



Annual Assessment Report Template: Learning
Academic Year: 2016-2017

Date of Report Submission: July 21, 2017

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Part I: Follow-Up on Last Year's Assessment Report Recommendations

Last year, CCM completed a needs assessment of our Catholic Small Groups program, with the assistance of a graduate student studying psychology with a focus on Catholic spirituality and practice. From that report, we learned that students struggled to stay connected with the program due to lack of consistency and oversight. While we hoped to address the issues that were brought to light through the report during the 2016-17 school year, we were unable to do so due to the departure of our staff person in charge of small groups, Rob Gilmore, at the very start of the school year. Therefore, our response to the assessment results has been to create stronger structure and oversight into the Catholic Small Groups program for the 2017-18 school year. We created a new student leadership position that is dedicated to leading the program and training small group leaders, and have started much earlier in our planning for next year. In fact, we already have recruited more than a dozen leaders to serve as small group leaders, and eight of them attended a week-long training in August with the staff member overseeing the program. We are closely monitoring the program over the course of the year, particularly with regard to persistence of both participants and leaders.

Part II: Report on This Year's Assessment Project

I. Abstract

This year CCM assessed whether students who participate in retreats utilize a faith-based perspective to make significant life choices. We wanted to ascertain how retreat participants engage their faith in their process of making decisions. To gather this data, we distributed a survey to retreat participants, which asked how they engaged Vincentian virtues in a significant life decision they have made or will make. Data showed that the majority (66%) of participants articulated how they engage Vincentian virtues when making important decisions. However, we could not ascertain that the participants' knowledge of the Vincentian virtues derived from their experience in CCM's retreats. Next steps based on these implications would be for the CCM staff to apply this particular outcome ("Students who participate in CCM retreats will utilize a faith-based perspective to inform their critical personal life choices") more intentionally to the development of curricula for our retreats.

II. Assessment Question

To what extent do students who participate in CCM retreats utilize a faith-based perspective to inform their critical personal life choices?

III. Introduction & Context

Project Overview

This project was designed to help the staff ascertain whether students who participate in retreats are able to take the spiritual learning and growth they experience on the retreat and apply those things they have learned to the choices they make in their day to day life. Retreats are often times of intense spiritual awakening; however, the “retreat high” that participants may experience during the retreat inevitably fades as everyday life tasks resume. We wanted to know what students retain from their experiences on retreats, and whether the spiritual insights they gain from their experience can be utilized to help them make choices in their day-to-day lives.

Learning Outcomes Assessed

- Primary **program level** outcome assessed: Students who participate in CCM retreats will utilize a faith-based perspective to inform their critical personal life choices.
- Primary **department level** outcome assessed: Students participating in Catholic Campus Ministry programs will integrate central elements of the theology and spirituality of the Catholic-Vincentian tradition into their daily lives and choices.

Context for This Year’s Report

Goals and Needs of Catholic Campus Ministry

The decision to assess the practical impact of student learning on retreats stemmed from a consistent theme that the staff has observed in their work and conversations with students at DePaul: students find it challenging to connect their spiritual and faith beliefs to their everyday lives. In helping them to identify theological concepts in concrete terms that apply to the choices they make in their lives, we hope to help students translate the ideals their religion professes into realities that they can identify and utilize practically. We wanted to find out whether or not we were being clear and explicit in explaining the practical applications of Catholic theology and Vincentian teachings.

We chose to use the model of the five Vincentian virtues (zeal, humility, simplicity, mortification, and meekness) as a standard of measurement. Using this typology of the Vincentian virtues gave students a standard by which they could consider how they connect their faith and their decision-making. It is explicitly Vincentian in nature, and we utilize it in our retreat programming in CCM.

Alignment with Student Affairs Divisional Strategic Plan

This assessment question directly links to the Division of Student Affairs’ learning outcomes. In the domain of Spirituality and Vincentian values, the following outcome is

listed: “Students who participate in Student Affairs programs and activities will demonstrate an understanding of their own and others’ faith and spirituality; in their actions, behavior and decisions, they will demonstrate values central to the Vincentian mission of DePaul.” This year’s assessment question addresses the students’ understanding of their spirituality as well as their knowledge of the specific virtues outlined as essential to Vincentian living by St Vincent DePaul.

Alignment with Vision2018 Goals

This assessment question also directly addresses Goal 3 from the Vision2018 university strategic plan: “Strengthen Our Catholic and Vincentian Identity.” More specifically, the question applies to Objective 3a: “Elevate our distinctive Catholic and Vincentian identity across the university.” Namely, we hope to address the desired outcome that we “expand and deepen the engagement of all students with DePaul’s Catholic and Vincentian mission.”

IV. Data Collection & Methodology

Population and Sample

- Population: We chose to focus on the population of students who have participated in CCM retreats.
 - a. Retreat participants include students from all years of undergraduate study, from first-year to senior.
 - b. A total of 158 students participated in CCM retreats during the 2016-17 school year.
 - c. Retreat participants were applicable to this question because we wanted to examine the learning of students who had participated in an intense, short-term spiritual experience.
- Sample: We drew our sample from participants in the Men’s Retreat, Women’s Retreat, and Senior Retreat, all of which took place in the Spring Quarter.
 - a. We invited 28 students to participate.
 - b. These 28 students attended the Men’s, Women’s, and/or Senior Retreat in spring quarter. These retreats fell within the timeframe of data collection for the project.
 - c. We chose these students because they all had experienced a CCM retreat, all of which focus on the learning outcome being assessed.

Data Collection

Our data collection instrument was a survey, in which students were invited to respond to a reflection prompt that directly correlated to the learning outcome we were assessing.

- a. Method used: survey with reflection prompt.
- b. Information collected: responses that showed the participants’ knowledge and application of the five Vincentian virtues.
- c. These methods were specifically designed for the assessment project.

- d. Jackie Posek, the author of the assessment project report, designed the survey with the assistance of Scott Tharp, the assessment coordinator for the Division of Student Affairs.
- e. Data was collected within one week of the conclusion of each retreat and students were asked to submit their responses within two weeks of receipt of the survey link.
- f. Please see Appendix for a copy of the survey tool used.

Data Analysis

The data collected was analyzed as follows:

- **Methods:** The author of the survey created an analytic rubric with two domains, pertaining to (a) the participant's understanding of the definition of the particular Vincentian virtues, and (b) the participant's ability to articulate how they utilized that virtue in a specific instance of personal decision making.
- The data was analyzed by the author of the survey.
- **Acceptable performance:** A score of 2 in both domains was set as the standard of meeting expectations. A performance was deemed acceptable if the participant was able to (a) accurately define at least one Vincentian virtue, AND (b) describe how they utilized at least one Vincentian virtue in making a significant decision.
- Please see the Appendix for the rubric used to analyze the data.

Participant Consent

Consent was obtained by participants implicitly in their choice to take the survey.

- Participation in the survey process was optional. The use of the survey for the assessment project was made explicit at the start of the survey. The author of the survey also explained to participants in person that they would be receiving the survey link, and that the data from those surveys would be used to assess the retreat program.
- **Precautions:** all identifying information was stripped from the survey results, so that the results could not be attributed to a specific participant.

V. Data & Findings

Response Rate and Demographics

- a. Twelve (12) students responded to the survey.
- b. A total of 12 students participated in the survey, out of 28 students who were invited, yielding a 43% response rate.
- c. Demographic descriptors included year in school, gender identity, and racial/ethnic identity.

Key Findings

Relevant participant demographic information

- a. Gender: 5 identified as "male," 7 identified as "female"
- b. Race/ethnicity: 9 identified as "White/Caucasian," 1 identified as "African American," 1 identified as "Latinx," 1 identified as "Other."
- c. Year in school: 3 first year, 1 sophomore, 3 juniors, 5 seniors.

Demographic information in charted form can be found in the Appendix.

Aggregate data findings: Quantitative

- a. For Domain A (defining Vincentian virtues),
 - a. An acceptable score was a 2 (“participant accurately defines one Vincentian virtue”).
 - b. Ten participants scored a 2 or higher (acceptable), totaling an 83.3% rate of acceptable responses.
 - c. Two participants scored a 1 (unacceptable), totaling a 16.6% rate of unacceptable responses.
 - d. The average of the scores was 2.42, on a score of 0-3.
 - e. The most frequent response was 3, with seven responses (“participant accurately defines two or more Vincentian virtues”).
- b. For Domain B (applying Vincentian virtue to a decision),
 - a. An acceptable score was a 2 (“participant applies one Vincentian virtue on a ‘thick’ level to their process in making a significant decision”).
 - b. Eight participants scored a 2 or higher (acceptable), totaling a 66% rate of acceptable responses.
 - c. Four participants scored a 1 or lower (unacceptable), totaling a 33% rate of unacceptable responses.
 - d. The most frequent responses were 3 (“participant applies more than one Vincentian virtue on a ‘thick’ level to their process in making a significant decision”) and 2 (“participant applies one Vincentian virtue on a ‘thick’ level to their process in making a significant decision”), represented 4 times each in the study.

Eight of the 12 participants met expectations of the study, scoring a 2 or higher in both domains. The average of the scores was a 1.90, on a scale of 0-3.

Charts displaying all data findings can be found in the Appendix.

Aggregate Data Findings: Qualitative (Notable themes represented in the data)

- a. Students most frequently referred to the virtue of zeal in their responses; the virtue of humility was the second most frequently mentioned virtue.
- b. Post-graduate plans was the most common decision students were considering.
- c. Three students made the same error in defining the virtue of simplicity. These students understood simplicity to refer to material consumption; whereas the Vincentian understanding of simplicity refers to transparency and authenticity.

Responses in full from participants can be found in the Appendix.

Program Level Learning Outcome	Department Level Learning Outcome	Number of Students Assessed	Number of Students with Acceptable or Better Performance
Participants in CCM Retreats will utilize a faith-based perspective in making critical personal life choices.	Students participating in Catholic Campus Ministry programs will integrate central elements of the theology and spirituality of the Catholic-Vincentian tradition into their daily lives and choices.	12	8

Criteria for acceptable performance: In the content of their response to a reflection prompt, the participant needed to do the following:

- a. Accurately define at least one of the five Vincentian virtues (zeal, humility, simplicity, mortification, and meekness);
- b. Apply at least one of the five Vincentian virtues listed above to a critical personal life choice.

VI. Discussion & Interpretation of Findings

Key Findings:

- The large majority (83.3%) of participants in this study showed that they have an accurate understanding of at least one Vincentian virtue.
- A smaller, but still significant, majority (66.6%) of participants in this study showed that they can articulate how they have utilized at least one Vincentian virtue in their own personal process of making important decisions.
- Two (2) participants in the study made the same error in interpreting the Vincentian virtue of simplicity as referring to material goods.

Discussion and Lessons Learned:

The data gained from this particular project shows that the majority of students who responded have at least an accurate understanding of at least some of the Vincentian virtues, and the ability to articulate how they have utilized at least one of those virtues in their own process of decision making. This correlates with a specific departmental goal in CCM, which refers to the process of students engaging theological concepts in the actions of their daily lives.

The five Vincentian virtues are a particularly significant theological schema in the Vincentian approach to Catholic theology, and one that we have utilized in various CCM programs, including (but not exclusive to) CCM retreats. From the purposeful sample analyzed in this study, it appears that students are indeed learning about and internalizing the value and practical applicability of the Vincentian virtues. While we were pleased to see that a majority of the participants in the study posted acceptable scores in both domains, we recognize that we cannot assume that those scores can be directly attributed to the experiences the participants had at CCM retreats. Students' knowledge of the Vincentian virtues could have been derived from a variety of sources, such as other programs in CCM that focus on Vincentian theology, programs through the Office of Mission and Values, and classes that center on Vincentian theology and history.

The greatest challenge to the process was the size of the sample and the response rate. Our project underwent a drastic change, as the intended staff member who began the process of developing this year's project had a major medical emergency and could not complete it. As the original project was tied very closely to the expertise of the aforementioned staff member (namely, liturgy), that project needed to be abandoned and a new project developed. By the time the current project was developed by a different staff member, three of our six annual retreats had already taken place, thus limiting the sample size to participants in retreats during the spring quarter. We were hoping for at least a 50% response rate, so that we would have at least 15 surveys to analyze. Unfortunately, despite great efforts on behalf of the survey creator, we were only able to obtain 12. Moreover, one of these retreats represented in the study is specifically directed toward graduating students, which meant that we had more seniors represented than other years. So that affected the findings and likely resulted in a greater number of responses focused on post-graduation plans.

This project helps our staff in CCM to hone our efforts in how we develop our curricula and plans for various retreats. While different retreats serve different groups (men, women, new students, seniors, upperclassmen), it behooves us as a staff to identify particular spiritual and theological concepts we would like to emphasize throughout our programs. The intensity of the experience of a retreat lends itself well to disseminating particular aspects of Catholic Vincentian teaching and practice. The Vincentian virtues are one particularly accessible model to transmit to students, and they seem open and receptive to that model.

VII. Recommendations and Plans for Action

Recommendations for CCM

Based on this project, I recommend that the staff of CCM look at the programs that we offer, and see how we might utilize this model of the Vincentian virtues more intentionally throughout our programs.

Recommendations for Other SA Departments

The model of the five Vincentian virtues resonated with the majority of participants in our study, and could be utilized in training for student leaders beyond Catholic Campus Ministry, and outside of a specifically religious context. There certainly could be ways to incorporate these virtues in the context of programs and training that center on meaning-making, intentionality, vocational discernment, and student leadership.

Action Plan

- August 2017: Planning for New Student Retreat
 - Identify how to engage the five Vincentian virtues in the New Student Retreats in September and October.
- August 2017: Planning for Student Leadership Formation
 - Identify how to engage particular Vincentian virtues in monthly gatherings for CCM student leadership trainings.
- September 2017: Planning for Search Retreat
 - Work with student leaders on the Search team to integrate Vincentian virtues into the plan for the Search retreat in February
- January 2018: Planning for Lenten Retreat
 - Staff and student leaders create content to be utilized throughout the Lenten Retreat in February and March 2018)
- February 2018: Planning for Men's and Women's Retreats
 - Staff and student leaders identify ways to incorporate Vincentian virtues into curriculum and activities for the Men's and Women's camping retreats
- April 2018: Planning for Senior Retreat
 - Staff identify ways to incorporate Vincentian virtues into curriculum and activities for Senior Retreat

Sharing the results

Students who participated in the study will be informed of the completion of the report via email, and will have access to the results upon request.

We intend to share this report with the other University Ministry departments (the Office of Religious Diversity and the Vincentian Community Service Office) upon submission. We will also share the results with the rest of the Division of Student Affairs at the Assessment Symposium in October 2017.

As mentioned above, we believe that the use of the five Vincentian virtues model as a way of training students in matters of intentionality, discernment, and leadership has potential to be useful for the Division as a whole. This model also aligns nicely with the university Explore Your Purpose initiative as a point of entry for exploring meaning and purpose in a specifically Vincentian way. Finally, as CCM transitions from the Division of Student Affairs to the Office of Mission and Ministry next year, this report will be very relevant to our colleagues in the new division. The report will be shared with all staff members of the current Office of Mission and Values, via email.

We did not seek IRB approval, so the data will be limited to internal use.

List of Appendices

- **Appendix A: Survey Tool Used**
- **Appendix B: Rubric Measurement Standards**
- **Appendix C: Breakdown of Demographics and Retreat Attended**
- **Appendix D: Breakdown of Data Gathered and Major Themes**
- **Appendix E: Narrative Responses to Survey Tool**

Appendix A: Survey Tool Used

The following is a copy of the survey that was sent to those invited to participate in the project. It was composed on the Qualtrics platform and distributed electronically.

Thank you for participating in the CCM 2017 Assessment Project. Your reflections will be incorporated into our study to help assess whether we as CCM staff are meeting our goals for your learning experiences in our programs. Please respond to the prompt honestly, and as fully as feels appropriate to you. This is not a test, and all submissions will be **anonymous and confidential**.

Please select which retreat you attended

- Men's Retreat
- Women's Retreat
- Senior Retreat

Please select your current standing at DePaul.

- Freshman
- Sophomore
- Junior
- Senior
- Graduate Student
- Other

Please select your gender identity.

- Male
- Female
- Other
- Rather not say

Please select your racial/ethnic identity (you can select more than one).

- African American
- Asian American
- Latinx

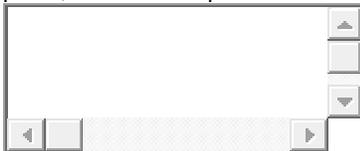
- Native American/American Indian
- South Asian/Pacific Islander
- White/Caucasian
- Other
- Rather not say

REFLECTION QUESTION

Consider the Vincentian virtues of **simplicity, humility, meekness (or gentleness), mortification (or selflessness), and zeal**. In light of these virtues, think about an important decision* that you will need to make in the next six months. How would you hope to incorporate simplicity, humility, meekness, mortification, and/or zeal to help inform your decision? If possible, try to name at least two virtues.

If you can't meaningfully engage the specific Vincentian virtues, then name at least two values you hold that you would hope to incorporate into your decision-making process.

*Examples of an important decision would be things like: choosing a major, ending a negative relationship (romantic or otherwise), confronting a friend or family member about a problem, studying abroad, making post-graduation plans, or other comparable choices and events.



Appendix B: Rubric Measurement Standards

Student responses were measured in two domains. Domain A assessed the accuracy of the student's definition of the Vincentian virtues. Domain B assessed the student's ability to apply the Vincentian virtue in a significant way to their process of decision making. Each domain was scored on a scale of 0-3.

Domain A: Does the student correctly define the Vincentian virtues?

Score of 0: Student does not mention Vincentian virtue(s) in response

Score of 1: Student incorrectly defines Vincentian virtue(s).

Score of 2: Student correctly defines one Vincentian virtue.

Score of 3: Student correctly defines more than one Vincentian virtue.

An acceptable score according to this scale would be a 2.

Domain B: Can the student apply the Vincentian virtues in a significant way to a personal critical life decision?

Score of 0: Student does not apply a Vincentian virtue to a personal critical life decision

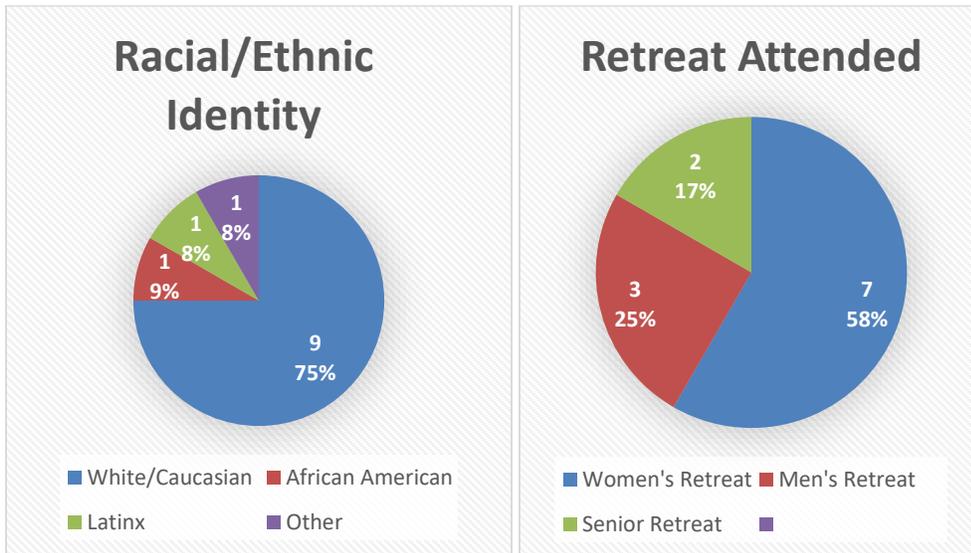
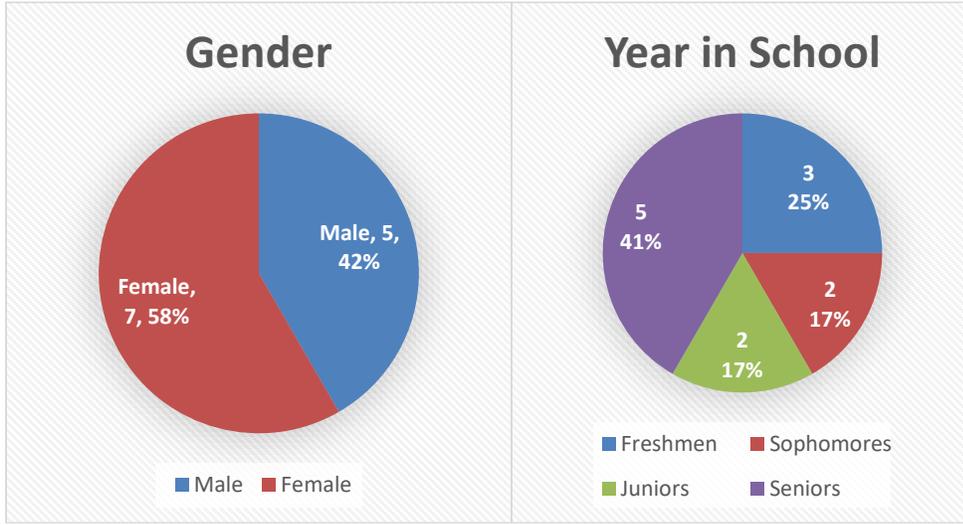
Score of 1: Student applies a Vincentian virtue to a personal critical life decision in a superficial or insignificant way.

Score of 2: Student applies one Vincentian virtue to a personal critical life decision in a meaningful, significant way.

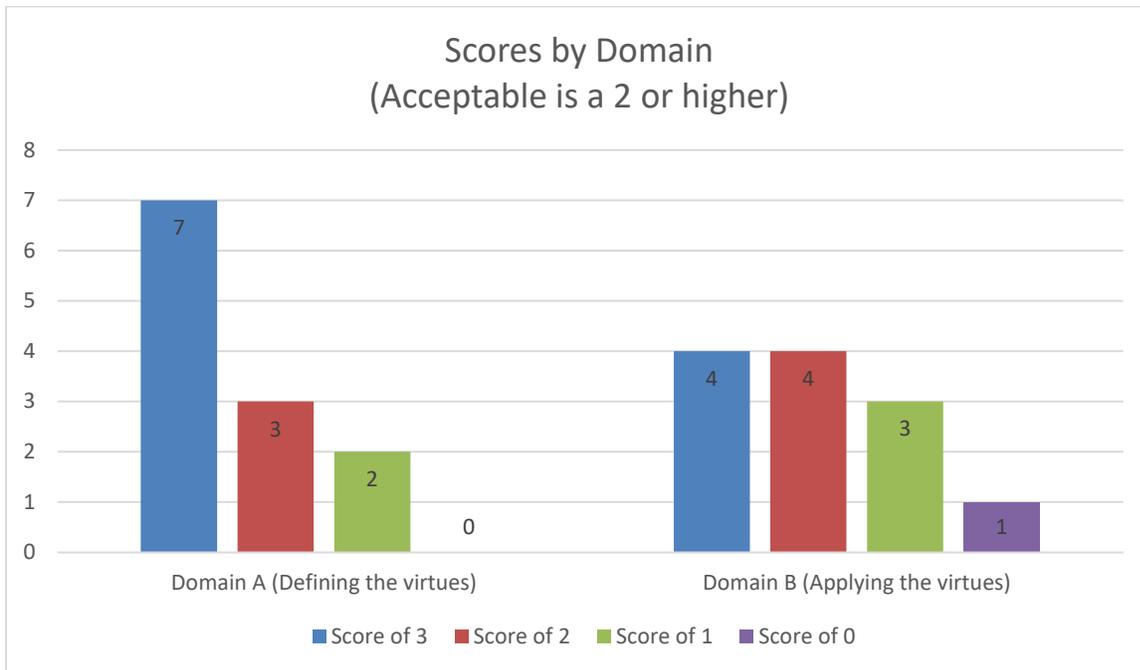
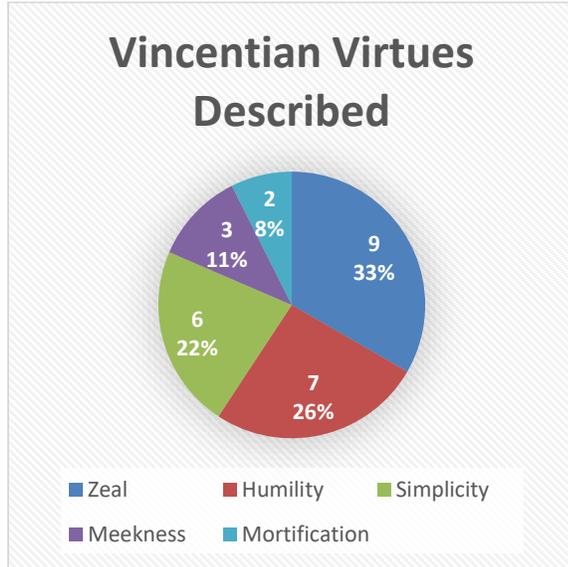
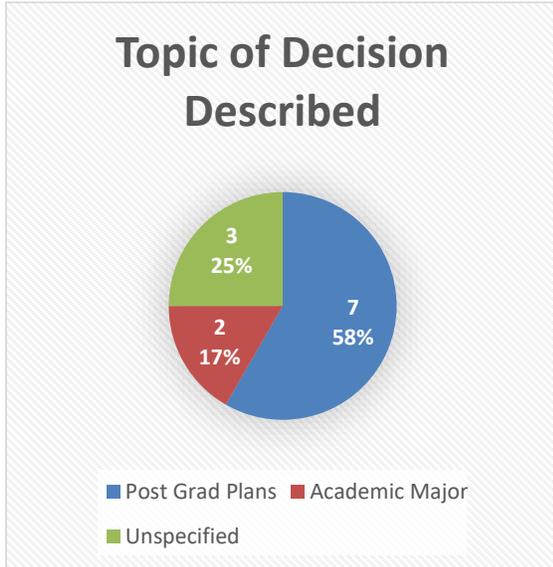
Score of 3: Student applies more than one Vincentian virtue to a personal critical life decision in a meaningful, significant way.

An acceptable score according to this scale would be a 2.

Appendix C: Breakdown of Demographics and Retreat Attended



Appendix D: Breakdown of Data Gathered and Major Themes



Appendix E: Narrative Responses to Survey Tool

Below please find the responses to the survey prompt, given by participants.

Participant 1 (female, senior, White/Caucasian, attended Women's Retreat)

The important decision I have coming up is what I will be doing after school. I have to make a choice between doing a year of post-grad service, going to Guatemala for the Fulbright, and getting a job. I think the biggest thing for me in this decision is to see where my zeal or passion is directed. When I think about doing one of these things, do I feel zealous and ready to take on the challenge? or do I find myself empty and uninspired to act?

Participant 2 (female, freshman, African American, attended Women's Retreat)

An important decision that I will have to make within the next few months is forming a rough idea of what I want to do with my major. I see myself as someone who enjoys learning all together, so choosing a specific area of study is a considerably daunting task. International Studies is a pretty broad field, so this year has been positive in terms of not feeling too confined. However, INT majors have to choose a concentration to narrow down their study within the major. While I am a freshman and it seems way too early to be planning out my future now, I have to in order to effectively use my undergraduate years. Two Vincentian virtues that stick out to me in light of this important decision are zeal and mortification. Over the course of this school year, I have come to enjoy helping people more and more by doing service and volunteer work. It makes me happy to work with the Chicago community. With this being said, I want to choose a concentration in my major that will some day help me obtain a job that will let me help people around the world for a living--a task I see involving a great deal of enthusiasm, or zeal. In addition to zeal, working in a concentration that will call me to put others before myself involves selflessness/mortification.

Participant 3 (female, senior, other racial/ethnic identity, attended Women's Retreat)

I will need to find a job, and hopefully I will get a chance to decide between a couple of jobs. I will try to choose a job that does good, even if it doesn't make a ton of money (simplicity & mortification). I will need to learn to value myself but be ok with being a low-ranking employee (humility). And I will need to somehow remain enthusiastic in my faith as I struggle to get my life together (zeal).

Participant 4 (female, freshman, White/Caucasian, attended Women's Retreat)

In the next six months, I will be entering my second year of college. This is a big step in my life, and though I will be making big personal changes, another goal I have is to give myself more to others. In my first year here I have often found myself so caught up in the hustle and bustle of life that I forget to enjoy the validation that comes with simplicity. I would like to ground myself more in the coming months, whether that be through finding my more authentic self or just giving more of my time and love to others in need.

The second virtue I will be engaging in over the next several months will be zeal. There is a lot coming up for me, and I need to be excited for all of it! Devoting all of my effort and attention to a cause that means a lot to me is very rewarding, and thus I feel that zeal is integral in making the right decisions for myself.

Participant 5 (male, sophomore, White/Caucasian, attended Men's Retreat)

I will soon need to decide whether or not I will add Catholic Studies as a second major. Doing so will not set me back but simply direct the use of my remaining electives. This decision's deadline is June 15th, and this is because the English department is reforming its undergraduate program such that making certain additive decisions after June 15th will require me to fulfill requirements of the new English program, which I am otherwise not subject to.

Participant 6 (male, junior, Latinx, attended Men's Retreat)

I have to make a decision on where I want to go after college. I can volunteer for deployments with the National Guard or go law school after graduation.

Either decision has a lot implications on how I will be leading my life for the next 5 years, and there is no real way for me to assess whether or not one decision will be the better option. Not just for myself, but for the greater community I want to serve and lead a life of virtue.

However amongst these decisions I have taken account the lessons I have learned through hearing the experiences of those much older, much younger, much more intelligent, and much more experienced, while interacting with the community at CCM.

With these experiences with the community here at CCM, I have found myself learning how to have a better sense of humility and finding simplicity amongst the field of complexity that is life. I hope to apply these virtues when I find out what in my heart is the best decision in the coming year.

Participant 7 (female, junior, White/Caucasian, attended Women's Retreat)

In the next six months there are several important decisions I need to make. Two virtues that stood out to me in order to help my decision making process is meekness and zeal. Both of these virtues stood apart from the others in my decision making process because I have learned through Catholic Campus Ministry and the Vincentian mission to be gentle with myself. It wasn't until this year that I really put that into practice. I tend to make a lot of my decisions because I want to do as much as I possibly can. I don't always take into consideration that I need to allow myself time for self-care and time to complete school work and work effectively. When making important decisions, zeal is another virtue that I didn't realize I align with. If this opportunity that I'm trying to decide on does not bring me the zeal to continue doing it, then why would it be considered an option?

Participant 8 (male, senior, White/Caucasian, attended Senior Retreat)

In regards to making post-graduation plans I hope to engage the virtue of zeal. As I enter the post-graduate world and won't have as much immediate access to a Catholic community as I did with Catholic Campus Ministry, so I hope to engage zeal so that I can remain faithful and seek to serve the Lord.

Participant 9 (female, senior, White/Caucasian, attended Women's Retreat)

I recently made the decision to change my post-graduation plans. In everything I do, I try to tap into Vincentian simplicity and be honest about what I need and how I am feeling. I believe that humility plays into this as well- acknowledging that I do not have all the answers or the ability to do things completely on my own, so I have to reach out to others for guidance and support and resources I might not have known about before. In this particular situation, I was very honest about my fear and my discomfort with the decision I was trying to make. I reached out to my

friends, my mentors, and my family for support. I guess I would also say that zeal plays into my decision-making because when faced with a big decision I turn to prayer as well, asking for guidance and recognition of what God's plan may be for me, and in openness about doing what I'm being called to instead of what I solely want.

Participant 10 (male, freshman, White/Caucasian, attended Men's Retreat)

In the future two of the Vincentian values that will be tried to be incorporated into decision making will be Mortification, and Humility

Participant 11 (female, sophomore, White/Caucasian, attended Women's Retreat)

I will be applying to graduate programs soon and hope to deal with the process in a simplistic manner, approaching issues as they are and dealing with them how I can I also pray for mortification in the selection process, making a selfless decision that is the best not just for myself but for the populations I'll be serving. Finally, after having chosen the program I hope to enter it with simultaneous meekness and zeal- maintaining a burning passion for the good work I hope to do while also being gentle in my approach to meet people where they're at.

Participant 12 (male, senior, White/Caucasian, attended Senior Retreat)

I will be graduating in less than 2 weeks and will begin working full time at the end of July. Naturally, I have been thinking about my next steps in this new chapter of my life. Going into work I want to practice humility and simplicity. I want to show my skills and what I have to offer and be honest about it, however, I do not want to brag or come off as a "know it all". Recently, I learned that humbleness is truthfulness. As such, being humble doesn't mean downplaying what one has to offer and in a sense, subtly lying. For example, if I told someone "I am not good at XYZ" but really I may have some good experience and skills with it. As I step into this new chapter I want to further realize what humbleness really is and how I can better practice this virtue.

As well, I want to keep a focus on simplicity. I have a tendency to buy things when I have money because "I couldn't have lived without it" before. Not true at all. For example, when I interned last summer, I thought that I needed a \$150 ergonomic keyboard. Yaaaaaaa, not really. As I go into my new job I want to make sure I practice the virtue of simplicity so I don't distance my relationship with God and not get consumed in superficial things.