

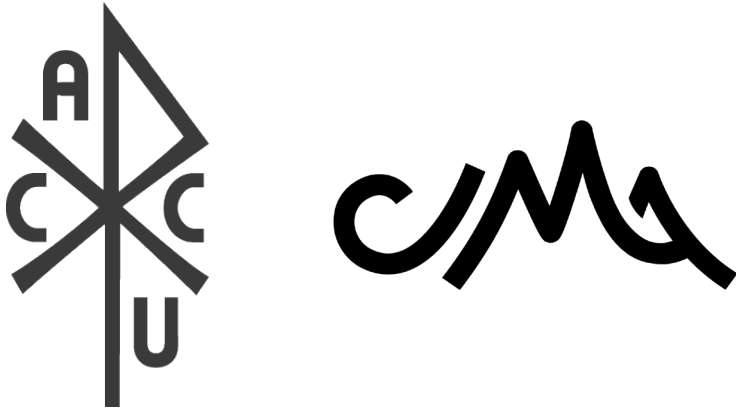
# INSTITUTIONAL PRINCIPLES FOR CATHOLIC IDENTITY AND MISSION ASSESSMENT

A BEST PRACTICES GUIDE



This guide is a publication of the Catholic Identity Mission Assessment project of the Association of Catholic Colleges and Universities.

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Founded in 1899, the Association of Catholic Colleges and Universities 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.

Read more about the Catholic Identity Mission Assessment project at [www.accunet.org/CIMA](http://www.accunet.org/CIMA).

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# Preface

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Catholic colleges and universities have changed over the years in response to differing student needs, broad social and political trends, and decreasing numbers of religious visible on their campuses. With these types of changes come questions of identity, such as how the institution maintains its Catholic mission and the charism of its founders, and how the institution continues to express that mission and identity on campus to ensure that it is experienced and understood by students. As all institutions are assessed through accrediting bodies, Catholic institutions of higher education are also expected to integrate, engage, and measure institutional effectiveness regarding mission.

*Institutional Principles for Catholic Identity and Mission Assessment* is intended to be a useful best practices guide to assist Catholic institutions of higher education in the understanding and assessment of the distinctive value of the mission for the student experience and institutional practices. This guide articulates questions, guidelines, and indicators for institutional Catholicity. As a goal of the CIMA project, use of *Institutional Principles* can be enhanced by the CIMA Student Survey, which assesses student perception of institutional effectiveness of the understanding, integration, and engagement of the institution's Catholic mission and identity.

At various stages in the life of a Catholic college or university, it becomes necessary to assess progress, answer questions, address challenges, and embrace new opportunities in regard to institutional Catholic identity and mission. This type of assessment contributes to review of internal operations and strategic planning. *Institutional Principles* offers a framework for self-study in support of Catholic identity and mission assessment. The results of self-study may assist an institution in presenting itself to external constituencies such as accrediting bodies, prospective students and their families, alumni, and other potential collaborators or supporters.

Catholic higher education is made up of institutions with varied program offerings, demographics, local needs, and histories. However, even within the range of diverse institutions there exists common ground in the expectation to express their Catholic mission, bound by a vision of Catholic higher education in service to our nation and the global community. With profound respect for this diversity, *Institutional Principles* suggests ways to articulate and promote the unique Catholic identities found on our campuses while being based on our common purpose to serve as an extension of the mission of the Church.

As a consequence of the unique and varied backgrounds of Catholic institutions, it is important to note that this guide is intended to assist institutions in understanding particular assessment domains unique to Catholic education. The guide is **not** meant to present a template for "being Catholic," but rather a set of principles with discussion points and possible indicators to stimulate discussions on campus about the ways that the institution lives out its Catholic identity and works to enhance the achievement of its mission as originally and currently expressed.

# Acknowledgments

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The initial draft of *Institutional Principles for Catholic Identity and Mission Assessment, A Best Practices Guide* resulted from a collaborative effort of a varied and representative group of institutional researchers, assessment and mission officers, and others with executive responsibilities in their institutions who met at the University of Notre Dame in June 2014. The Association of Catholic Colleges and Universities (ACCU) acknowledges these individuals for their generous contributions:

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# Introduction

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*Institutional Principles for Catholic Identity Mission Assessment (CIMA), A Best Practices Guide* is designed to assist institutions in understanding assessment domains unique to Catholic higher education. It is divided into ten domains commonly expressed in the mission statements of Catholic colleges and universities:

1. Catholic Mission and Identity
2. Mission Integration
3. Leadership and Governance
4. Curriculum and Courses
5. Faculty and Scholarship
6. Co-curricular Student Learning and Engagement
7. Student Access, Support, and Success
8. Service to the Church and the World
9. Role and Importance of Staff
10. Institutional Practices in Management and Finance

Each domain is defined by a guiding **Principle**, a brief **Discussion** on the background supporting the principle, a set of **Guiding Questions** to facilitate institutional discussion related to the domain, and a list of **Possible Indicators** to assess evidence in that domain.

In using *Institutional Principles*, readers should consider five foundational questions when discussing each domain:

1. What does this principle mean for your institution?
2. What evidence do you have to judge the effectiveness of your efforts?
3. What resources are devoted to ongoing collection of evidence to judge effectiveness?
4. What light does this evidence shed on effectiveness of mission achievement?
5. What will you do with the information you have gathered?

Although not necessary, it is considered optimal to use *Institutional Principles* as a best-practices guide in conjunction with the Catholic Mission and Identity Assessment Student Survey tool. The CIMA Student Survey is an assessment instrument that measures student perception of mission and can be used to determine the effectiveness of institutional practices both inside and outside the classroom. The survey provides measurable indicators of student experiences with and understanding of the Catholic Intellectual Tradition, Catholic Social Teaching, leadership, service, vocation, the climate for non-Catholics, Catholic moral teaching, religious beliefs and values, and religious practices, along with the demographic and background information of the students participating in the survey. *Institutional Principles* demonstrates the relationship among the ten domains, the CIMA Student Survey modules, and questions (see Appendices 1 and 2), and provides references and resources to enrich institutional discussions.

# Domains

# I. Catholic Mission and Identity

**Principle:** *The institution publically acknowledges its Catholic identity in its mission statement and other documents and communicates this commitment both internally and externally, demonstrating the practical implications and benefits of its Catholic identity.*

**Discussion:** A Catholic institution of higher education communicates its identity and mission clearly, both externally and internally. By virtue of its very presence in the world, the Catholic institution is a ministry “born from the heart of the Church” (*Ex corde Ecclesiae (EcE)*, Introduction, §1), a witness to the Gospel, and a visible community of rigorous scholarly inquiry, teaching, and service.

The United States Conference of Catholic Bishops (USCCB), the Congregation for Catholic Education, and the Pontifical Council for the Laity all clearly state that the Catholic university or college has a “twofold relationship” as a member of the “international community of knowledge” that also expresses Catholic identity “through an explicit link with the Church, at both local and universal levels” (*The Church’s Presence in the University and in University Culture*, II, §2, Origins). Because Catholic institutions cherish their Catholic identity along with the institutional, congregational, and historical nuances of that identity,

they are compelled to communicate who they are, both on and off the campus. It follows, therefore, that Catholic colleges and universities “set out clearly in their official documentation their Catholic character and to implement in practical terms their commitment to the essential elements of Catholic identity” (*Application of EcE in the United States*, USCCB, 7).

In periodic reviews, the institution monitors the presentation and visibility of its Catholic identity in its documents, web pages, social media outreach, and physical structures and maintenance on campus. The content of the institution’s mission statement is reviewed by the board of trustees with input from the campus community as part of a strategic planning process or in relation to reviews of major policies affecting the communication of identity and mission. The institution may use formal and informal focus groups or external perception surveys to ensure that consistent and effective mission messaging occurs. Reviews of logos and other visual signatures of the institution may also ensure consistency with identity and mission.



### Guiding Questions:

1. Is the institution's Catholic identity and mission clearly and consistently presented in all (internal and external) key documents?
2. Are the materials that are made available to current and prospective students, faculty, and staff designed to highlight the institution's Catholic character?
3. How does the college or university use its Catholic identity and charism in its planning for strategic and institutional communications?
4. Do policies and procedures reflect consistent messaging across the campus (even in times of crisis)?

### Possible Indicators:

- Clearly articulated Catholic mission and identity language and images used in marketing and institutional branding pieces and communications.
- Mission, vision, and/or commitment statements demonstrate connection to Catholic identity and, if applicable, founding charism of the institution.
- Catholic symbols and activities are visible on campus — crucifixes in the classroom, artwork, chapel, prayer and reflection spaces, Mass, interreligious dialogue.
- Institution's website clearly and prominently highlights institution's Catholic identity and founding charism, noting its value proposition especially to potential students and their parents.

## II. Mission Integration

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**Principle:** *The institution strives to integrate its Catholic mission and founding charism in all areas of campus life, including the academic, social, and spiritual development of the entire community (faculty, staff, students, and executive leadership and administration).*

**Discussion:** Catholic colleges and universities commit resources to ensure that opportunities abound on campus for mission and identity education and engagement. Mission integration begins with awareness and knowledge, but also invites collaborative activities that are appropriate to each individual's role on campus. It identifies the means by which mission becomes part of the culture of the campus community.

Institutional history, heritage, spirituality, and mission reflective of a particular charism and sponsoring body require a collaborative model with its founders. A campus can identify and relate to its founders through community worship or other forms of interaction that

mutually support efforts to educate stakeholders about the religious community and its charism.

Although there are common threads among Catholic institutions, mission engagement experiences can draw upon the distinctive resources of its founding charism and other key aspects that have influenced institutional history and development. A mission officer may take the lead in promoting comprehensive programming and assessment of Catholic identity, but true mission integration assumes a shared responsibility across the institution.

### Guiding Questions:

1. What opportunities are available to students, faculty, staff, and administrators to learn about, integrate, and/or reflect on the Catholic mission of the institution?
2. What policies govern how the institution hires, evaluates, and promotes for mission?
3. How is accountability for Catholic identity and mission integrated and assessed (annually and strategically) within all institutional areas including the curriculum, student affairs, and administration?
4. What is the relationship between the founding sponsor and diocese in the daily experience of the college or university?

### Possible Indicators:

- Institution educates and engages stakeholders about its connection to the Catholic Church, its founders, local parishes, and diocese — visible and involved presence on campus, presence of symbols, rituals, or stories of the sponsor.
- Institutional strategic plan and departmental/curricular program reviews reflect Catholic mission and identity as core goal or objective.
- Campus environment is welcoming and comfortable for people of all faiths and no faith.
- Mechanisms ensure mission orientation, education, engagement, and integration — chief mission officer; mission office, department, or committee; board mission committee; adoption of a hiring for mission policy; mission orientation and ongoing mission engagement programs; staff evaluation and faculty advancement criteria, including mission-related work in multiple areas of assessment; and funds allocated for mission-related activities.

### III. Leadership and Governance

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**Principle:** *The institution's administrative leadership and governance structure are informed by the Catholic identity and mission to create unity of purpose.*

**Discussion:** The leadership of a Catholic college or university identifies, asserts, guides, and unifies activities that support the Catholic identity and mission of the institution. Its leaders must not only be highly competent in their work, but also have the wisdom and good judgment essential to a Catholic setting. All forms of leadership at the institution — religious, academic, co-curricular, and administrative — are guided by the Catholic ethos when fulfilling responsibilities regarding personnel, professional development, scholarship, academic excellence, and pastoral care.

The Catholic social principles of solidarity and subsidiarity provide insight into organizational structures in which leadership at Catholic colleges and universities shares responsibility and operates as a community with clear opportunities for collaboration and communication to project a Catholic worldview and to sustain authentic relationships, based on morality and ethics, with those inside and outside the institution. In this way, leaders at all levels of the institution may discern what is important, right, and good for the institution in its efforts to enact its mission.

### Guiding Questions:

1. How are the principles of solidarity and subsidiarity applied to decision and policy making at the individual and collective levels?
2. How does each administrative area's strategic planning and implementation processes substantiate the institution's commitment to Catholic mission and identity?
3. In the search process for executive leaders, including trustees, president, and vice presidents, how does the institution articulate the importance of its Catholic identity and continue to educate the newly appointed?
4. How does the institution ensure commitment, accountability, and evaluation of institutional leaders to Catholic mission and identity, and that they provide and welcome opportunities for faculty and staff to question their actions when they appear to be in contradiction to the mission and vision?

### Possible Indicators:

- Participation by administrative leaders (including the board of trustees) in mission-related programs on and off campus — mission orientation, Catholic leadership workshops, and retreats.
- Questions of Catholic identity and mission are incorporated into decision-making processes.
- Mission-related positions, programs, and centers are available at the institution – a mission integration committee of the board of trustees, chief mission officer, or Catholic center or institute.
- A robust and visible line of communication among trustees, administration, faculty, and staff is apparent and organizational structures clearly provide meaningful opportunities for the involvement of faculty and staff in governance and decision making — faculty senate, faculty assembly, and *ex officio* members of the board of trustees.

## IV. Curriculum and Courses

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**Principle:** *The institution advances students with an academic curriculum and specific mission-related courses that provide opportunities to learn about the principles and values common to Catholic teaching that cross disciplines and fields of study.*

**Discussion:** An institution of Catholic higher learning “is a place of research, where scholars scrutinize reality with the methods proper to each academic discipline, and so contribute to the treasury of human knowledge” (*Ex corde Ecclesiae*, #15). That scrutiny acts as a model for student learning. Additionally, when appropriate, courses direct students to interdisciplinary opportunities that encourage the pursuit of truth, meaning, and order within the context of the Catholic Intellectual Tradition. Course offerings also provide alternative perspectives on that pursuit and hold the Catholic Intellectual Tradition itself up to scrutiny.

The curriculum of the Catholic college or university includes opportunities and requirements that introduce students to key material and content to enrich their intellectual experience. Although the needs of students vary by discipline and degree program across the institution, courses and programs can be shaped by the Catholic nature of the institution by incorporating

elements of Catholic Social Teaching, the Catholic Intellectual Tradition, and the charism of the institution’s founders. To some extent and in some format, therefore, the Catholic nature of the institution influences the learning experience of all its students.

In general, Catholic higher education grows from a wisdom tradition. To this end, in addition to academic excellence and skill attainment, it is common that all undergraduate students meaningfully encounter theology, the social teaching of the Church, ethics, philosophy, and experiential and service learning that provide a basis for spiritual reflection and the development of personal values. Beyond the core curriculum, all majors and graduate programs explore ways to reflect the institution’s Catholic identity.

### Guiding Questions:

1. How do the institution's curricula — general education requirements, undergraduate programs, online courses, professional and graduate studies — reflect a commitment to, and understanding of, the institution's role in facilitating students' search for truth, meaning, purpose, and order?
2. How does the institution help faculty select and evaluate course content with the goal of integrating a Catholic approach to education using the Catholic Intellectual Tradition?
3. What training, incentives, and ongoing support does the institution provide for faculty to fulfill this principle?
4. How does the institution demonstrate that it values the integration of the Catholic Intellectual Life and Tradition with scholarship and academic excellence?

### Possible Indicators:

- Pedagogical fora are provided for faculty to share their ideas and successful practices.
- Student learning objectives incorporate Catholic mission-related language, skill attainment with experiential and service learning opportunities that reflect on purpose, vocation, and faith.
- Mission-related, integrated, and engaged courses are offered (or mandatory) for matriculation.
- Course offerings provide clear evidence to support the institution's advocacy of Catholic identity and values in and outside the core curriculum.

## V. Faculty and Scholarship

**Principle:** *The institution has faculty members who exemplify and embody commitment to advancing the Catholic mission and identity of the institution in their teaching, student interactions, and within their professional and disciplinary expertise and scholarship.*

**Discussion:** Faculty members, especially full-time faculty members, are at the heart of the institution. Through their instructional choices and shared governance activities, the faculty define the content and approaches that guide the student academic experience. Faculty-student interactions with students outside of the classroom through advising, mentoring, and guidance demonstrate recognition of the need to help students realize who they are meant to become, to guide them in their decision making, celebrate their successes, and support them in their failures.

A faculty candidate's interest in advancing the institution's Catholic mission and identity should be an essential criterion for selection. This preference does not translate into "faith tests" or a requirement of doctrinal loyalty as a condition of employment or advancement. A school can provide faculty with opportunities for intellectual and spiritual development, interreligious dialogue, fellowship, and the means to become more knowledgeable about a Catholic approach to education.

There must be a balance and respect found between academic freedom and the desire for assessing Catholic identity. As articulated in *Ex corde Ecclesiae* and supported by the U.S. *Application of Ex corde Ecclesiae*, the institution should ensure academic freedom for its faculty in teaching and research (I.A.3.29; 2.2.2, respectively). Although not all faculty members are active Catholics, all members of the faculty are expected to understand and support the Catholic identity and mission of the institution and they can have a mutually beneficial relationship with the local ordinary. The influence of Catholic mission on scholarship varies according to the overall educational mission of the institution. In general, faculty research and creative endeavors that advance the common good and human dignity are encouraged. Institutions should state expectations clearly and provide support appropriate to those expectations.



### Guiding Questions:

1. How are the institution's Catholic mission and identity and its implications communicated when hiring, orienting, and mentoring faculty?
2. Are faculty encouraged to engage Catholic content and themes in teaching and scholarship while being respectful of their academic freedom?
3. Are there opportunities for faculty and Church leaders to dialogue about relevant issues concerning the academy in relationship with Church teachings?
4. Does the institution encourage and endorse various kinds of research, teaching, scholarship, and service that is specific to the mission and charism of the institution through financial assistance and within the promotion and tenure process?

### Possible Indicators:

- Mission content found in faculty hiring, orientation, and mentoring processes and programs.
- Faculty are encouraged and acknowledged for incorporation of the institution's Catholic mission within their teaching, scholarship, and service through funding and advancement.
- Institutional policies and practices ensure academic freedom.
- Centers, institutes, fora, colloquia support and advance scholarship and research reflective of the Catholic Intellectual Tradition, Catholic Social Teaching, the founding charism, and the Catholic Church.

## VI. Co-curricular Student Learning and Engagement

**Principle:** *The institution offers a holistic approach to student life and co-curricular learning that supports the personal, moral, ethical, religious, and spiritual development of students.*

**Discussion:** A rich student learning environment is essential both on campus and in the surrounding community. Critical to a Catholic higher education are co-curricular activities that enable students to understand, develop, and practice their religious tradition, foster spirituality, advocate for the common good, and discern vocation. As a mission-infused learning community, a Catholic campus should help students integrate faith and reason and provide the means through which students discover and form their values. These developmental opportunities enrich student life while not necessarily awarding academic credit.

Focus should be made on “whole” student development. Although campus ministry is an integral part of creating and sustaining Catholic awareness and spiritual development, the value of a Catholic education should be represented in other areas of student life as well (career development, residence life, student activities, discipline, and advocacy) for students of all faiths and no faith. All areas of student life should integrate and connect to Catholic principles. It is important to allow space for retreats, worship, spiritual guidance, community engagement, and service to create a welcoming environment for the growth and enrichment of each student.

### Guiding Questions:

1. What exists for students to encourage and engage in robust and intellectually informed conversations about Catholic identity and contemporary issues?
2. How does Catholic identity distinctively shape student activities, including clubs and athletics?
3. How does the institution provide opportunities for students from all faith traditions to develop the religious and spiritual aspects of their lives and engage in ecumenical and interreligious dialogue?
4. How does service and experiential learning incorporate reflection to ensure understanding and connections to Catholic Social Teaching?

### Possible Indicators:

- Ways in which students, staff, and administrators collaborate with faculty to complement and enrich course learning with the lived expression of Catholic identity.
- Student life and co-curricular programming reviews include questions of mission integration.
- Spaces and opportunities on campus that help students.
- Use of mission perception assessment tools (NSSE, CIMA, NASPA) to determine mission effectiveness and habits of reflection and prayer in various areas of student life — athletics, campus ministry, residence life, career and alumni services; student experiences — service learning and immersion trips, dedicated residential learning communities, athletics, first-year experiences, orientation programs, honor societies, academic clubs, internships, cooperative learning experiences; alumni in “mission”-related careers, services, or other continuing educational opportunities.

## VII. Student Access, Support, and Success

**Principle:** *The institution provides access to educational opportunities consonant with the uniqueness of its mission by ensuring that all students have the support needed to matriculate and to achieve success.*

**Discussion:** A Catholic college or university is committed to the full development of each of its members embracing and celebrating its diversity in gender, class, race, and ethnicity. Within its resources, the institution recruits and admits students from diverse backgrounds, with special attention to the transformative power of providing affordable access to higher education to those historically disadvantaged in gaining that access.

The institution commits resources to nurture the whole person by encouraging students to grow intellectually, emotionally, spiritually, culturally, socially, and physically in a community that supports and celebrates individual differences and promotes mutual love and respect. Because the educational needs of traditional undergraduates, graduate and professional students, and adult learners vary, institutions must respond to the varying needs of its students and their campus experience with appropriate resources.

The climate of the campus should help all students develop their intellect, benefit their social capabilities, and expand their ethical, cultural, and religious understanding and openness to others. Some aspects of this development will be addressed through coursework, but many other elements will be manifest in student affairs programming. Students often begin with varying levels of preparation. The Catholic institution makes meaningful efforts to help students from diverse backgrounds, those with financial insecurity, and first-generation college students address needs that may be obstacles to their success.

### Guiding Questions:

1. Are elements of Catholic Social Teaching, including the preferential option for the poor, reflected in recruiting, admissions standards, financial aid, and retention, and are they based on fair, ethical practices with clear criteria?
2. Does the institution articulate goals for diversity and inclusion — religious, cultural, gender, and socio-economic — and what resources are devoted to achieving those goals?
3. Does the institution provide housing opportunities that meet the varied needs of students?
4. How are the needs and expectations of the parents of students met?

### Possible Indicators:

- Admissions staff and the campus as a whole welcome and support students from a variety of faith traditions, cultures, and other identities.
- Student populations demonstrate gender, socio-economic, religious, racial, and cultural diversity.
- Equity is measured across gender, class, and racial lines especially in institutional policies in the areas of enrollment, academic and financial resources, degree completion rates, and student acceptance rates into graduate programs or high-profile career positions.
- Alumni (and parents) return to share success stories, offer assistance to current students, and reflect on fulfilled expectations of academic excellence within a Catholic educational environment.

## VIII. Service to the Church and the World

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**Principle:** *The institution provides programs, research, and resources that support Church social teachings and evangelization locally, nationally, and in the global community by encouraging discussion of faith issues, engaging culture, and promoting faith involvement on the part of its students, faculty, and staff.*

**Discussion:** According to *Ex corde Ecclesiae*, one of the four characteristics of Catholic colleges and universities is to have an “institutional commitment to the people of God and of the human family in their pilgrimage to the transcendent goal which gives meaning to life” (2.2.2). As such, Catholic institutions have a responsibility to develop a culture of service. This involves a specific commitment to engage the institutions of the Catholic Church and invites a far-reaching commitment to engage others. Of particular importance is respecting the faiths of all members of the campus community and promoting interreligious dialogue while building a culture of solidarity.

Catholic colleges and universities have an inherent responsibility for the advancement of justice in the world and it should be explicitly embraced. Institutions of Catholic higher education can play a substantial role in the local Church and on the national arena using its institutional voice to advocate for social justice. Action on behalf of social justice occurs in partnership with the local diocese, parishes, community, and other religious and civic organizations.

### Guiding Questions:

1. How does the institution maintain an ongoing and constructive relationship with the local bishop?
2. How does the campus support the local diocese and the larger Church by sharing expertise?
3. In what ways does the campus enter into dialogue or actively engage in social justice issues with other faith communities or civic organizations?
4. How are the institution and the academic community faithful to the mission of its founders?

### Possible Indicators:

- Research on serious contemporary issues in areas such as the dignity of human life, support for the marginalized, and the promotion of justice at both national and international levels.
- Fora, courses, outside speakers, service learning, and other activities express or act upon contemporary issues reflective of Catholic Social Teaching.
- Shared activities, programs, events, and expertise with the bishop, diocese, founding religious order, and/or other Catholic or non-Catholic organizations.
- Opportunities for ecumenical and interreligious dialogue and action.

## IX. Role and Importance of Staff

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**Principle:** *The institution has staff across all operating units who create an environment that embodies the Catholic mission and identity of the institution.*

**Discussion:** Staff at a Catholic college or university represents and embodies the mission and identity of the institution through their work and interactions with others. Values inherent in Catholic identity and mission are exemplified by staff and readily evident in the quality of their relationships, particularly with students. The influence of the standards and values of the Catholic Intellectual Tradition and Catholic Social Teaching on staff is seen in the design and implementation of programs, policies, and standards of practice.

Staff members are stewards of the identity and mission of Catholic higher education and they strive to maintain the integrity of their institution. In multiple ways, staff members at a Catholic college or university reflect Catholic charism in their work, service, interactions with others, and leadership.



### Guiding Questions:

1. To what extent do Catholic Church teachings inform policies, programs, and decisions made by staff members?
2. How do hiring procedures for staff ensure that new employees understand or are open to understanding the Catholic identity of the institution and its implications for their work?
3. How do you ensure that actions of staff across all areas of the institution (including contracted individuals) reflect a welcoming spirit that demonstrates the compassion and respect for all that is fundamental to the Catholic charism of the institution?
4. How does the leadership demonstrate to staff their commitment to the mission and vision of the institution? Do they provide and welcome opportunities for staff to question their actions when they appear to be in contradiction to the mission and vision?

### Possible Indicators:

- Funds are allocated in the institution's budget to cover the expenses of mission-related training and development.
- Staff performance evaluation includes opportunity to demonstrate knowledge, understanding, and application of the Catholic mission and identity of the institution.
- Workplace, hours, compensation, and evaluation reflect equitable and fair practices while providing an appropriate basis for advancement, succession planning, and compensation levels.
- Mechanisms to voice workplace issues.

## X. Institutional Practices in Management and Finance

**Principle:** *The leadership directs institutional resources as a just and prudent steward who seeks to advance an organizational culture reflective of the institution's particular mission and charism by applying the principles and values of Catholic Social Teaching.*

**Discussion:** Just and prudent stewardship demands that managers use and allocate resources in ways that are socially just, environmentally responsible, and fiscally sound across various functional areas of responsibility, including development, endowment, investment, procurement, human resources, facility operations, labor relations, work environment, and risk management.

Organizational culture has to do with processes, relationships between people and teams, and the organization members' feelings, perceptions, and understanding. These factors are important in defining what the institution is like on the inside. People who live and work at a Catholic college or university are not only valuable assets, but also sacred beings with dignity who reflect the image and inner working of the institution. The Catholic institution has an obligation to treat its employees with respect and to allow full development of their potential. That obligation will be expressed in benefits and compensation, opportunities to participate in decision making in keeping with the principle of

subsidiarity, and within the performance review process. When a Catholic college or university outsources its operations, similar standards hold.

Institutional practices and policies make manifest to the world the values for which a Catholic college or university stands. In procurement, for example, "It is good for people to realize that purchasing is always a moral (and not simply economic) act. Hence the consumer has a specific social responsibility, which goes hand-in-hand with the social responsibility of the enterprise" (*Caritas in Veritate*, #66). Similarly, fundraising and investing are moral acts. With the publication of *Laudato Si'*, Pope Francis has called attention to environmental protection as a core tenet of Catholic life as well. Catholic colleges and universities are therefore encouraged to review practices regarding energy use, land management, and building construction and maintenance in light of their effects on the Earth and its inhabitants.

### Guiding Questions:

1. Does the institution observe principles of ethics and social responsibility in procurement decisions?
2. Are institutional leaders just in their allocation of resources to all stakeholders — faculty, administrators, staff, students, donors, vendors, and the local community?
3. Do campus stakeholders align the resources of the institution to the Catholic principles of the mission through its strategic planning processes?
4. Does the institution invest and manage endowment monies according to the ethical, social, and moral principles inherent in its mission and heritage and in accordance with the USCCB guidelines for socially responsible investing?

### Possible Indicators:

- Opportunities for all employees to enhance their capacity to contribute to the mission of the institution through shared governance, demonstrated subsidiarity, and solidarity in decision-making processes, including strategic planning and allocation of resources.
- Equity across gender, class, and racial lines, especially in hiring practices and reporting campus climate issues (for students, staff, and faculty).
- Stewardship of philanthropic giving, which includes philanthropy efforts to support the Catholic mission and identity of the institution.
- Socially responsible practices in investing and sustainability — recycling, LEED-certified buildings, solar energy; visible stewardship of institutional resources — capital, human, or environmental.

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# Appendix 1: *Best Practices Guide* Domains Related to CIMA Student Survey Modules and Questions

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## CIMA *Best Practices Guide* DOMAINS

1. Institutional Presentation of Catholic Identity and Mission
2. Mission Integration
3. Leadership and Governance
4. Curriculum and Courses
5. Faculty and Research
6. Co-curricular Student Engagement and Learning
7. Student Access, Support, and Achievement
8. Service to the Church
9. Staff
10. Institutional Practices in Management and Finance

## CIMA Student Survey MODULES

- CST: Catholic Social Teaching  
CIT: Catholic Intellectual Teaching  
LSV: Leadership, Service, and Vocation  
CNC: Climate for Non-Catholics  
CMT: Catholic Moral Teaching [rather than MED: Moral and Ethical Development]  
RBV: Religious Beliefs and Values  
RP/FF: Religious Practices [and Faith Formation]  
DBI: Demographic and Background Information  
MI: Mission Integration [Category added]

## CIMA Student Survey QUESTION FOCUSES

- Q1 Religious Affiliation  
Q2 Promotion of Catholic Social Teaching  
Q3a-f Personal Characteristics  
Q4 Rating understanding of terms and topics  
Q5 Parts of College - Catholic Social Teaching  
Q6 Parts of College - Faith and Reason  
Q7 & Q32 Major  
Q8 Experience with Catholic Intellectual Tradition  
Q9 Experience with Catholic Moral Teaching  
Q10 Development in different areas  
Q11 Community Values  
Q12 Personal Characteristics  
Q14 Religious and Spiritual Beliefs  
Q15 Religious Affiliation  
Q16 Practices  
Q17 Service Learning Course  
Q17 & 19 Community Service and Reflection  
Q20ab Faith Formation  
Q21 Faith Practices  
Q23 & Q25 Attitudes and Behaviors of People  
Q24 Misperceptions of Religion  
Q31 Religious and Spiritual Beliefs  
Q34 Age Willing to Participate  
Q35 & 36 Major and Secondary Major



## Appendix 2: Alignment of *Best Practices Guide* Domains to CIMA Student Survey Modules and Questions

		I	II	III	IV	V
CIMA Student Survey Modules	CIMA Student Survey Questions	Catholic Identity and Mission	Mission Integration	Leadership and Governance	Curriculum and Courses	Faculty and Scholarship
Catholic Social Teaching	Q2, Q5, Q7, Q32, (Q9), (Q19)	X	X		X	X
Catholic Intellectual Teaching	Q6, (Q7), (Q32), Q8, (Q9), (Q19)	X	X		X	X
Leadership, Service, and Vocation	Q12, Q17, Q19	X	X		X	X
Climate for Non-Catholics	Q23, Q24, Q25	X	X		X	X
Catholic Moral Teaching	(Q7), (Q32), Q9, (Q19)	X	X		X	X
Religious Beliefs and Values	Q13, Q14, Q31	X	X		X	X
Religious Practices	Q16, Q20ab, Q21, Q22	X	X			
Demographic and Background Information	Q34, Q1, Q15, Q3a-f, Q4, Q35, Q36	X	X			
Mission Integration	Q4, Q10, Q11					

*Table continues across spread*



	VI	VII	VIII	IX	X
<b>CIMA Student Survey Modules</b>	<b>Co-curricular Student Learning and Engagement</b>	<b>Student Access, Support, and Success</b>	<b>Service to the Church and the World</b>	<b>Role and Importance of Staff</b>	<b>Institutional Practices in Management and Finance</b>
Catholic Social Teaching	X	X	X		
Catholic Intellectual Teaching	X		X		
Leadership, Service, and Vocation	X	X	X		
Climate for Non-Catholics	X	X	X	X	
Catholic Moral Teaching	X	X	X		
Religious Beliefs and Values	X	X	X		
Religious Practices	X	X	X		
Demographic and Background Information		X	X	X	
Mission Integration		X			

## Appendix 3: Terms and Definitions

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### Catholic Social Teaching

There are seven pillars of Catholic Social Teaching reflected in the rich tradition of the Church — 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. (USCCB, *Catholic Social Teaching*)

### Catholic Intellectual Tradition

The intellectual tradition of the Church recognizes two thousand years of the “dissemination of knowledge for the good of humanity” that shares a “joy of searching for, discovering and communicating truth in every field of knowledge ‘to unite existentially by intellectual effort two orders of reality that too frequently tend to be placed in opposition as though they were antithetical: the search for truth, and the certainty of already knowing the fount of truth’” (*Ex corde Ecclesiae*, 1) in such a way as to apply that knowledge to gain in wisdom, build communities based on the common good and to lead successful and moral lives. The Catholic Intellectual Tradition can be reflected in six principles: commit to the continuity of faith and reason; cherish the cumulative wisdom of the past; be inclusive and non-elitist; maintain a communal dimension of all human actions; foster scholarship as integration of knowledge; and apply Sacramental Principle. Because the tradition is a living one, scholars are invited to examine contemporary issues and to help the body of Catholic thought grow and adapt. (ACCU, *Catholic Intellectual Tradition*)

### Leadership, Service, and Vocation

“Effective Leadership in the contemporary world is connected both with a sense of loving service and with a more mature development in self-knowledge.” (*Empowered by the Spirit*, #97) Catholic teaching in practice challenges each person to develop the

understanding of leadership in the context of Catholic faith and discipleship, by providing the desire to serve society based on the common good, integrate personal development of moral and ethical reasoning, and to consider a vocation in advocacy “for justice, peace, and the reverence for all life.” (*Empowered by the Spirit*, #73)

### Catholic Moral Teaching

The most basic principle of Catholic moral and ethical development is “the awareness that every person bears the dignity of being made in the image of God. He has given us an immortal soul and through the gifts of intelligence and reason enables us to understand the order of things established in his creation.” Our freewill is a God-given power and with such a gift there is moral responsibility for one’s actions. (USCCB, *Morality*)

### Religious Beliefs, Practices, and Values

The Catholic Church “rejects nothing that is true and holy” and “regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the ones she holds and sets forth, nonetheless often reflect a ray of that Truth which enlightens all men.” Ecumenical and interreligious dialogue can “assist in discerning the spiritual values that are present in the different religions” (*Ex corde Ecclesiae* 47) in an effort to promote “unity and love among men, indeed among nations” through discerning what they have in common and to “contemplate the divine mystery.” (*Nostra Aetate* 2)





# DATA AND INSIGHT

## TO GIVE YOU THE EDGE



Our institutions have changed over the years in response to student needs, social trends, and changes in college and university staffing. With these adjustments comes the question of how Catholic identity is expressed on campus and assimilated by students.

To address these questions, the Association of Catholic Colleges and Universities has developed the Catholic Identity Mission Assessment (CIMA) project. CIMA helps ACCU member institutions understand how Catholic higher education adds distinct value to the student experience.

The toolkit includes pointed surveys for four groups:

- New students toward the beginning of their college career, to establish a baseline.
- Graduating students, to measure changes since the first year of college.
- Graduate and professional students toward the end of their degree program.
- Undergraduate alumni, during the fifth and tenth year after graduation.

### Why sign up for CIMA?

- The CIMA instruments and the guide add value in strategic planning and in the accreditation process.
- CIMA allows you to measure what you consider the most vital indicators of your institution's mission.
- Presidents, mission officers, administrators, institutional researchers, and faculty will find CIMA a unique tool to help them measure and document institutional commitments to Catholic mission.



Visit [www.accunet.org/CIMA](http://www.accunet.org/CIMA) for more information.

ASSOCIATION OF CATHOLIC COLLEGES AND UNIVERSITIES