solidarity seeks to go beyond itself, to take on the specifically Christian dimension of total gratuity, forgiveness and reconciliation. One's neighbor is then not only a human being with his or her own rights and a fundamental equality with everyone else, but becomes the living image of God the Father, redeemed by the blood of Jesus Christ and placed under the permanent action of the Holy Spirit. One's neighbor must therefore be loved, even if an enemy, with the same love with which the Lord loves him or her; and for that person's sake one must be ready for sacrifice, even the ultimate one: to lay down one's life for the brethren (cf. 1 Jn 3:16). At that point, awareness of the common fatherhood of God, of the brotherhood of all in Christ - "children in the Son" - and of the presence and life-giving action of the Holy Spirit will bring to our vision of the world a new criterion for interpreting it. Beyond human and natural bonds, already so close and strong, there is discerned in the light of faith a new model of the unity of the human race, which must ultimately inspire our solidarity. This supreme model of unity, which is a reflection of the intimate life of God, one God in three Persons, is what we Christians mean by the word "communion." This specifically Christian communion, jealously preserved, extended and enriched with the Lord's help, is the soul of the Church's vocation to be a "sacrament," in the sense already indicated. Solidarity therefore must play its part in the realization of this divine plan, both on the level of individuals and on the level of national and international society. The "evil mechanisms" and "structures of sin" of which we have spoken can be overcome only through the exercise of the human and Christian solidarity to which the Church calls us and which she tirelessly promotes. Only in this way can such positive energies be fully released for the benefit of development and peace. Many of the Church's canonized saints offer a wonderful witness of such solidarity and can serve as examples in the present difficult circumstances. Among them I wish to recall St. Peter Claver and his service to the slaves at Cartagena de Indias, and St. Maximilian Maria Kolbe who offered his life in place of a prisoner unknown to him in the concentration camp at Auschwitz.
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		45. None of what has been said can be achieved without the collaboration of all - especially the international community - in the framework of a solidarity which includes everyone, beginning with the most neglected. But the developing nations themselves have the duty to practice solidarity among themselves and with the neediest countries of the world. It is desirable, for example, that nations of the some geographical area should establish forms of cooperation which will make them less dependent on more powerful producers; they should open their frontiers to the products of the area; they should examine how their products might complement one another; they should combine in order to set up those services which each one separately is incapable of providing; they should extend cooperation to the monetary and financial sector. Interdependence is already a reality in many of these countries. To acknowledge it, in such a way as to make it more operative, represents an alternative to excessive dependence on richer and more powerful nations, as part of the hoped-for development, without opposing anyone, but discovering and making best use of the country's own potential. The developing countries belonging to one geographical area, especially those included in the term "South," can and ought to set up new regional organizations inspired by criteria of equality, freedom and participation in the comity of nations- as is already happening with promising results. An essential condition for global solidarity is autonomy and free self-determination, also within associations such as those indicated. But at the same time solidarity demands a readiness to accept the sacrifices necessary for the good of the whole world community. SRS: Pope John Paul II, <i>Sollicitudo Rei Socialis: On Social Concern</i> (1987) SRS, nos. 26; 38-40; 4 DEISP Section 2.7 4. To carry out such a task, the Church has always had the duty of scrutinizing the signs of the times and of interpreting them in the light of the Gospel. Thus, in language intelligible to each generation, she can respond to the perennial questions which men ask about this present life and the life to come, and about the relationship of the one to the other. We must therefore recognize and understand the world in which we live, its explanations, its longings, and its often dramatic characteristics. Some of the main features of the modern world can be sketched as follows. Today, the human race is involved in a new stage of history. Profound and rapid changes are spreading by degrees around the whole world. Triggered by the intelligence and creative energies of man, these changes recoil upon him, upon his decisions and desires, both individual and collective, and upon his manner of thinking and acting with respect to things and to people. Hence
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		we can already speak of a true cultural and social transformation, one which has repercussions on man's religious life as well. As happens in any crisis of growth, this transformation has brought serious difficulties in its wake. Thus while man extends his power in every direction, he does not always succeed in subjecting it to his own welfare. Striving to probe more profoundly into the deeper recesses of his own mind, he frequently appears more unsure of himself. Gradually and more precisely he lays bare the laws of society, only to be paralyzed by uncertainty about the direction to give it. Never has the human race enjoyed such an abundance of wealth, resources and economic power, and yet a huge proportion of the world's citizens are still tormented by hunger and poverty, while countless numbers suffer from total illiteracy. Never before has man had so keen an understanding of freedom, yet at the same time new forms of social and psychological slavery make their appearance. Although the world of today has a very vivid awareness of its unity and of how one man depends on another in needful solidarity, it is most grievously torn into opposing camps by conflicting forces. For political, social, economic, racial and ideological disputes still continue bitterly, and with them the peril of a war which would reduce everything to ashes. True, there is a growing exchange of ideas, but the very words by which key concepts are expressed take on quite different meanings in diverse ideological systems. Finally, man painstakingly searches for a better world, without a corresponding spiritual advancement. Influenced by such a variety of complexities, many of our contemporaries are kept from accurately identifying permanent values and adjusting them properly to fresh discoveries. As a result, buffeted between hope and anxiety and pressing one another with questions about the present course of events, they are burdened down with uneasiness. This same course of events leads men to look for answers; indeed, it forces them to do so.
2.2	Better understand and identify desired competencies for student learning and development with respect , such that may be assessed through student participation in co-curricular programming. Gather, share and reflect on these outcomes' assessment data.	
2.3	Implement a comprehensive plan to include educational opportunities about dignity and respect throughout a students' time at the University,	See, United States Conference of Catholic Bishops, <i>Open Wide Our Hearts: The Enduring Call to Love: A Pastoral Letter against Racism</i> (2018)

	including both curricular and co-curricular experiences. This should involve collaboration between both Academic Affairs and Student Life and include existing and new programming linked to the first-year experiences, Royal Reads, Passport and Tapestry.	See, United States Conference of Catholic Bishops, <i>Brothers and Sisters to Us: Pastoral Letter on Racism</i> (1979)
2.4	Develop and require a orientation module for new students that includes topics such as	
2.5	Engage with the local Scranton community identify and expand off-campus community resources and support for students.	
2.6	Increase opportunities for both Catholic and non-Catholic students to explore their faith traditions, and expand programming and education to support them in understanding different faiths.	

***The Student Experience
Resources and Support***

2.7	Utilize assessments to identify new and changing student needs, and to build programming connections across the Student Life division and other campus units.	GS: Vatican Council II, <i>Gaudium et Spes: Pastoral Constitution on the Church in the Modern World</i> (1965) GS, no. 4 DEISP Section 2.8 199. <i>Vigorous action should be undertaken to remove barriers to full and equal employment for women and minorities.</i> Too many women and minorities are locked into jobs with low pay, poor working conditions and little opportunity for career advancement. So long as we tolerate a situation in which people can work full time and still be below the poverty line—a situation common among those earning the minimum wage—too many will continue to be counted among the "working poor." Concerted efforts must be made through job training, affirmative action, and other means to assist those now prevented from obtaining more lucrative jobs. Action should also be taken to upgrade poorer paying jobs and to correct wage differentials that discriminate unjustly against women.
2.8	Recruit staff from historically underrepresented populations to better support diverse students in several areas of the University, including, but not limited to the Counseling Center, Advising, and Career Development.	
2.9	Increase our ability to support students and other members of our community for whom English is a second language.	
2.10	Expand worship experiences that reflect the cultural and language diversity of the Catholic Church.	SC: Vatican Council II, <i>Sacrosanctum Concilium: The Constitution on the Sacred Liturgy</i> (1963) SC, nos. 3; 63
2.11	Enhance mentoring programming for students to support their sense of belonging, and increase retention and graduation rates.	

2.12	Continue to review current student gathering and other physical campus spaces to expand opportunities for engagement.	
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***The Academic Experience
Curriculum***

3.1	Through Faculty Senate leadership, review strategies and cycles for the learning assessment of courses that currently have the cultural diversity (D) designation, and the curricular criteria for their determination and the renewal of that determination over time, as part of the current general education curricular and assessment processes.	
3.2		
3.3		
3.4	Increase Community Based Learning and Community Based Research opportunities across the curriculum, emphasizing those that engage students and faculty with those from underserved populations, and create further opportunities for students, faculty and other members of the University community to be involved in local community growth	SRS: Pope John Paul II, <i>Sollicitudo Rei Socialis: On Social Concern</i> (1987) SRS, nos. 26; 38-40; 45
3.5	Incorporate programming in Passport and Tapestry programs for non-first year students.	

***The Academic Experience
Faculty Support & Training***

3.6	Develop an orientation model for new full- and part-time faculty and graduate teaching assistants, supporting both initial and sustained welcome into the University community.	Brothers and Sisters to Us: United States Conference of Catholic Bishops, <i>Brothers and Sisters to Us: Pastoral Letter on Racism</i> (1979) Open Wide Our Hearts: United States Conference of Catholic Bishops, <i>Open Wide Our Hearts: The Enduring Call to Love: A Pastoral Letter against Racism</i> (2018)
3.7	Build workshop opportunities dedicated to incorporating/ infusing topics of _____ into existing courses, including General Education, and that promote _____ content and pedagogy.	Brothers and Sisters to Us: United States Conference of Catholic Bishops, <i>Brothers and Sisters to Us: Pastoral Letter on Racism</i> (1979) Open Wide Our Hearts: United States Conference of Catholic Bishops, <i>Open Wide Our Hearts: The Enduring Call to Love: A Pastoral Letter against Racism</i> (2018)
3.8	Expand offerings for training for all faculty and academic support staff, including a workshop series for faculty and other instructors, such that they may better understand and support students throughout academic life.	Brothers and Sisters to Us: United States Conference of Catholic Bishops, <i>Brothers and Sisters to Us: Pastoral Letter on Racism</i> (1979) Open Wide Our Hearts: United States Conference of Catholic Bishops, <i>Open Wide Our Hearts: The Enduring Call to Love: A Pastoral Letter against Racism</i> (2018)
3.9	Further enhance Office of Student Success and Support staff skills to assist and create faculty development programming.	
3.10		

The Academic Experience
Research Opportunities

3.11	Expand opportunities and increase funding, including through community-based Research opportunities and enhanced professional conference support, for student and faculty research.	
3.12	Support and publicize faculty and student research projects and products that address dignity, respect, love and the humanities, including through on- and off-campus presentations and symposia.	
3.13	Dedicate funding for reading/discussion groups that address mission priorities, inside and outside of the classroom.	

The Faculty and Staff Experience
Employee Hiring, Training and Departure

4.1		
4.2	Engage with the local Scranton community to expand awareness and access to off-campus community resources for newly hired faculty and staff.	
4.3	Develop and implement strategies to monitor new employee connections to campus early and often during their first year.	
4.4		
4.5	Increase and encourage employee participation in activities, both on campus and through external professional development, experiences, conferences, and workshops.	
4.6	Evaluate the current employee exit interview process to assure it is comprehensive and completed in a systemic and equitable manner.	

***The Faculty and Staff Experience
Programming and Support***

4.7	Ensure that School/College, Departmental, and Divisional planning, assessment, and reporting practices , and provide guidance and tools to support these areas of work.	Brothers and Sisters to Us: United States Conference of Catholic Bishops, <i>Brothers and Sisters to Us: Pastoral Letter on Racism</i> (1979) Open Wide Our Hearts: United States Conference of Catholic Bishops, <i>Open Wide Our Hearts: The Enduring Call to Love: A Pastoral Letter against Racism</i> (2018)
4.8	Expand mentorship programs for faculty and staff to connect with other campus leaders and peers to support their welcome and experience in University life.	
4.9	Encourage and provide self-assessment resources for employees to help determine readiness, strengths and opportunities for their own growth, and their ability to support student needs, including through the work of Human Resources and The Jesuit Center.	

Student Recruitment, Enrollment and Retention
Recruitment and Enrollment

5.1	Improve coordination across campus departments, and with faculty, that are involved in the enrollment process from recruitment through graduation, reviewing shared areas of support to address gaps and avoid duplication of resources.	
5.2		
5.3	Create an area on the Admissions web site to share University and city/regional information and resources with potential and newly admitted students.	
5.4	Review existing financial support strategies for first generation students.	Economic Justice for All: United States Conference of Catholic Bishops, <i>Economic Justice for All: Pastoral Letter on Catholic Social Teaching and the U.S. Economy</i> (1986) <i>Economic Justice for All</i>, no. 199 Brothers and Sisters to Us: United States Conference of Catholic Bishops, <i>Brothers and Sisters to Us: Pastoral Letter on Racism</i> (1979)
5.5		

***Student Recruitment, Enrollment and Retention
Retention & Student Success***

5.6	Share regular reports of student retention and completion data and activities with faculty and others involved in Student Life and academic support departments, using these results to inform improvement.	
5.7	Expand examination of national and regional demographics and student enrollment trends for, first generation, , and share the information with departments to aid in understanding the unique challenges and needs of these students, and better support their success.	
5.8	Develop and implement strategies to monitor new student connections to campus early and often during their first year.	
5.9	Review attrition trends to better understanding why students leave the University, and identify strategies to address these gaps.	

Alumni and Community Engagement
Alumni Engagement

6.1	Improve our understanding of the undergraduate and graduate student experiences of alumni, gathering and sharing insights that may help guide future student programming.	
6.2	Gather feedback from alumni regarding how their Scranton education impacted their understanding and engagement issues in their post-graduate lives and professional experiences.	
6.3	Outreach to alumni from traditionally underrepresented and underserved groups to engage with and mentor current students.	
6.4	Support growth in affinity and other alumni peer-to-peer engagement opportunities through the creation of alumni societies for groups.	

***Alumni and Community Engagement
Engagement with the Local Community***

6.5	In collaboration with community partners, identify existing and emerging needs and concerns of community groups, and create strategies to address them.	
6.6	Continue to serve as a resource, convener, and collaborator on matters community needs in the Scranton area, highlighting University programming, offerings, and efforts that seek to improve understanding of our histories and experiences.	
6.7	Collaborate with the City of Scranton and civic entities to discuss issues our students, in particular, those from underrepresented groups, experience in the community.	
6.8	Building upon existing college preparatory and learning enrichment initiatives, identify ways to expand programming for first generation K-12 students in northeastern Pennsylvania.	
6.9	Expand our leadership and collegueship within the regional higher education community, and across our AJCU network, through participation in gathering/conference/symposia dedicated to this purpose.	