Hiring and Orientation for Mission [DRAFT]
Program for Faculty and Staff Mission-Focused
Recruitment, Hiring, Orientation and Professional Development

Overview

Background
Definition
Purpose
Goals
Important Anticipated Outcomes
Challenges

Hiring for Mission Policy

Hiring for Mission Process
Job Description and Advertisement
Search Committee Expectations
Application Process
Interview Process
Letter of Appointment

New Faculty and Staff Orientation, Onboarding and Beyond
Description
Goals
Topics
University Orientation Programs
University Post-Orientation Development Programs

References

Appendices
1 -- University Identity Statements
2 – Proposed Hiring for Mission Program Written Response Form
3 – Sample Job Advertisement
4 – Job Description Template
5 – Proposed Changes to Job Application Form
6 – Sample Mission-Related Interview Questions
7 – Interviewee Feedback Form
8 – Title VII Civil Rights - Exception for Religious Institution
9 -- Sample Letters of Appointment (faculty) and Contracts (staff)
10 – Sample Post-Hire Mission-Related Topics for Discussion
11 – Proposed Engaging the Mission Orientation Program Framework 2016-2017
12 – Proposed Engaging the Mission Orientation Program 2016-2017
13 – Engaging the Mission Program Matrix
14 – Important Mission-Related Terms to Know
15 -- Assessment Plan – TBD
16 – FAQs – TBD
Overview

Background

*Ex corde Ecclesiae (EcE)*, the Apostolic Constitution issued by Pope John Paul II and promulgated on August 15, 1990, outlines the mission of a Catholic institution of higher learning. The document was vetted through the United States Conference of Catholic Bishops (USCCB) who, in 1999 approved *The Application of Ex corde Ecclesiae for the United States* implementing *Ex corde* and was enforced into law in 2001. The specific applications of *Ex corde* are to be worked out by the colleges and universities in cooperation with the local episcopal conferences. All Catholic Universities are required to be in compliance with the principles set forth by the document.

*Ex corde* is divided into two principal parts which concern the identity of a Catholic university and the mission of service of a Catholic university. The first section delineates four “essential characteristics” of a Catholic university:

1. A Christian inspiration not only of individuals but of the 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. (*EcE*, Para.13)

*Ex corde* provides ways in which to express the four characteristics through the various areas of the institution – governance, teaching and services. *Ex corde* explicitly affirms academic freedom and locates this freedom within the search for truth and for the common good.

“The Church, accepting ‘the legitimate autonomy of human culture and especially of the sciences,’ recognizes the academic freedom of scholars in each discipline in accordance with its own principles and proper methods, and within the confines of the truth and the common good.” (*EcE*, Para. 29)

*Ex corde* provides “general norms” to further delineate the ways in which the characteristics should be expressed throughout the University.

“These General Norms are based on, and are a further development of, the Code of Canon Law, and the complementary Church legislation, without prejudice to the right of the Holy See to intervene should this become necessary. They are valid for all Catholic Universities and other Catholic Institutes of Higher Studies throughout the world.” (*EcE*, Art. 1, Para. 1)

The identity of a Catholic university is essentially linked to the quality of its teachers and respect for Catholic doctrine. *Ex corde* makes it clear that it is the expectation of the Church that

“Every Catholic University is to make known its Catholic identity” and that “Catholic teaching and discipline are to influence all university activities.” (*EcE* Art. 2, Para. 3) To fulfill the Catholic mission, according to *Ex corde* “calls for the recruitment of adequate university personnel, especially teachers and administrators who are both willing and able to promote the identity.” (*EcE* Art. 4, Para. 1)
*Ex corde* is also very clear in stating that a Catholic University is open to students, faculty and staff of other faiths or no faith at all, provided that they are supportive of the university mission and those who are willing to work to enhance the mission are especially valuable to the university. “Those university teachers and administrators who belong to other churches...or religions...or who profess no religious belief ... are to recognize and respect the distinctive Catholic identity of the university.” (*EcE* Art. 4, Para. 4)

**Definition**

All of our efforts to hire are mission-driven, motivated by our primary commitment to the encouragement of learning and our corresponding goals of promoting academic excellence in a student-centered university. In ‘hiring for mission’ we have the added specialized meaning of hiring to enhance the religious identity of our university in the spirit of our Benedictine founders. It is important to note that *this does not mean hiring only Catholics*. A genuine spirit of ecumenical and inter-religious openness (and of openness to non-believers) is an important part of our Catholic Benedictine identity. The University, however, is not indifferent to the particularities of its own religious heritage, both as a lived faith and an intellectual tradition.

A “truly” Catholic institution of higher learning must pursue the relationship between faith and reason, “through the ultimate integrity of the various ways in which truth is pursued; and the need for these various pursuits of truth to take place within the ongoing series of debates and inquiries that constitute the Catholic intellectual tradition,” demonstrating dedication “to the principles and rightful autonomy of the various intellectual disciplines, to the pursuit and transmission of truth, under the inspiration and direction of the teaching authority of the Church, and in service to the Church and to the wider human family.” (Briel, 2014)

A mission-focused hiring policy at Benedictine University demonstrates our commitment to our Catholic and Benedictine mission and identity. Although it is “not a litmus test,” a hiring policy focused on the religious dimension of our institutional mission does provide us with clear rationale for hiring while creating opportunities for onboarding, mentoring, ongoing faculty and staff development, and continuous assessment and evaluation of mission integration University-wide for personnel, programs and departments while anticipating enhanced employee experience and satisfaction.

Such a mission-focused hiring policy is not only found in religious affiliated organizations. The alignment of people with organizational mission is given significant importance in secular organizations. The practice of hiring people whose values are closely aligned with organizational values supports a holistic value set and improves compliance with ethical standards. (Gustafson) Core values cannot be forced on people and people will not “buy into” a set of values. (Collins and Porras) It is important to “find people who are predisposed to share your core values and purpose; attract and retain those people” (Collins and Porras, 71). This does not mean that everyone will have the same viewpoints on issues or that everyone will “think or look the same” (Collins and Porras, 71). It does mean that it is necessary to attract people who support the core values, vision, and mission of the organization in order to achieve lasting success.

Therefore, as a Catholic Benedictine institution, for Benedictine University, “hiring the right people will determine, in the long run, whether [our institution as] a Catholic college retains its Catholic identity in fact or in theory.” (Breslin, 2000)
Purpose
The purpose of a hiring for mission policy and associated programs is to develop a more intentional process with a deliberate strategy that resists secularization by enhancing our religious identity so we maintain our identity and mission as a Catholic and Benedictine institution of higher learning.

Goals
1) Better delineate expectations of all faculty and staff, regardless of religious orientation, to be knowledgeable of and support the Catholic mission of the University.
2) Hire individuals whose philosophy aligns with our Catholic Benedictine tradition and values.
3) Extend a familiarity with the intellectual habits and resources within the Catholic intellectual tradition, Catholic social teaching, and the Benedictine wisdom tradition.
4) Provide Catholic, non-Catholic Christian, non-Christian University employees and those of no faith with the opportunity to contribute to the “intellectual landscape” in which serious moral and religious questions are addressed; and to enter into dialogue with one another in order to understand that which unites our traditions and to respect that which is distinct.
5) Instill an appreciation of the institution’s responsibility to serve the Catholic Church.
6) Create opportunities for each employee’s growth, professionally, academically and spiritually.

Important Anticipated Outcomes
1) Clearly defined expectations for University employees in their role of maintaining and supporting institution’s Catholic and Benedictine mission within all facets of University life.
2) Highlighted Catholic Benedictine mission and identity on the University website, in job application materials and within the interview process.
3) A strong sense of mission embodied within the life of the institution.
4) The potential for Catholics to form a majority University-wide with strong representation in each department.
5) Greater focus and support for mission integration into institutional processes, assessment and support systems.
6) Establish and maintain a database of resumes and curriculum vitae (CV) of potential external candidates that have demonstrated interest in promoting mission and vision of the institution – i.e. self-identified as Catholic, either by the scholars themselves or through public means.

Challenges
1) Potential complications or legal ramifications when discussing religious orientation with prospective candidates.
2) Potential financial issues with government funding.
3) Preference for the hiring with a focus on Catholic mission may be thought of as limiting potential candidates best suited for the position.
4) Discerning commitment by potential and current employees to the Catholic Benedictine mission of the institution and maintaining it.
5) Finding people who are trained with field and discipline-specific knowledge about the Catholic intellectual tradition, the social teaching of the Church and the Benedictine wisdom tradition.
6) Difficulty in gaining support from current (existing) faculty (and staff.)
Hiring for Mission Policy

There must be a noted commitment to the University’s Catholic mission and identity within the job description, posting and advertisement. The posting must include a statement of expectation as a line item in job posting/advertisement that specifies the institutional expectation of all University employees to support our Catholic Benedictine mission and identity and contribute to our distinctive intellectual community (and particularly for faculty, to view their discipline within a broader context of social, religious, moral and cultural context). The posting must provide clearly visible and easily accessible information on mission, vision, commitment and identity of the University. Each job applicant will be expected to submit a written commitment of the candidate’s intended expression of support for the mission in his or her teaching, research and/or service (faculty) and daily life of the institution (staff and administrators.)

Members of search committees will be expected to read and review the Hiring for Mission Policy and the University Identity documents (MVC Statements.) Search committee members or designated member(s) must meet with a mission advocate (President, Assistant to the President for Mission Integration, Director of Human Resources, or other designated individual) to discuss mission-related interview questions and potential conflicts between candidates and their fit to mission –

a. How the candidate might contribute to the University’s Catholic and Benedictine liberal arts mission
b. How his/her work engages with the Catholic intellectual tradition.
c. How his/her own faith tradition informs his/her vocation as teacher and scholar, staff member -- as appropriate to the position.

The committee and/or designated member is to choose at least one or two mission-related question(s) relevant to the applicant’s discipline, job, or role at the institution.
Hiring for Mission Process

Job Description and Advertisement
1) There must be a noted commitment to the University’s Catholic mission and identity within the job description, posting and advertisement.
2) Include a statement of expectation as a line item in job posting/advertisement that specifies the institutional expectation of all University employees to support our Catholic Benedictine mission and identity and contribute to our distinctive intellectual community (and particularly for faculty, to view their discipline within a broader context of social, religious, moral and cultural context). (See Appendix 3)
3) Link job posting to clearly visible and easily accessible information on mission, vision, commitment and identity of the University on the homepage. (See Appendix 1)
4) Seek written commitment to candidate’s intended expression of and support for the mission in his or her teaching, research and/or service (faculty) and daily life of the institution (staff and administrators.) (See Appendix 2)
5) In addition to standard job posting sites, as appropriate, mail/email position announcements to Catholic and religious-affiliated educational institutions and associations.
6) Utilize personal and professional networks, conversations with colleagues, associations, recruitment trips to other universities and other encounters in the field, to seek leads and attract candidates acquainted with the Catholic intellectual tradition and potential “fit” with the Catholic mission of the University.
7) Seek funding from institution-wide funding pool to cover costs associated with advertisements in Catholic publications, bulletin boards, and other forms of technology to announce positions and recruit potential Catholic candidates.

Search Committee Expectations
2) Search committee is to read and review the Hiring for Mission Policy and the University Identity documents (MVC Statements.) (See Appendix 1)
3) Search committee members or designated member(s) must meet with a designated mission advocate (President, Assistant to the President for Mission Integration, Director of Human Resources, or other designated individual) to discuss mission-related interview questions and potential conflicts between candidates and their fit to mission –
   a. How the candidate might contribute to the University’s Catholic and Benedictine liberal arts mission
   b. How his/her work engages with the Catholic intellectual tradition.
   c. How his/her own faith tradition informs his/her vocation as teacher and scholar, staff member – as appropriate to the position. (See Appendix 5)
4) The search committee or hiring supervisor is to review the job description and advertisement to assure the presence of Catholic mission-related terminology.
5) The committee and/or designated member is to choose at least one or two mission-related question(s) relevant to the applicant’s discipline, job, or role at the institution. (See Appendix 5)
6) For faculty positions -- review candidates in database for employees/scholars interested in promoting dialogue between faith and contemporary culture (i.e. Lilly Network doctoral fellows and graduate-student alumni of the Collegium Colloquy on Faith and the Intellectual Life.)
Application Process
1) Include a checkbox on the application form that applicant has received, read and understands our identity documents -- the Mission, Vision and Commitment Statements of the University. (See Appendices 1 and 4)
2) Ensure the applicant has completed the Hiring for Mission Program Written Response Form. (Appendix 2)
3) Review curriculum vitae (CVs) and/or resumes in Ceridian.
4) Review resume data base and curriculum vitae (CV) data base for specifically Catholic faculty and staff candidates.
5) Note whether the candidate has read and understands the University’s Identity Documents.
6) Consider candidates who, regardless of their religious affiliation, understand and will make a significant contribution to the university’s mission and goals and who will thrive in a religiously and culturally diverse academic environment.

Interview Process
1) In “first-round” phone interviews determine “fit” to institutional mission through answers to mission-related questions.
2) Utilize institution-wide funding pool to cover costs associated with on-campus interviews for final candidates who are highly qualified Catholics (hotel, food, and travel, and if hired, cost of an additional campus/area visit to explore housing.)
3) During on-site interviews, determine candidate’s level of commitment to the religious mission of the institution through responses to mission-related questions and interactions with the search committee and other collaborative entities on campus. (Review Hiring for Mission Response Form submitted by candidate.)
4) As appropriate, arrange meetings for final candidates to meet department employees, other staff and faculty collaborators, the mission officers and members of the monastic community in addition to the search committee itself to provide the candidate with an overall view of the campus climate and for internal personnel to provide feedback on candidates. (Appendix. Feedback Form)
5) Candidate responses regarding intended contribution to the University’s mission should have weight in the final appointment decision.
6) The search committee or hiring supervisor will bear in mind that a definition of “best” includes more than technical expertise.

Letter of Appointment
1. Explicitly references expectations of employees to respect and support the University’s Catholic mission. (See Appendix 8)
3. Advises the candidate of any incentives for mission-related work that might be impact workloads, grant funded opportunities, and opportunities for advancement.
Engaging the Mission Orientation Program
Faculty and Staff Mission Focused Recruitment, Hiring and Onboarding

Description
The Engaging the Mission Orientation Program is a series of seminars and roundtable discussions designed to orient new employees – faculty, staff and administrators – to the Benedictine University organization. The intent of the program is to empower university employees with the tools necessary to engage, promote, and live the university mission in their everyday work. Topical focus changes on a monthly basis. Seminars (with pre-readings and discussion questions) and Conversatio Roundtable Discussions (scholarly presentation of seminar topic with discussion) are led by a facilitator or co-facilitators well-versed in the Catholic Benedictine tradition. Both sessions are geared toward empowering employees with the knowledge of our Benedictine mission, values, and hallmarks, and the Catholic intellectual tradition in order to more effectively learn about our Catholic Benedictine identity. These sessions help employees develop professionally and grow personally and spiritually while working at Benedictine University.

Goals
1. Connect the hiring for mission policy and employee orientation to our University mission, vision and institutional commitment statements.
2. Help employees gain a better understanding of what distinguishes us as a Catholic and Benedictine institution of higher education.
3. Enrich the workplace by empowering University community members with information and tools needed to better serve the University mission and, as a consequence, enrich the student experience.
4. Develop a stronger, more engaged, mission-focused institutional culture through seminars that discuss topics that relate the University mission to operations – both academic and service.
5. Instill a desire for further and more intense mission integration in the workplace, the curriculum and professional development.

Topics
- Background History of Benedictine University and the Monks of St. Procopius Abbey
- Responsibility for the Benedictine Charism – Lay and Monastic
- University Mission, Vision and Commitment to Catholic Benedictine Higher Education
- Benedictine University as a Welcoming Inclusive Academic Community
- Integration of the Catholic Intellectual Tradition and its Impact on Academic Freedom
- Application of Catholic Social Teaching in the Academy (Service and the Common Good) (See Appendix 10 and 11 for program details)

University Orientation Programs
In order to incorporate the Benedictine values of stability and balance, all new hires, whether faculty, staff or administrators, will be expected to participate in discussions regarding the relevance of mission to daily work life as members of the Benedictine University community. Through this program it is hoped that each person will find it easier to integrate their faith into the daily routine of the University. The hiring for mission and orientation program is facilitated by many areas of the institution in order to better incorporate the many facets of mission integration throughout the institution while helping new hires adjust to the social and performance aspects of their jobs and the institution as a whole. Included in the program are:

New Faculty Orientation – a one-day event that provides new regular, professional, and term faculty the opportunity to complete all the necessary processes and paperwork to be hired at the University,
introductions to the following areas on campus: Library, Registrar’s Office, Academic and Career Enrichment Center, IT, and the Center for Teaching and Learning Excellence -- areas/resources with direct impact on the faculty’s teaching and scholarly development as new members of the community. The new faculty members also meet with their fellow faculty at a reception. The anticipated goals are to have the new faculty feel welcome and provide some very basic information to assist them in preparing for the start of the term.

**Dean meetings with every pre-tenured faculty member** – *(CREATE)* provides the opportunity to discuss *Ex corde Ecclesiae* with the faculty member, encouraging him or her to read and study the document, especially the section on characteristics of research at a Catholic university. (See Appendix 9: Post-hire Mission-Related Topics for Discussion for ideas on discussion questions and points.)

**Staff Orientation** – provides all new and rehired employees – faculty and staff -- with a discussion of the Benedictine tradition, volunteer opportunities with campus ministry, and a tour of the St. Benedict Chapel (Kindlon Hall) and the Abbey. We also go over policies, procedures, benefits and general information, and if time allows, IT, Safety and payroll discussions to ensure that each employee feels a sense of inclusion into the Benedictine family and understand rules/regulations and procedures, understands the Catholic Tradition and the need to support the university in its goals/vision, and knows locations of resources.

**Engaging the Mission Program** – an employee program in which mission issues play a key part; it includes a year-long program of orientation and socialization to the academic culture, forums, roundtable discussions, and seminars that present institutional information relevant to the mission, vision and commitment of the University.

**New Faculty Mentor Program** – provides new regular, professional and term faculty with a sense of institutional and personal commitment as he/she searches for community and participates in the diverse culture of the university campus through opportunities: to engage in dialogue and develop a relationship with more experienced faculty members to assist in adjusting to the myriad roles of professor (including teaching, advising and relating to students), in planning their talents and professional development schedule, and in best displaying their talents and giving their time to service endeavors; and to share pertinent and valuable information, including resources, assistance and support, and cross-disciplinary collaboration and discussion in order to increase job satisfaction and to promote successful integration of new faculty into the Benedictine community to support its mission.

**Post-Orientation Development Programs**

**Benedictine Faculty Forum** – provides newly tenured faculty members (and more senior faculty as space allows) with a venue to build a deeply supportive community among the participants that can confidently discuss current and future personal and professional challenges; help each other become self-reflective of who they are, what they do, and why they do it; to promote the discernment of where a tenured faculty member can be productive and fulfilled in service and leadership to the University; and to encourage the participants to consider spirituality and contemplation as valuable tools in life, without trying to “form” the participants into a particular faith tradition.

**Mission-Related Events** – workshops, conferences or other activities on and off campus such as part of personal, professional and community development including interviews with mission officer, group discussions, formation programs, mission-related learning communities, funds to attend symposia, conferences, workshops, retreats, and committees. (Refer to CMI Calendar of Events and CMI website for listings)

**Mentoring for Mission** – *(CREATE)* Follow-up with the new staff members regularly to help with transitions and to answer any concerns that might develop in the first few days/weeks/months. Provide mentoring and professional development opportunities, assign a mentor, and host luncheons periodically throughout the year.
References


Board of Trustees, University Legal Counsel, and President’s Council. “Hiring for Mission at the University of Mary.” Applicant Info Packet, University of Mary, 12 Jan. 2011, www.umary.edu/_resources/pdfs/ApplicantInfoPacket.pdf.


Appendix 1. University Identity Statements

MISSION
Benedictine University is an inclusive academic community dedicated to teaching and learning, scholarship and service, truth and justice, as inspired by the Catholic intellectual tradition, the social teaching of the Church, and the principles of wisdom in the Rule of St. Benedict.

VISION
Benedictine University aspires to be a thought leader in Catholic higher education. We seek to provide a transformative and integrative educational experience grounded in Benedictine values, helping students shape lives of meaning and purpose as engaged citizens who care for the earth, welcome people of diverse faiths and cultures, and promote the common good.

COMMITMENT
Benedictine University’s mission and vision reflect its Catholic and Benedictine identity, providing continuity with the past and a direction for the future.

In 1887 the monks of St. Procopius Abbey founded Benedictine University. They have been active sponsors of the institution throughout its history, first as St. Procopius College, later as Illinois Benedictine College, and today as Benedictine University. The monks base their lives on the Rule of St. Benedict, written in the sixth century. They share the Benedictine charism with all who embrace the University’s Catholic and Benedictine mission.

Education at Benedictine University is rooted in values lived by Benedictine monks and sisters. These values are conveyed by the “Ten Benedictine Hallmarks” as formulated by the Association of Benedictine Colleges and Universities:

• love of Christ and neighbor;
• prayer: a life marked by liturgy, lectio and mindfulness;
• stability: commitment to the daily life of this place, its heritage and tradition;
• conversatio: the way of formation and transformation;
• obedience: a commitment to listening and consequent action;
• discipline: a way toward learning and freedom;
• humility: knowledge of self in relation to God, others and creation;
• stewardship: responsible use of creation, culture and the arts;
• hospitality: openness to the other; and
• community: call to serve the common good.

Inspired by these hallmarks, and convinced of the harmony of faith and reason, Benedictine University cultivates virtues of intellect and character, encouraging people to study, listen, and engage the ideas of a variety of persons, cultures, and disciplines, while imparting “the love of learning and the desire for God” to guide a lifelong pursuit of knowledge and wisdom.

As a Catholic University, we are guided by the academic ideals presented in the Apostolic Constitution on Catholic Universities Ex corde Ecclesiae, including:

• a Christian inspiration not only of individuals but of the university community as such;
• a continuing reflection in light of the Catholic faith upon the growing treasury of human knowledge, to which we seek to contribute by our own research;
• fidelity to the Christian message as it comes to us through the Church; and
• 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.

The University’s curriculum, policies and activities draw on the wisdom of the Church regarding ways to build a just society and live lives of holiness in the modern world. To that end, the University engages key themes of modern Catholic Social Teaching identified by the United States Conference of Catholic Bishops:

• life and dignity of the human person;
• call to family, community, and participation;
• rights and responsibilities;
• option for the poor and vulnerable;
• the dignity of work and the rights of workers;
• solidarity; and
• care for God’s creation.

As a member of the Association of Benedictine Colleges and Universities, Benedictine University is committed to academic and professional excellence. We strive to promote the common good and to assist individuals to lead lives of balance, generosity, and integrity. We reflect upon Gospel values as interpreted by the Rule of St. Benedict and therefore take seriously:

• the primacy of God and the things of God;
• reverent listening for the varied ways in which God is revealed;
• the formation of community built on respect for individual persons who are each regarded as Christ himself;
• the development of a profound awareness of the meaning of one’s existence; and
• the exercise of good stewardship.

MOTTO

Ut in omnibus glorificetur Deus – That in all things God may be glorified.
Appendix 2. Proposed Hiring for Mission Program Written Response Form (Sample)

HIRING FOR MISSION PROGRAM
WRITTEN RESPONSE FORM

Dear Applicant:

Benedictine University seeks employees who, regardless of their religious affiliation, understand and contribute to the university’s mission and goals. As an institution, we are committed to our identity as Catholic and Benedictine in our values, our operations and our curriculum in an effort to help each student, each employee, the local community and each other thrive academically, professionally and personally in our religiously and culturally diverse academic environment.

We would like to know how you would, if hired, advance the Mission of the University in the capacity of your position, professionally and/or personally. Please read the mission statement below and write your response in the space provided.

Our Benedictine University Mission Statement:

Benedictine University is an inclusive academic community dedicated to teaching and learning, scholarship and service, truth and justice, as inspired by the Catholic intellectual tradition, the social teaching of the Church, and the principles of wisdom in the Rule of St. Benedict.

☐ I have read and understand the University Identity Statements (Mission, Vision and Commitment)

If possible -- the document will be Hyperlinked to MVS Statements on CMI website or will read -- See www.ben.edu/cmi/mission to view statements

Candidate Name: ________________________________ Signature: ____________________

Position Applied For: _____________________________ Date: _________________________

Submit

The submit button will be hyperlinked to www.ben.edu/humanresources so it will go directly to HR. If it is not received, the application will not go through (so signature page of Ceridian application form.)
Appendix 3. Sample Job Advertisement

Benedictine University

Informing today—Transforming tomorrow

Tenure-Track Assistant Professor, Physics

Appointment to begin in 2017 Fall Semester

Benedictine University is a liberal arts institution located in the research corridor of metropolitan Chicago with nationally recognized undergraduate programs in the sciences. The College of Science, of which the Physics Department is a part, is in the midst of tremendous growth and, consistent with the University’s vision statement, the institution is making a significant commitment of resources to support programs in the College and increase the size of the faculty.

Benedictine University seeks employees who, regardless of their religious affiliation, understand and contribute to the university’s mission and goals. As an institution, we are committed to our identity as Catholic and Benedictine in our values, our operations, and our curriculum in an effort to help each student, each employee, the local community, and each other thrive academically, professionally, and personally in our religiously and culturally diverse academic environment.

Position Description: The College of Science at Benedictine University invites applications for a tenure-track position within the Physics Department at the rank of Assistant Professor beginning Fall, 2017. The applicant should preferably be an experimentalist, with interests that will strengthen the department’s current focus on undergraduate research and curriculum development in the areas of biophysics, experimental/applied physics, engineering, and introductory physics for life-science majors. The applicant must be able to teach a variety of courses throughout the curriculum, including advanced undergraduate physics and introductory physics lecture and lab courses for both physical science/engineering and life/health science majors. The successful candidate will establish and participate in externally funded research involving undergraduate students. Startup funds are available.

Qualifications: A Ph.D. degree plus postdoctoral experience and a strong commitment to involving undergraduates in research are required. Prior teaching experience and an interest in interdisciplinary curriculum development are highly desirable. Candidates must have legal authority to work in the USA at the time of appointment. A commitment to the University’s Catholic and Benedictine mission and identity is assumed.


Application Deadline: Applications will be accepted until the position is filled, but priority will be given to those application received by October 7, 2016.

Application Process: Interested applicants should submit a cover letter, curriculum vitae, graduate transcripts, statements of teaching philosophy and research interests, and three letters of recommendation (at least one addressing teaching effectiveness) through Academic Jobs Online at http://academicjobsonline.org/ajo. Any questions regarding the application process should be directed to: Rose Fisk, Coordinator, College of Science, Benedictine University, 5700 College Road, Lisle, IL 60532. Email: rfisk@ben.edu. Fax: 630-829-6547. E.O.E.

Every University job description for posting should include text similar to the above:

“Responsible to model the University Mission through dedicated job performance, service excellence to constituencies, respectful collaboration and active support of that mission as Catholic and Benedictine institution of higher learning.”
Appendix 4. Job Description Template

Job Title:  
Department:  
Reports to:  
Position Summary:  
Essential Job Responsibilities:  
1.  
2.  
3.  
4.  
5.  
Other Functions:  
1.  
2.  
3.  
Minimum Job Requirements:  
Education:  
Experience:  
Specific Skills:  
Specific Knowledge, Licenses, Certifications:  
Supervisory Responsibility (if applicable):  
Working Conditions:  
APPROVALS:  
Supervisor: _______________________________ Date: _____________  
Employee: _______________________________ Date: _____________  
Dean: _______________________________ Date: _____________  
Provost and Vice President for Academic Affairs:  
Executive Vice President:  
President (if applicable):  
Human Resources:  
Revision Date: _______________________________
Appendix 5. Proposed Changes to Application Form

**EMPLOYMENT APPLICATION**

<table>
<thead>
<tr>
<th>BACKGROUND INFORMATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>Last Name</td>
</tr>
<tr>
<td>-----------</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

**Legal Name (100 character max)**

If any of your educational or employment records are under any name(s) other than that shown above, please provide the name(s) under which these records may be located: (500 character max)

<table>
<thead>
<tr>
<th>Street Address</th>
<th>City</th>
<th>State</th>
<th>Zip/Postal Code</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Home Phone**

**Secondary Phone**

Have you reached your 18th birthday?

Were you previously employed by Benedictine University?

If "Yes," please give dates of employment and location(s) (500 character max)

Have you previously applied for employment to Benedictine University?

If "Yes", please give date(s) and location(s) (500 character max)

Are you legally authorized to work in the country to which you are applying? (Candidates for employment in the United States, in compliance with federal law, will be required to verify identity and eligibility to work in the United States and to complete the required employment eligibility verification document form upon hire).

Please identify any relatives currently employed by Benedictine University, indicating job title and place of employment. Do not include any information or identification of marital status. (500 character max)

**JOB INTEREST**

**Position Applying For:**

No Job Applied

How did you learn about this employment opportunity?

**Employment Status Desired (Check all that apply):**

- [ ] Full-Time
- [ ] Part-Time
- [ ] Temporary

Are you available to travel?

Are you available for overtime?

Are you employed now?

If so, Date available (MM/DD/YYYY)

Salary/Wages Desired

**EDUCATION, TRAINING AND PROFESSIONAL LICENSURE/REGISTRY/CERTIFICATION**

<table>
<thead>
<tr>
<th>School Name</th>
<th>Location of School</th>
<th>Course of Study</th>
<th>No. of Years Completed</th>
<th>Did you Graduate?</th>
<th>Type of Diploma or Degree</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>High School</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>College or University</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>College or University</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Graduate or</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Are you Catholic?

- Yes
- No
- I prefer not to answer.

**EMPLOYMENT RECORD**

Starting with current or most recent, list all employers past and present. Include self-employment and summer and part-time jobs.

<table>
<thead>
<tr>
<th>Company Name</th>
<th>Telephone</th>
<th>Type of Business</th>
</tr>
</thead>
<tbody>
<tr>
<td>Street Address</td>
<td>City</td>
<td>State</td>
</tr>
<tr>
<td>May We Contact?</td>
<td>Employed</td>
<td></td>
</tr>
<tr>
<td>Base Pay (annual):</td>
<td>Start $</td>
<td>Last $</td>
</tr>
<tr>
<td>Other Compensation (Shift Premium, Bonus):</td>
<td>$ per</td>
<td></td>
</tr>
<tr>
<td>Name and Title of Immediate Supervisor</td>
<td>Your Position Title</td>
<td></td>
</tr>
<tr>
<td>Date Hired</td>
<td>Date Separated</td>
<td></td>
</tr>
<tr>
<td>Reason for Leaving (500 character max)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Describe your work associated with this position: (500 character max)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Significant Job-Related Accomplishments:** (500 character max)

<table>
<thead>
<tr>
<th>Company Name</th>
<th>Telephone</th>
<th>Type of Business</th>
</tr>
</thead>
<tbody>
<tr>
<td>Street Address</td>
<td>City</td>
<td>State</td>
</tr>
<tr>
<td>May We Contact?</td>
<td>Employed</td>
<td></td>
</tr>
<tr>
<td>Base Pay (annual):</td>
<td>Start $</td>
<td>Last $</td>
</tr>
<tr>
<td>Other Compensation (Shift Premium, Bonus):</td>
<td>$ per</td>
<td></td>
</tr>
</tbody>
</table>
## Previous Employer

<table>
<thead>
<tr>
<th>Name and Title of Immediate Supervisor</th>
<th>Your Position Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date Hired</td>
<td>Date Separated</td>
</tr>
<tr>
<td>Reason for Leaving (500 character max)</td>
<td></td>
</tr>
<tr>
<td>Describe your work associated with this position: (500 character max)</td>
<td></td>
</tr>
</tbody>
</table>

### Significant Job-Related Accomplishments: (500 character max)

<table>
<thead>
<tr>
<th>Company Name</th>
<th>Telephone</th>
<th>Type of Business</th>
</tr>
</thead>
<tbody>
<tr>
<td>Street Address</td>
<td>City</td>
<td>State</td>
</tr>
<tr>
<td>May We Contact?</td>
<td>Employed</td>
<td></td>
</tr>
</tbody>
</table>

#### 3rd Previous Employer

<table>
<thead>
<tr>
<th>Name and Title of Immediate Supervisor</th>
<th>Your Position Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date Hired</td>
<td>Date Separated</td>
</tr>
<tr>
<td>Reason for Leaving (500 character max)</td>
<td></td>
</tr>
<tr>
<td>Describe your work associated with this position: (500 character max)</td>
<td></td>
</tr>
</tbody>
</table>

### Significant Job-Related Accomplishments: (500 character max)

### ADDITIONAL JOB RELATED EXPERIENCE

Describe any other experiences (e.g., volunteer work), qualifications, skills or abilities which you possess in addition to those you have outlined above and which you consider important to the successful performance of the job for which you are applying (you may exclude any experiences which suggest or disclose your race, color, national origin, religion, disability or other protected status). (500 character max)

### REFERENCES

List current and former co-workers, colleagues and/or professional acquaintances not related to you (other than those persons listed previously) who can provide first-hand knowledge of your qualifications and abilities. Benedictine University may contact these references in connection with its consideration of your credentials.

<table>
<thead>
<tr>
<th>Name</th>
<th>Relationship to You</th>
<th>Occupation and Title</th>
<th>Phone Number (Include Area Code)</th>
<th>Years Known</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### APPLICANT’S CERTIFICATION, AUTHORIZATION AND UNDERSTANDING

I certify the answers given herein are true and complete to the best of my knowledge, and I authorize the investigation of all statements contained within this employment application that may be necessary in arriving at
an employment decision. I further understand that, in the event of my employment by Benedictine University, any false or misleading information given in my application or interview(s) may result in discharge. I also understand that if employed by Benedictine University, I will be required to abide by all Benedictine University rules and regulations.

I understand any employment offer that may be extended to me by Benedictine University is contingent upon my ability to satisfy the physical and mental requirements for the position offered, which may require me to submit to a drug/alcohol screening test and physical examination.

I understand this application and any subsequent offer of employment I may receive from Benedictine University does not, and is not intended to, create a contract of employment or any contractual rights in favor of Benedictine University or me beyond those existing in an at-will employment relationship unless provided otherwise by an applicable collective bargaining agreement. I understand that any employment relationship which may arise between Benedictine University and me will be an at-will relationship, which means Benedictine University reserves the right to change, modify, suspend, revoke, or terminate my employment at any time, with or without reason, and with or without notice, and that I likewise have the right to terminate my employment with Benedictine University at any time, with or without notice.

I understand that Benedictine University does not discriminate in its admissions or educational policies, programs or activities; scholarship and loan programs; athletic and other University administered programs or employment practices on the basis of race, creed, color, national origin, sex, sexual orientation, age, disability, military or veteran status, marital status, citizenship, or any other characteristic protected by applicable law. The laws applicable to Benedictine University include constitutional and statutory protections of the University's rights as a religiously sponsored institution. This policy of equal employment opportunity applies to all employment and personnel practices including, but not limited to, recruiting, hiring, promotion, training and compensation.

Please review the information above before signing this application.

☐ Electronic Signature

Applicant's Signature ___________________________ Date ________________________

☐ I have completed and submitted the Hiring for Mission Program Written Response Form. (If not hyperlinked to Application, will say – See www.ben.edu/cmi/misson/hiring for mission form)
### Appendix 6. Sample Mission-Related Interview Questions

#### FACULTY

- Are you aware of the rich Catholic and Benedictine history, mission, and identity of this university? What are your thoughts about working at a Catholic university?
- In light of the Catholic religious identity of the University, what do you have to offer that other candidates for the job may not?
- How do the Benedictine Hallmarks align with your personal values and professional aspirations? (Have the list of Hallmarks available.)
- Why do you want to work at Benedictine University? What advantages do you think working here would have over working at a secular university?
- Our University is proud of its diversity. Are you comfortable are you working within an environment of such religious and cultural diversity? How might this influence the way you teach?
- While an employee does not have to be Catholic to work here, it is expected of all employees to be supportive of the University’s mission and be willing to actively contribute to it. Are you comfortable with this expectation? Please explain.
- Specifically, how can your work in your discipline contribute to the religious identity of the University?
- Specifically, how can the religious environment of this University contribute to you personally and professionally?
- Specifically, how can the religious environment of this University contribute to and enrich your own teaching, research and service to the University?
- How do you see yourself getting involved in mission-oriented activities here that are outside your academic discipline?
- Based on what you know of our Catholic and Benedictine mission and identity, how do you see yourself (and your role) in supporting that mission?

#### STAFF

- Are you aware of the rich Catholic and Benedictine history, mission, and identity of this university? What are your thoughts about working at a Catholic university?
- In light of the Catholic religious identity of the University, what do you have to offer that other candidates for the job may not?
- How do the Benedictine Hallmarks align with your personal values and professional aspirations? (Have the list of Hallmarks available.)
- Why do you want to work at Benedictine University? What advantages do you think working here would have over working at a secular organization?
- Our University is proud of its diversity. Are you comfortable are you working within an environment of such religious and cultural diversity? How might this influence your work?
- Our University is proud of its diversity. Are you comfortable are you working within an environment of such religious and cultural diversity? How might this influence your interactions with others?
- While an employee does not have to be Catholic to work here, it is expected of all employees to be supportive of the University’s mission and be willing to actively contribute to it. Are you comfortable with this expectation? Please explain.
- Specifically, how can your work contribute to the religious identity of the University?
- Specifically, how can the religious environment of this University contribute to you personally and professionally?
- How do you see yourself getting involved in mission-oriented activities here that are outside your specific job duties?
- Based on what you know of our Catholic and Benedictine mission and identity, how do you see yourself (and your role) in supporting that mission?
Appendix 7. Interview Feedback Form

Please complete and return to XXXXX by end of business on XXXXX. Submit in paper or email.

Candidate Name: ______________________________________________________________

Position of Application: _________________________________________________________

1. Please provide your overall assessment of the candidate:

2. What are your thoughts on the candidate’s fit with Benedictine’s mission and culture?

3. In what ways would the candidate make a significant impact on our department/academic programs?

4. In what ways might the candidate be challenged by this position?

5. Additional comments:
Appendix 8. Title VII Civil Rights - Exception for Religious Institution

EEOC Office of Legal Counsel staff members wrote the following letter to respond to a request for public comment from a federal agency or department. This letter is an informal discussion of the noted issue and does not constitute an official opinion of the Commission.

Title VII – Religious Organization Exception

Kevin Cummings
Branch Chief, Business and Trade Services
Department of Homeland Security
U.S. Citizenship and Immigration Services
Office of Program and Regulations Development
111 Massachusetts Avenue, N.W., 3rd Floor
Washington, D.C. 20529

Dear Mr. Cummings:


In order to avoid confusion between the DHS final rule and the laws enforced by the EEOC, we request that DHS make clear that the definition of an employer that qualifies as a “religious organization” under the DHS final rule does not apply under Title VII of the Civil Rights Act of 1964, as amended, which contains its own definition of an employer that qualifies as a religious organization permitted to prefer co-religionists.

Background

The DHS regulation defines which employers will be considered “religious organizations” for purposes of immigration law. Title VII and its case law have a different approach to determining which employers will be considered religious organizations for purposes of employment discrimination. The potential for confusion is magnified because the DHS regulation provides a mechanism for investigating and determining which employers are “religious organizations” for purposes of sponsoring the immigration of religious workers, and this mechanism differs from the applicable evidentiary considerations for determining whether an employer is a religious organization under Title VII.

Definition of Employers Qualifying as Religious Organizations Under Title VII

Section 702 of Title VII, 42 U.S.C. § 2000e-1(a), provides that certain employers are religious organizations permitted to prefer co-religionists with respect to hiring and certain other employment decisions:

This subchapter shall not apply to . . . a religious corporation, association, educational institution, or society with respect to the employment of individuals of a particular religion to perform work connected with the carrying on by such corporation, association, educational institution, or society of its activities.

In addition, Section 703(e)(2) of Title VII, 42 U.S.C. § 2000e-2(e)(2) provides:

it shall not be an unlawful employment practice for a school, college, university, or educational institution or institution of learning to hire and employ employees of a particular religion if such school, college, university, or other educational institution or institution of learning is, in whole or in substantial part, owned, supported, controlled, or managed by a particular religion or by a particular religious corporation, association, or society, or if the curriculum of such school, college, university, or other educational institution or institution of learning is directed toward the propagation of a particular religion.
Under established case law, this Title VII exception applies only to those institutions whose “purpose and character are primarily religious.” That determination is to be based on “[a]ll significant religious and secular characteristics.” Although no one factor is dispositive, significant factors that courts have considered to determine whether an employer is a religious organization for purposes of Title VII include: whether the entity is not for profit, whether its day-to-day operations are religious (e.g., are the services the entity performs, the product it produces, or the educational curriculum it provides directed toward propagation of the religion?); whether the entity's articles of incorporation or other pertinent documents state a religious purpose; whether it is owned, affiliated with or financially supported by a formally religious entity such as a church or other religious organization; whether a formally religious entity participates in the management, for instance by having representatives on the board of trustees; whether the entity holds itself out to the public as secular or sectarian; whether the entity regularly includes prayer or other forms of worship in its activities; whether it includes religious instruction in its curriculum, to the extent it is an educational institution; and whether its membership is made up of coreligionists.

In applying these factors under Title VII to determine whether an employer is a religious organization, not all factors will be relevant in all cases, and the weight given each factor may vary from case to case. Many different types of evidence may be relevant to the EEOC or a court in determining whether an employer is a religious organization under Title VII; in particular, tax-exempt or non-profit status may in some cases be relevant, but in no instance would it be dispositive.

Definition of “Religious Organization” Under Proposed DHS Rule

By contrast, the proposed DHS rule regarding the religious worker visa program will define a “bona fide nonprofit religious organization in the United States” to mean an organization that, among other things, possesses a currently valid determination letter from the Internal Revenue Service (IRS) showing that it is a tax-exempt religious organization under 28 U.S.C. Section 501(c)(3). This definition, as well as the evidence required, is different from what might be required or relevant for an employer to establish that it is a religious organization under Title VII. Indeed, it would appear from a comparison of the definitions that there may well be employers who might qualify as religious organizations under Title VII but would not be considered bona fide “religious organizations” for purposes of the DHS religious worker rule. As the DHS Notice of Proposed Rulemaking points out, churches may not be required to obtain a section 501(c)(3) exemption for tax purposes, but such an exemption is required when requesting immigration benefits on behalf of a prospective worker. Further, the proposed rule’s requirements with respect to the definition of a “bona fide organization which is affiliated with” a religious organization present similar potential for different results than would be obtained under Title VII.

To avoid unnecessary confusion on the part of employers, employees, courts, or other interested parties, we suggest that the preamble to the final DHS religious worker rule, or the rule itself, be amended to contain a simple statement that the definition of a religious organization for purposes of this rule is distinct from, and does not apply to, the definition of a religious organization or educational institution under Title VII of the Civil Rights Act of 1964, as amended, which contains its own definitions.

We hope these comments will be helpful. Please feel free to contact Peggy Mastroianni, Associate Legal Counsel, at 202-663-4609 or Carol Miaskoff, Assistant Legal Counsel for Coordination, at 202-663-4645.

Sincerely,

Reed L. Russell
Legal Counsel

Footnotes

(1) EEOC v. Tonwhay Eng’g & Mfg. Co., 859 F.2d 610, 618 (9th Cir. 1988); accord Hall v. Baptist Mem. Health Care Corp., 215 F.3d 618, 624-25 (6th Cir. 2000) (college of health sciences qualified as a religious institution under Title VII because it was an affiliated institution of a church-affiliated hospital, had direct relationship with the Baptist church, and the college atmosphere was permeated with religious overtones).

(2) Townley, 859 F.2d at 618; see also Killinger v. Sanford Univ., 113 F.3d 196 (11th Cir. 1997) (Baptist university was “religious educational institution” where largest single source of funding was state Baptist Convention, all university trustees were Baptists, university reported financially to Convention and to Baptist State Board of Missions, university was member of Association of Baptist Colleges and Schools, university charter designated its chief purpose as “the promotion of the Christian Religion throughout the world by maintaining and operating institutions dedicated to the development of Christian character in high scholastic standing,” and both Internal Revenue Service (IRS) and Department of Education recognized university as religious educational institution).

(3) LeBoon v. Lancaster Jewish Community Center, 503 F.3d 217 (3d Cir. 2007) (holding that a Jewish Community Center was a religious organization because while it lacked financial or administrative ties with a particular synagogue and many of its activities were cultural, rather than religious, its structure and purpose were primarily religious, its articles of incorporation stated that its mission was to enhance and promote Jewish life, identity, and continuity, it was non-profit, synagogue clergy played an advisory role in the center's management, and it hosted Jewish events and observed holy Jewish holidays); Townley, 859 F.2d at 619. Cf. EEOC v. Kamehameha Schools/Bishop Estate, 990 F.2d 458, 461 (9th Cir. 1993) (non-profit school not “religious” for Title VII purposes where ownership and affiliation, purpose, faculty, student body, student activities, and curriculum of the schools are either essentially secular, or neutral as far as religion is concerned).

This page was last modified on February 11, 2008.

Appendix 9. Sample Letters of Appointment (faculty) and Contracts (staff) – NEEDS WORK
A. New Full-time Faculty

Letter of Appointment for Faculty

May 12, 2016

XXX

Dear XXX:

It is my pleasure to confirm your tenure track appointment as a member of the faculty in the College of Education and Health Services for the academic year 2016-17 (as described in the Benedictine University Faculty Handbook). Your assignment will begin on August 22, 2016 and continue through May 31, 2017. You will receive your pay in eighteen semi-monthly installments beginning September 15, 2016, unless otherwise requested.

You are eligible for participation in programs of the University which apply to faculty including benefits and professional development activities. In addition to teaching, scholarly and professional development, and campus and community service activities, as agreed to with Dean Ragland, you will also be asked to participate in various functions of the University community for the full period of this assignment, including academic advising, attendance at commencement, the Opening Convocation for Faculty, faculty committees, faculty meetings and major academic functions. It is expected that you meet with your Dean to discuss the tenure process and criteria. Your active support of and commitment to the mission and values of the University is assumed.

Please indicate your acceptance of this appointment by returning this signed original to me within thirty days of your receipt of this letter. Thank you.

B. Returning Full-time Faculty

The last line in the second paragraph deals with the faculty members commitment to the mission and values of the University.

Faculty Letter of Appointment

May 10, 2016

XXXX

Dear XX:

It is my pleasure to confirm your Faculty appointment as a member of the faculty in the College of Business for the academic year 2016-17 (as described in the Benedictine University Faculty Handbook). Your assignment will begin on August 22, 2016 through May 31, 2017. You will receive your pay beginning September 15, 2016.

You are eligible for participation in programs of the University which apply to faculty including benefits and professional development activities. In addition to teaching, scholarly and professional development, and campus and community service activities, as agreed to with Dean Sandra Gill, you will also be asked to participate in various functions of the University community for the full period of this assignment, including academic advising, attendance at commencement, the Opening Convocation for Faculty, faculty committees, faculty meetings and major academic functions. Your active support of and commitment to the mission and values of the University is assumed.

Sincerely,

Maria de la Cámara
Provost and Vice President for Academic Affairs

C. Sample Contract (Staff/Administration) – Staff and administrators only receive an email confirmation, from Bridget Cooper (HR), indicating their instructions upon their first day of employment. Perhaps we should consider something more formal which includes information on and expectations of the Catholic Benedictine mission – similar wording could be used as in the suggested verbiage on the formal letters of appointment (Faculty) and the adjunct contracts.
Appendix 10. Sample Post-Hire Mission-Related Topics for Discussion

Commitment to the charism of the institution (Faculty and Staff)
- Willingness to participate in programs that elucidate the philosophy and mission of the college or university
- Willingness to support the philosophy and mission of the college or university
- Willingness to contribute in an active way to implementing the philosophy and mission of the college or university (Hunt 68)

Mission–Integration Commitment of University (Faculty and Staff)
- Explicit rank and tenure and promotion language that supports submission of mission-related items to portfolio in the areas of teaching, research and service.
- Opportunities for advancement based on mission-related work.
- Mission-related components will be included in the staff evaluation process.
- Ongoing review and support if conflict with mission arises in work, person, etc...

Mission-centered research (Faculty)
- What in your research can be a subject for inquiry with religious faith?
- What is the relationship between your research and the human condition, especially as related to ethical considerations?
- Has the Church addresses topics within your discipline or field and if so what is your position vis a vis the Church’s position?
- How can your research be linked to issues of social justice or injustice?

Understanding the concept of academic vocation of the professorship (Faculty)
- Spiritual and transcendental way of living out professional life – sense of purpose
- Intellectual virtue cannot be distinguished from the moral virtues with essential virtue of humility; consider teaching, research and service as equal aspects of the same vocation – must value and witness
- The academic vocation is a call to service through relationships with other people that is revealed by a discernment process and is rendered by a transcendental experience.

Session 1: Welcome/Introductions/Overview of Program/Background History of the University
Michael Brophy, Alicia Cordoba Tait APMI and program moderator, Tim Marin (program director), and Rob Rebman (event coordinator)
**Who Are We? – We are Benedictine University.**
The Benedictine Order, the Monks of St. Procopius, Benedictine University
**Presenter:** Abbot Austin Murphy, OSB, Chancellor
**Hallmarks:** Stability, Prayer
**Date:** Friday, September 16 and Thursday, September 22

Session 2: Lay and Monastic Benedictines -- Responsibility for Charism
**Presenter:** S. Judith Ann Heble, OSB, Trustee
**Hallmarks:** All
**Date:** Friday, October 14 and Thursday, October 20

Session 3: University Mission, Vision and Commitment to Catholic Benedictine Higher Education
EcE, ABCU, ACCU, USCCB, Hallmarks, CST, CIT
**Presenters:** Fr. Philip Timko, OSB, Martin Tracey
**Hallmarks:** All
**Date:** Friday, November 11 and Thursday, November 17

Session 4: Benedictine University as a Welcoming Inclusive Academic Community
**Presenters:** Fr. Julian von Duerbaeck, OSB, Jayashree Sarathy, Rita George-Tvrtkovic (RG-T), Vince Gaddis
**Hallmarks:** Community, Hospitality, Love of Christ and Neighbor, Obedience
**Date:** Friday, February 10 and Thursday, February 16

Session 5: Integration of the Catholic Intellectual Tradition and its Impact on Academic Freedom
**Presenters:** Fr. David Turner, OSB, Al Martin (Academic Freedom), Chris Fletcher (Gen Ed), Tom Wangler (Program Review), R and T Rep??, Cheryl Heinz/Alicia Tait (Best Practices)
**Hallmarks:** Conversatio, Discipline
**Date:** Friday, March 10 and Thursday, March 16

Session 6: Application of Catholic Social Teaching in the Academy (Service to the Common Good)
**Presenters:** Abbot Dismas Kalcic, OSB, Abbot Hugh Anderson, OSB, Fr. James Flint, OSB, S. Karen Nykiel, OSB, Carrie Roberts, Joan Henehan, Jean-Marie Kauth, Chris Fletcher
**Hallmarks:** Humility, Stewardship, Community
**Date:** Friday, April 21 and Thursday, April 27

**Formal Social Gathering** –with significant others, all mentors, president, Board of Trustee members, supervisors and monks (and PAC members?)
**Date:** TBD

**NOTE:** Names in **blue** denote monastic community members.
Appendix 12. **Proposed** Engaging the Mission Orientation Program 2016-2017

Topics, Presenters, Objectives, Readings and Discussion Questions

**Session 1**

**Topic: Welcome, Introductions, Overview of Program and Background of the University**

**Who Are We? – We are Benedictine University.** An Historical Overview of the Benedictine Order, the Monks of St. Procopius, and Benedictine University

**Presenter:** Abbot Austin Murphy, OSB, Chancellor (confirmed)

**Objectives:**
- Provide programmatic overview.
- Present background information on the Benedictine order and the monks of St. Procopius Abbey.
- Discuss the evolution of the Catholic University (and Benedictine University particularly) and its connection/relationship with the Church.

**Suggested Pre-Reading:**
- *Rule of St. Benedict*
- “Education within the Benedictine Wisdom Tradition,” Association of Benedictine Colleges and Universities (2007)

**Discussion Questions:**
- How does Benedictine University continue to be perceived by the University community and its supporters as ‘effectively’ and ‘operationally’ Catholic and Benedictine?
- What is the relationship between “Catholic” and “Benedictine?”
- How is the vocation of professed monastics reflected in the vocations of current University community members?

**Session 2**

**Topic: Lay and Monastic Benedictines -- Responsibility for Charism**

**Presenter:** S. Judith Ann Heble, OSB, Trustee (confirmed)

**Objectives:**
- Understand the concept of charism.
- Discuss the role of the laity and monastic community to the carry out the Benedictine charism on the University campus.

**Suggested Pre-Reading:**
- *Esther de Waal, The Benedictine Charism Today.* Address to the Illinois Benedictine College Community (26 April 1995)

**Discussion Questions:**
- How does an institution like Benedictine University maintain the charism of its founding congregation in light of declining members of the professed religious?
- How do I as a community member carry on the Benedictine charism in my role and work here at the University?

**Session 3**

**Topic: Our Mission, Vision and Commitment to Catholic Benedictine Higher Education**

**Presenter:** TBA

**Objectives:**
- Provide a brief overview of important terms related to Catholic higher education – Catholic social teaching Catholic intellectual tradition, Benedictine wisdom tradition and *Ex corde Ecclesiae* among others.
- Understand the purpose and intentionality of the Benedictine University mission.

**Suggested Pre-Readings:**
- William J. Cahoy (Saint John’s University, Collegeville University), *Benedictine Wisdom and the Catholic Intellectual tradition*

**Discussion Questions:**
- What is unique about the Benedictine education experience in comparison with other institutions of higher education, both secular and non-secular?
Are there ways you can support the mission as a Catholic or non-Catholic – in the classroom, as a mentor/advisor, administrator, staff member, etc.?

What are ways the Catholic and Benedictine mission and identity are integrated into the programming in your department or area of expertise?

Session 4
Topic: Benedictine University as a Welcoming Inclusive Academic Community
Presenter: TBA
Objectives:
- Understand the diversity within the Catholic Church.
- Discuss the meaning of being a “welcoming inclusive academic community.”
- Develop community by seeing the other as Christ.

Suggested Pre-Readings:
- Nostra Aetate, Declaration on the Relation of the Church to Non-Christian Religions, Pope Paul VI (1965)
- Lumen Gentium, Dogmatic Constitution on the Church, Pope Paul VI (1964), section 16

Discussion Questions:
- On a Benedictine campus, what are the expectations of a Catholic to be “welcoming” and “hospitable?” What are those of a non-Catholic?
- What more could each of us do to help our colleagues and co-workers feel valued and appreciated?

Session 5
Presenter: TBA
Objectives:
- Understand the compatibility and integration of faith and reason in the search for truth.
- Appreciate academic freedom in the context of the Catholic intellectual tradition.
- Recognize the intellectual as spiritual.

Suggested Pre-Readings:
- “Remarks by Pope Benedict XVI,” the Catholic University of America (2008)

Discussion Questions:
- How do we witness the grace and goodness of God through our work, scholarship and relationships with others?
- How does the Catholic university apply academic freedom to everyone, including students and staff, who keep the university operating on a daily basis?

Session 6
Topic: Application of Catholic Social Teaching in the Academy (Service to the Common Good)
Presenter: TBA
Objectives:
- Understand the concepts of Catholic social teaching and their mandate for service to humanity.
- Discuss the integration of the Catholic social tradition at Benedictine University.

Suggested Pre-Readings:

Discussion Questions:
- How do the concepts of Catholic social teaching connect to our Benedictine Hallmarks and values?
- How can you and your program area, department, and the university demonstrate priority of the search for truth and the objective of service to the common good and the Church?
### Appendix 13. Engaging the Mission Orientation Program Matrix

Mission, Vision, and Commitment of Benedictine University to Catholic Higher Education

#### Engaging the Mission Orientation Program

Mission, Vision and Commitment to Catholic Benedictine Higher Education Matrix

<table>
<thead>
<tr>
<th>Orientation Program Session</th>
<th>Historical Overview of Beneficency and the Academy</th>
<th>Responsibility for the Charter</th>
<th>NWC of Benedictine University</th>
<th>Welcoming Inclusive Academic Community</th>
<th>Catholic Intellectual tradition and Academic Freedom</th>
<th>Catholic Social Teaching in the Academy</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Catholic Characteristic (Ex-codex Ecclesia)</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Christian inspiration in individuals and the university community</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Reflection and research on human knowledge in the light of the Catholic faith</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Fidelity to the Christian message in conformity with the magisterium of the Church</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Institutional commitment to the service of others</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Catholic Intellectual Tradition</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Worth and dignity of each person</td>
<td></td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>The solidarity of the human race and the social nature of human existence, which is oriented toward God and not limited to this life</td>
<td></td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>The goodness of creation and its sacramental potential for disclosing the transcendent</td>
<td></td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>The interconnectedness of truth and the compatibility of faith and reason in the search for truth</td>
<td></td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Catholic Social Teaching</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Life and dignity of the human person</td>
<td></td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>2. Call to family, community, and participation</td>
<td></td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>3. Rights and responsibilities</td>
<td></td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>4. Option for the poor and vulnerable</td>
<td></td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>5. The dignity of work and rights of workers</td>
<td></td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>6. Solidarity</td>
<td></td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
</tr>
<tr>
<td>7. Care for God’s Creation</td>
<td></td>
<td>X</td>
<td>X</td>
<td>X</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Benedictine Hallmarks (with associated chapters in the Rule (RB))**

| 1. Love of Christ and neighbor (RB 4, 5, 7, 51, 72) | X | X | X |
| 2. Prayer (RB 8-20-48) | X | X |
| 3. Stability (RB 50-52, 59-60) | X | X | X |
| 4. Conviviality (RB 74-73) | X | X |
| 5. Obedience (RB Prologue, 5, 46, 61-67, 71) | X | X | X |
| 6. Discipline (RB 2, 6, 24-25, 30, 41-48) | X | X | X |
| 7. Humility (RB 2, 52, 54, 57, 68-70) | X | X | X |
| 8. Stewardship (RB 31, 3-34, 51, 55) | X | X | X |
| 10. Community (RB 1, 1, 21, 58) | X | X | X | X |

*Edited July 21, 2016 ACT*
Appendix 14. Important Mission-Related Terms to Know

Association of Benedictine Colleges and Universities (ABCU) – This consortium of 14 Benedictine Colleges and Universities across the USA and Canada is committed to academic and professional excellence in the Benedictine tradition. In this work they concretize Gospel values as interpreted by the Rule of St. Benedict and therefore take seriously: 1. the primacy of God and the things of God; 2. reverent listening for the varied ways in which God is revealed; 3. the formation of community built on respect for individual persons who are each regarded as Christ himself; 4. the development of a profound awareness of the meaning of one’s existence; 5. the exercise of good stewardship. Through these emphases Benedictine Colleges and Universities strive to promote the common good of Church and society and assist individuals to lead lives of balance, generosity and integrity.

Association of Catholic Colleges and Universities (ACCU) – Founded in 1899, this group of 236 institutions serves as the collective voice of U.S. Catholic higher education. Through programs and services, the Association strengthens and promotes the Catholic identity and mission of its member institutions so that all associated with Catholic higher education can contribute to the greater good of the world and the Church. Through research, publications, conferences, consultations, special programs, and standing relationships with other agencies, ACCU encourages and facilitates sharing of ideas and cooperative efforts among its member institutions. ACCU’s journal, Journal of Catholic Higher Education, is published semiannually, and its electronic newsletter, Update, quarterly. Contact with the Catholic hierarchy is maintained principally through the United States Conference of Catholic Bishops and the Congregation for Catholic Education of the Holy See.

Benedictine Hallmarks – In 2007, to help Benedictine colleges and universities find connections to their monastic founders while finding commonalities among institutions, the ABCU developed a list of ten hallmarks based on the Rule of St. Benedict and the values espoused by the monastic community:

1. Love of Christ and neighbor
2. Prayer: A life marked by lectio, liturgy and mindfulness
3. Stability: commitment to the daily life of this place
4. Conversatio: the way of formation and transformation
5. Obedience: a commitment to listening and consequent action
6. Discipline: a way toward learning and freedom
7. Humility: acceptance of the demand for realism and accountability
8. Stewardship: respect for the beauty and goodness of creation as a sacrament of God
9. Hospitality: call to openness
10. Community: call for service to the common good and respect for the individual

Benedictine Wisdom Tradition – A wisdom tradition is the idea that there is a mystic inner core to all religious or spiritual traditions, without the trappings, doctrinal literalism, sectarianism, and power structures that are associated with institutionalized religion. The Benedictine wisdom tradition, which stems from the Rule of St. Benedict, provides a conceptual framework for the development of the inner self, living a spiritual life, and the realization of enlightenment or of union with God through transformation of the human mind and heart. Benedictine education stresses the formation of the whole person rather than the intellect alone. It calls for a lively interplay between rigorous thinking and the development of practices for right living.

Catechism of the Catholic Church – Promulgated by St. Pope John Paul II in 1992, this document is the exposition of Catholic doctrine which serves as a learning introduction to Catholicism and the sacraments. It is traditionally and most commonly used in catechesis, or Christian religious teaching of children and adult converts.

Catholic Characteristics – *Ex corde Ecclesiae* lists four elements that should characterize a college or university that calls itself “Catholic”:

1. Christian inspiration in individuals and the university community.
2. Reflection and research on human knowledge in the light of the Catholic faith.
3. Fidelity to the Christian message in conformity with the magisterium of the Church.
4. Institutional commitment to the service of others.

**Catholic Intellectual Tradition** – A 2000-year-old tradition regarding how knowledge and the human condition are approached, which affirms the intellectual as spiritual and the existence of truth, asserts human dignity and the purpose of life, regards reality as a sign to be deciphered through concerted faith and reason, believes that all cultures hold the seeds for fuller understanding of reality, holds that perfection is approached through grace, and celebrates the great mysteries of life and God’s goodness through the arts and scholarship. It promulgates the
- Worth and dignity of each person.
- Solidarity of the human race and the social nature of human existence, which is oriented toward God and not limited to this life.
- Goodness of creation and its sacramental potential for disclosing the transcendent.
- Interconnectedness of truth and the compatibility of faith and reason in the search for truth

**Catholic Social Teaching** – This is the body of doctrine developed by the Catholic Church on matters of social justice, involving issues of poverty and wealth, economics, social organization and the role of the state. Its foundations are widely considered to have been laid by Pope Leo XIII’s 1891 encyclical letter *Rerum Novarum*, which advocated economic distributism and condemned both capitalism and socialism. Catholic social doctrine has always tried to find an equilibrium between concern for the whole society, especially for the weakest and poorest, and respect for human liberty, including the right to private property. The USCCB outlines seven themes of Catholic social teaching:
1. Life and dignity of the human person;
2. Call to family, community, and participation;
3. Rights and responsibilities;
4. Option for the poor and vulnerable;
5. The dignity of work and rights of workers;
6. Solidarity;
7. Care for God’s Creation.

**(The) Common Good** – A central concept in the doctrine of Catholic social teaching. As laid out in the 1965 Second Vatican Council document *Gaudium et spes*, according to its primary and broadly accepted sense, the common good indicates the sum total of social conditions which allow people, either as groups or as individuals, to reach their fulfillment more fully and more easily to reach the end goal of human life, which is contribution to the good of the overall human condition.

**Ex corde Ecclesiae** – an apostolic constitution written in 1990 by St. Pope John Paul II that identifies the common characteristics of all Catholic colleges and universities, every Catholic 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. 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 with shared Christian vision and goals, reflection in the light of faith, fidelity to tradition, and commitment to service. The four common Catholic characteristics listed in the document are:
1. Christian inspiration in individuals and the university community
2. Reflection and research on human knowledge in the light of the Catholic faith
3. Fidelity to the Christian message in conformity with the magisterium of the Church
4. Institutional commitment to the service of others

**Ex corde Ecclesiae, USCCB Application of** – The General Norms for Catholic universities as outlined in *Ex corde Ecclesiae* are applied by the USCCB concretely by engaging in episcopal conferences, taking into account the status of each college and university and, as far as possible and appropriate, civil law. Accordingly, recognizing that the Apostolic Constitution *Ex corde Ecclesiae* is normative for the Church throughout the world, the USCCB seeks to apply its principles and norms to all Catholic colleges,
universities, and institutions of higher learning within the territory encompassed by the USCCB. Many terms and concepts within this document came into regular use in Catholic higher education, including the following:

**Communio** – The Church is made up of individual faithful and communities linked with one another through many active ecclesial relationships. A true understanding of these dynamic relationships flows from the faith-conviction that God the Father, through His incarnate Son, Jesus Christ, has revealed His desire to incorporate all people into the life of the Trinity. It is in the Church, through the indwelling of the Holy Spirit, that this relationship of all persons and communities with the Triune God takes place. In the light of communion, the teaching responsibilities of the hierarchy and of the Catholic universities retain their distinctive autonomous nature and goal but are joined as complementary activities contributing to the fulfillment of the Church’s universal teaching mission.

**Diversity** – The Benedictine tradition calls for service to the common good and respect for the individual. The hope is for solidarity with other communities across the world, monastic and non-monastic, Christian and non-Christian, religious and non-religious that make practical efforts to foster human well-being. Benedictine educational institutions seek to recognize the service their members give to promoting human well-being on campus, as well as off.

**Faith and culture** – refers to the necessity for Catholic universities and colleges to understand and maintain the impact and place of the Church and its teachings in modern culture. Though the Church may have to withdraw from elements in a particular culture that opposes gospel values, it should also select what in particular cultures is true and good, purify what is selected, and elevate the fruits of human endeavor by transforming them into instruments for the transmission of the faith.

**Faith and reason** – Human knowledge of the truth stems from the gift of human reason and divine revelation. According to St. Pope John Paul II in his encyclical Fides et Ratio, faith and reason are like two wings on which the human spirit rises to the contemplation of truth; and God has placed in the human heart a desire to know the truth—in a word, to know himself—so that, by knowing and loving God, men and women may also come to the fullness of truth about themselves.

**Mandatum** – Catholics who teach the theological disciplines in a Catholic university are required to have a mandatum granted by competent ecclesiastical authority. The mandatum is fundamentally an acknowledgment by Church authority that a Catholic professor of a theological discipline is a teacher within the full communion of the Catholic Church. Those who have received a mandatum teach in their own name in virtue of their baptism and their academic and professional competence, not in the name of the Bishop or of the Church’s magisterium. The mandatum recognizes the professor’s commitment and responsibility to teach authentic Catholic doctrine and to refrain from putting forth as Catholic teaching anything contrary to the Church’s magisterium.

**New Evangelization** – Throughout his pontificate, St. Pope John Paul II encouraged renewed efforts in proclaiming the Gospel of Jesus Christ to all who seek the truth. The “new evangelization” seeks to share anew the basic Christian message of salvation and faith in Jesus Christ to people of today.

**Pastoral Outreach** – Through the direct giving of spiritual guidance and care, God’s call to serve all those in need is answered with love and compassion. With a myriad of means for service, pastoral outreach can range from home visitations to deliver the sacraments to the bedridden, to aiding to the poor, to spiritually consoling the bereaved.

**Mission Integration** – At a Benedictine educational institution, mission integration refers to the reinforcement of the Catholic and Benedictine mission, vision, and character of the University by articulating, developing, promoting, and assessing Catholic and Benedictine characteristics and values within all facets of campus life – the curriculum, co-curricular activities, and leadership programs that
reflect the Catholic intellectual tradition, Catholic social teaching and Benedictine wisdom tradition.

**Stewardship and Sustainability** – Refers to the conviction that every gift of nature and grace comes from God and that the human person is not the absolute owner of his or her gifts or possessions but rather the trustee or steward of them. These gifts are given in trust for the building of the Kingdom of God. Christians are called to appreciate the spiritual and theological significance of the Earth and to exercise ecological stewardship of the Earth and its resources. The gifts of creation are not simply there for human use, but have their own dignity, value and integrity. Environmental sustainability efforts instill respect for the beauty and goodness of creation as a sacrament of God, and uphold the Benedictine hallmark of stewardship.

**United States Conference of Catholic Bishops (USCCB)** – The Gospel of Christ and the teachings of His Church guide the work of the USCCB. The work of the Conference is rooted in three general mission goals and organized into three key areas of responsibility:

1. to act collaboratively and consistently on vital issues confronting the Church and society;
2. to foster communion with the Church in other nations, within the Church universal, under the leadership of its supreme pastor, the Roman Pontiff;
3. to offer appropriate assistance to each bishop in fulfilling his particular ministry in the local Church. In addition to these long-term mission goals, the bishops choose four to five priority goals for each planning cycle.

The proposed priority goals for the 2013-2016 planning cycle are as follows:

1. strengthening marriage and family life;
2. faith formation and sacramental practice;
3. affirming the life and dignity of the human person;
4. supporting religious liberty.

**Vocation** – “God calls me through others, for others” (from *Awakening Vocation*, Edward Hahnenberg). Vocation does not just mean God’s call to be a priest or religious; every person is called to be of service to others in their family, their work, their community and their faith community. Each of us has gifts and talents to use for the common good; we discover our call through other people, in our families, workplaces and communities; and we use our talents in those spaces to build a life of meaning and purpose.
Appendix 15. Program Assessment -- TBD
(What the Plan Should Include)

Assessment tool should:
- Base evaluation questions on ACCU endorsed best practices for faculty/staff development and student engagement and mission achievement.
- Include language as reflected in the *Ex Corde* Matrix regarding institutional Catholicity markers.

Assessment tool should reflect on whether the program helped participants to:
- Reflect on the importance of mission integration within institutional systems, procedures and policies.
- Understand the language of mission integration as it related to particular programs.
- Reflection of the application of mission to daily work and job requirements institution-wide.
- Address how each person’s job/role at the University promotes the University mission in its own unique way.
- Provide an understanding of how each person’s job/role at the University directly affects a successful student experience.
- Understand the Concept of Academic Vocation of the Professorship
- Realize the institutional commitment to the Benedictine charism of the Institution

Outcomes of Assessment
- Make sure that your campus has developed and continually audits a comprehensive plan to address and show commitment to mission in every area of campus life- faculty hiring, curricular reform, student enrollment, campus activities, and general campus climate.
- Incorporate the university’s mission, vision and commitment statements into campus and community addresses and publications. (ECE)
- Include and align commitment to mission efforts in the institutional and departmental strategic plans. (ECE)
- Aid in identifying support needed for continuous improvement, leadership training, and assessment for mission integration institution-wide.
Appendix 16. FAQs – TBD

- If we ask new/current employees if we are Catholic, will we lose federal funding?
  NO…. Title IV $ for students; NSF has specific policy for research for grant compliance

- What if I have a change of heart about being an employee at a Catholic institution? Will I get fired?

Engaging the Mission Program -- FAQs

- How does engaging the mission policy impact current faculty?
  - There is a difference between hiring and firing. This new program and hiring policy impacts new and future hires. The expectations for current faculty and staff remains the same except for the fact that individuals who go above and beyond to engage the catholic and Benedictine mission will now be given credit – rank and tenure, staff evaluation.

- What if we do not want to hire the “Catholic” applicant?
  - No penalty for hiring a non-Catholic instead of a Catholic candidate. The best candidate for the job should be individual hired. However, it should be taken in to consider the person’s views on the catholic mission of the institution. All contracts and letters of appointment state that the signed contract indicates compliance with the mission and all that entails with the person’s role at the University. It should be noted that all the better if the best candidate is also a Catholic in good standing.

- How does one qualify as a “good catholic?”
  - Since the school will in no way “check” on any employees religious practices. However, a Catholic employee should understand and support the magisterium of the Church as it is state in the Catechism of the Catholic Church (1994).

- Isn’t asking a candidate’s faith practice illegal?
  - No. The federal and state law does not prohibit the institution from asking about a person’s religious background as long as the criterion asked is publically stated.

- Some of our best faculty and staff are not Catholic. This policy might keep people like that away from the institution.
  - We are very proud of our diverse academic community and many of the non-Catholics are very supportive and vocal in defense of our institution’s catholic mission both in its culture and curriculum. We can be a better institution with more voices to discuss and debate issues. But we should not stop focusing on our Catholic identity which is more strongly reinforced when more faculty and staff understand the teachings of the Church from practice and study.

- Won’t we will lose our welcoming and hospitable University culture if we now begin to focus on our Catholic rather than Benedictine identity.
  - That is not the intention of this policy. Hopefully we will be able to convey a stronger understanding of why and who we are if we focus on the Catholic. The Church supports interreligious dialogue and ecumenism. But true dialogue between and among faiths is an attitude of understanding not indifference or even aversion. To turn out graduates who do not know their own religious tradition is to be anti-ecumenical at the most fundamental level. Understanding of who we are as a Catholic institution and
strengthened that mission only provides an environment healthy for other faiths to flourish while allowing the University’s catholic to do the same.

- **Hiring Catholic is important in the theology department, but why is it necessary for other departments?**
  - A Catholic University to called “Catholic” must contribute to the Catholicity of the student’s education. They should each help to deepen the faith of these students, integrating their knowledge and their religious belief. Ex corde states: “Aided by the specific contributions of philosophy and theology, university scholars will be engaged in a constant effort to determine the relative place and meaning of each of the various disciplines within the context of a vision of the human person and the world that is enlightened by the Gospel and therefore by a faith in Christ...” (16)

- **To follow the principle of hiring for mission would be insular and intolerant.**
  - A Catholic university has a definite aim. Achieving it requires appropriate means. The Catholic university cannot achieve its aim without hiring good Catholics, any more than Argonne can function without scientists. A Catholic university should not apologize for preferring Catholics any more than a research institute should prefer scientists, or a Muslim school not having Muslim faculty or a Jewish school allowing a professor to teach anti-Semitism. Similarly Catholic institutions should not hire professors or staff whose religious orientation is in conflict with Catholicism.

- **What do we say to our non-Catholic students?**
  - The primary purpose of a Catholic university is to produce Catholic leaders for the church and society. To form them requires all area of the University in understanding of that expectation. The primary resource to do so is the faculty although student life should also reflect Catholic values and behavior. If non-Catholic student should come to Benedictine University because it is catholic. If this is not part of their motivation then they should be supported in learning how they will be enriched particularly by that aspect of the institution in addition to their degree expectations. The presence of non-Catholic students I therefore no reason for making the university less Catholic by hiring non-Catholics.