

<b>BANNAN GRANT PROPOSAL COVER PAGE</b>	Date:	04/15/2011
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1.	Proposal Title	Creating Sacred Space: A Labyrinth for the Santa Clara University Campus and Beyond				
2.	Name of Applicant	Julia Claire Landry, Campus Ministry				
3.	Phone	408.554.2796		E-Mail	Jlandry@scu.edu	
	Fax	408.554.4373				
4.	Type of Grant (check one)	<input checked="" type="checkbox"/> Bannan Grant			<input type="checkbox"/> Dialog & Design Grant	
5.	<b>Required:</b> Provide your 4-6 letter department or program ID. This is not a fund number. (i.e. ECON for Economics Department; LACLNC for Law Clinic)					
	Department/Program ID	1	1	0	0	1
		CMIN				
	Contact Person	Peggy Tritto			Extension	4372
6.	If your department does not provide administrative assistance to manage grants, we will provide assistance. Will you be in need of assistance to manage your grant?				<input type="checkbox"/> Yes	<input checked="" type="checkbox"/> No
7.	Total cost of proposed project:				\$	2,486.73
8.	Amount requested from the Ignatian Center:				\$	2,486.73
9.	Amount requested from other sources, if any (please list):				\$	
					\$	
					\$	
10.	Please briefly explain what will happen to this project if you do not receive funding from the Ignatian Center:					
Should we be denied funding, the project will be unable to move forward at present.						
Department Chair or Supervisor Approval		Fr. Jack Treacy, SJ			4/15/2011	
		Name (type/print)			Signature	
					Date	

Submit all proposals to: Theresa Ladrigan-Whelpley, Ignatian Center for Jesuit Education, Sobrato Hall, Room 34, Santa Clara University, 500 El Camino Real, Santa Clara, CA 95053-0454. [tladriganwhelpley@scu.edu](mailto:tladriganwhelpley@scu.edu)  
Electronic copies of proposals via email are encouraged.

<b>BANNAN GRANT PROPOSED BUDGET</b>	Date:	04/15/2011
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Proposal Title	Creating Sacred Space: A Labyrinth for the Santa Clara University Campus and Beyond		
Name of Applicant	Julia Claire Landry, Campus Ministry		
I estimate that I will spend the requested funds as follows:			
<b><u>Primary Account</u></b>	<b><u>Description</u></b>	<b><u>Amount</u></b>	
SUPPLY	Labyrinth \$ 2,199.00 Tarp \$ 83.00 Carrying Case \$ 98.09	\$	2,380.09
PHONE	n/a	\$	
REPROD	Copying, printing of materials for the promotion and explanation of labyrinth usage	\$	100.00
MAIL	Shipping Charge for Tarp	\$	6.64
BSTRVL	n/a	\$	
INTRVL	n/a	\$	
SPCEVT	n/a	\$	
CONTRS	n/a	\$	
MISC	n/a	\$	
STFSAL	n/a	\$	
SWAGE	n/a	\$	
FACSAL	n/a	\$	
BENEXP	n/a	\$	
	<b>TOTAL</b>	<b>\$</b>	<b>2,486.73</b>
<b>**Please Note:</b> In the event that this grant is awarded, your department is responsible for any associated overdrafts.			

<b>BANNAN GRANT PROPOSAL EVALUATION FORM</b>	Date:	04/15/2011
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Proposal Title	Creating Sacred Space: A Labyrinth for the Santa Clara University Campus and Beyond		
Name of Applicant	Julia Claire Landry, Campus Ministry		
Phone	408.554.2796	Email	jlandry@scu.edu

<b>Part I:</b>	<i>(To be completed for submission along with your original grant proposal.)</i> List the intended outcomes for this project: (use additional pages if necessary)
<ol style="list-style-type: none"> <li>1. Providing a space of welcome, serenity and calm in the midst of our busy campus which conveys a sense of openness to various religious and spiritual traditions and experiences.</li> <li>2. Providing a means of wholistic, embodied reflection that supports the Ignatian charism of finding God in all things and has the capacity to enrich the integration of the Spiritual Exercises into student piety.</li> <li>3. Providing a tool that facilitates coordinated and cross-departmental campus programming that supports and strengthens religious and interreligious literacy and awareness.</li> <li>4. Providing on-campus opportunities and institutional support for appropriate moments of interfaith prayer.</li> <li>5. Providing a tool that enhances our ability to engage intentionally both in a heightened sense of global awareness and in partnership with local religious leaders and communities.</li> </ol>	

**Pending approval of your grant, Parts II & III are to be completed at the end of your grant period**

Proposal Budget				
Account Number	Fund	Dept ID	Program	Activity

<b>Part II:</b>	Briefly describe the actual measurable outcomes of this project and the assessment tools you used: (use additional pages if necessary)

<b>Part III:</b>	Describe any other outcomes of your project.

1. *Project Title*

**Creating Sacred Space:  
A Labyrinth for the Santa Clara University Campus and Beyond**  
A proposal for a Bannan Grant

2. *Statement of the Problem*

Campus Ministry at Santa Clara University strives to foster the spiritual lives of students, both in ways that are faithful to our Roman Catholic and Ignatian identity and responsive to the reality of an increasingly diverse religious populace. In addition to creating a Director of Ecumenical and Interfaith Ministry position in January 2009, we dedicated a Multifaith Meditation Room in September of 2009 and have been allocated space in St. Joseph's Hall for a Multifaith Sanctuary. In recent years, many opportunities for diverse experiences of prayer and dialog for the Santa Clara University community have arisen through these intentional commitments of Campus Ministry staff, facilities and resources.

A portable labyrinth is another opportunity for a commitment by the university to resource the spiritual needs of this diverse community. The labyrinth is a sacred, archetypal symbol for the spiritual journey which has been appropriated in a variety of Christian and non-Christian contexts. As a tool for walking meditation, the labyrinth allows the pilgrims who walk its unicursal way to reflect upon their spiritual journey. The dynamic capacity of this path allows those who walk the labyrinth to engage in a common practice even as all the particularities of each participant's faith informs his/her individual experience.

The Santa Clara University campus does not currently have a labyrinth available. Those who wish to walk the labyrinth can do so at the nearby Center for Spiritual Enlightenment (located about a mile from campus in San Jose, off the Alameda), and Campus Ministers have incorporated portable and/or temporary labyrinths in a variety of ways over the last few years. Permanent labyrinth installations range from \$30,000-\$100,000 and represent a significant commitment not only of financial but spatial resources. Purchasing a portable labyrinth would prevent repetitive rental fees and time-consuming, labor-intensive temporary installations as well as make the opportunities for labyrinth reflection more frequently and readily accessible to the Santa Clara University community – both on-campus and (as was demonstrated at a recent Campus Ministry-sponsored retreat) off-campus.

3. *Methods – including a reflective component*

Should grant moneys be awarded to fund this project, Campus Ministry will purchase:

- a 24' poly-canvas labyrinth based on the "Chartres à la St. Paul" 7-circuit design;
- a heavy-duty tarp to accompany the canvas labyrinth for outdoor use; and
- a 36" rolling duffel for ease of storage and accessibility around campus.

This medium-sized labyrinth features the benefit of fitting into a variety of indoor as well as outdoor spaces, with the hope that it could be used not only in worship spaces such as the Mission Church and Multifaith Sanctuary, but also in other spaces such as the common

areas or lounges of various residence halls, the Locatelli Student Activity Center, the California Mission Room, etc. The poly-canvas material lends durability that makes both indoor and outdoor use possible.

The potential for integration of a portable labyrinth into forms of reflection are myriad. Some of the foreseeable outlets for its use are informed by previous practice by Campus Ministers.

### **1. Silent Labyrinth Retreat**

On the weekend of April 8-10, 2011, Campus Ministry sponsored an annual weekend Silent Retreat at the St. Francis Retreat Center in San Juan Bautista, this year with the Labyrinth as a theme and central spiritual practice. This retreat (re)acquainted 31 members of the Santa Clara University community with the practice of the labyrinth. During the weekend, two very different labyrinths were available: a 7-circuit, Chartres-design, 40' portable canvas labyrinth (which we rented from Trinity Episcopal Cathedral, San Jose, for a \$100 donation) which was set up in the retreat center's chapel, and an outdoor, 30', Cretan-design labyrinth made out of chalk on concrete, which participants were invited to embellish with colored chalk as though the labyrinth itself were a mandala.

In preparation for the retreat, I met with each participant individually to orient them all to the silent retreat format, the practice of the labyrinth and the experience of spiritual direction. These conversations afforded me the opportunity to briefly educate participants with a snapshot of the history, spirituality and practice of the labyrinth. In my conversations with participants (2 staff, 2 alumni, 4 graduate students, 16 undergraduate students), about a third were already familiar with the Labyrinth prior to the retreat. As I met with each participant, I contextualized the labyrinth as a spiritual practice that pre-dates Christian history. Yet I mentioned how labyrinths became popularized within the medieval chapter of Christianity as a way to simulate in microcosm the sacred act of pilgrimage when pilgrimages to the Holy Land were a popular form of piety not feasible to believers of humble means. I also explained that a common Christian spirituality associated with the labyrinth involves a simple disposition associated with the three movements of walking the labyrinth (walking in, staying in the center, and walking out), and the ways these movements correspond to the ways of *purgation* ("letting go"), *union* ("being with"), and *illumination* ("openness to receive").

I also explained to participants that we would have two labyrinths available for them throughout the retreat, allowing them different options for the same walking meditation: that of a design more explicitly rooted within the Christian faith as well as one taken from outside the Christian context; that of an indoor and outdoor pilgrimage; and that of one in which the path was already set, and one in which the labyrinth itself was being created by the designs of the participants themselves. The retreatants ranged in their religious backgrounds from those who identified as "cradle Catholics" to non-Catholic Christians, to a Buddhist and an atheist. Across this spectrum of religious diversity, I found my introductory overviews to be met with enthusiasm and eagerness to engage with the practice of the labyrinth.

Besides simply setting up the two labyrinths for people to walk them, the retreat featured an integration of other spiritual practices:

- the use of two guided meditations by Anthony deMello, SJ
- the use of both Christian and non-Christian/secular mantras, poetry and written reflections for meditation offered as optional aids to walking the labyrinth
- a reflection on walking meditation in the tradition of Thich Nhat Hanh

- the creation of a mandala out of the outdoor labyrinth space
- a Eucharistic liturgy held in the round on the Chartres labyrinth in the chapel (which, notably, some non-Christians attended and participated in, though it was introduced as an *optional* gathering for worship)

The variety of ways these two portable/temporary labyrinths were incorporated into the recent weekend retreat in tandem with such diverse spiritual practices offers a glimpse into but a few of the ways a portable labyrinth could serve the Santa Clara community on a more continual and regular basis as a tool for education, individual reflection, and interfaith prayer.

## **2. Other uses of the labyrinth**

\* Brother Keith Warner (lecturer and faculty director, Xavier RLC) has, for several years in a row, led the Xavier RLC staff in the practice of making a Mandala Labyrinth out of chalk during Community Facilitator formation. His introduction of this practice to our staff, and the resoundingly positive embrace of it I witnessed by different students, inspired much of the recent silent retreat.

\* Campus Minister, Matt Smith has rented a portable canvas labyrinth for campus use in reflections revolving around social justice and peace issues;

\* Campus Minister, Rev. Aimee Moiso has created a rectangular labyrinth out of blue tape on the carpet of the Multifaith Sanctuary during Lent. She offered this labyrinth in concert with a diversity of other practices which transcend particular denominational affiliations as ecumenical practices; and

\* Campus Ministers (including myself and Theresa Ladrigan-Whelpley) have taken Campus Ministry interns to the local Center for Spiritual Enlightenment to walk the labyrinth there as a tool of individual reflection and discernment.

## *4. Timetable*

### **Summer 2011**

Purchase labyrinth, tarp, carrying case

### **Fall 2011**

Create printed materials that provide guidelines for use of labyrinth and support both individual and communal reflections

Create promotional materials for use of labyrinth in RLCs

Orient Campus Ministry staff, interns, and Resident Ministers to the practice of labyrinth so that they are acquainted with setup, use and spirituality of the labyrinth

Connect with faculty in Religious Studies and the Graduate Program of Pastoral Ministries to invite use of labyrinth in academic curricula

### **2012-**

Use of the labyrinth continues indefinitely; Campus Ministry oversees ongoing costs for upkeep and maintenance of labyrinth, and any further printed materials used with the labyrinth

## 5. *Relevance to past and future research or teaching of applicant*

In March of 2011, the Campus Ministry department submitted a Strategic Plan Implementation Report representing the current commitments and future plans of our department as they integrate with the University Strategic Plan. All quotations that follow in this section are taken from that document, and it is attached in full as an addendum to this report for further reference.

### **I. Existing Commitments**

What follows are some examples of the several ways Campus Ministry currently implements key commitments in keeping with the University Strategic Plan that would be supported further by the procurement of a portable labyrinth.

#### **A. EXCELLENCE IN JESUIT EDUCATION.**

Examples of a labyrinth supporting our initiatives for excellence in Jesuit Education include, and are not limited to the ways Campus Ministry:

- “serves as a resource for integrating religious and spiritual reflection into all aspects of the student university experience, including in the RLCs and in partnership with academic departments, student organizations and groups, centers of distinction and other offices such as admissions and alumni,”
- “works in close connection with people and organizations representing other Christian traditions and religions beyond Christianity in order to promote dialogue and peacemaking, deepen mutual religious understanding, grow in faith and engagement with others, and seek the common good for our community and world,” and
- “offers programming, retreats, education and other reflection about Jesuit and Catholic identity, Ignatius and the Spiritual Exercises, Catholic Social Teaching, the Jesuit commitment to faith and justice, and the importance of interreligious dialogue and Engagement.”

#### **B. ENGAGEMENT WITH SILICON VALLEY**

As a practice that spans a diversity of religious traditions, the labyrinth could help facilitate the “close relationship with local religious organizations,” which Campus Ministry seeks,

both for the support of our diverse student body and to engage the rich religious landscape in the Silicon Valley. In addition to offering religious communities for students of various faith backgrounds, such partners help strengthen and deepen our interreligious understanding on campus, and raise our awareness of regional dynamics, situations and issues important to the community around us.

#### **C. GLOBAL UNDERSTANDING AND ENGAGEMENT**

“Global awareness and engagement is of great importance to Campus Ministry, and is primarily carried out in two major ways: **partnership and prayer.**” The labyrinth can be a tool for both of these vital movements within an increasingly globalized and pluralistic society.

#### **D. ACADEMIC COMMUNITY**

“In strengthening SCU’s academic community, the University Strategic Plan emphasizes the **importance of diverse students, faculty and staff**, as well as creating and maintaining **facilities that support community**, and these two areas are of particular interest to Campus Ministry...” Thus, we

express in our materials and public witness our openness to diverse religious experiences and traditions, our desire for engagement about religious differences as well as a fuller understanding of what we share across our traditions, our interest in offering welcoming spaces to students of various religious backgrounds as well as those with no religious background or tradition, and our firm conviction that the spiritual life of students is of utmost importance to overall development. We hold these commitments not despite but *because of* our Christian responsibility to love our neighbor as ourselves and our Jesuit, Catholic conviction to seek God in all things.

The recent silent retreat hosted by Campus Ministry serves as an example of how the labyrinth, as a symbol and as a practice, welcomes people from diverse backgrounds to a common space of engagement. The retreat demonstrated that with the labyrinth it is possible to simultaneously allow room for sharing in communal experiences of reflection and for the particularity of individual experience, expression, and understanding of the spiritualities it can foster.

## II. New Initiatives

One of the first priorities of Campus Ministry's new initiatives within the Strategic Plan includes the goal of the, "restructuring and expansion of Campus Ministry to better serve a diverse student body and more fully participate in the advancement of the University's mission and identity as a Jesuit, Catholic university." More specifically, this entails the,

Expansion of our physical space to provide offices for new staff and student interns; *a space of welcome, serenity and calm in the midst of our busy campus; and a sense of openness to various religious and spiritual traditions and experiences* (emphasis added)."

Though this statement articulates Campus Ministry's hopes for more long-term and comprehensive renovation of our facilities, a portable labyrinth could serve as one tangible, dynamic dimension of the kind of space we yearn to create on this campus that is attainable in the near future. Another way we hope to more effectively carry out our mission, and that of the University, is through increasing, "...our offerings that enliven and embody Jesuit, Catholic identity and mission, and which deepen engagement with Ignatian spirituality." Suggested possibilities towards this end include:

- "broadening our small-group programs so more students can come together for reflection, learning, fellowship, and deeper spiritual engagement" and
- "reaching out to new campus partners (e.g. providing kinesthetic relaxation and meditation for athletic teams or ROTC) in order to expand both our impact and the visible expressions of *cura personalis* (care of the whole person)"

A portable labyrinth could easily serve as a concrete way to facilitate both such initiatives.

A second priority contained within our Strategic Implementation report is that of, "the need for a comprehensive and strategic approach to interreligious engagement, dialogue and understanding." We put forth several necessary components towards this revitalizing vision for supporting a multifaith community with integrity, including:

- "Support for undergraduate and graduate students of various religious backgrounds, including appropriate places for prayer and worship, awareness of and consideration for religious holidays and celebrations, and the cultivation of a campus ethos that

articulates the value of religious pluralism and diversity (the same way we champion racial and ethnic diversity).” *As the April 2011 Labyrinth retreat demonstrated, the practice of the labyrinth is capable of meeting members of the community from a diversity of backgrounds and creating the space necessary where a pluralistic community can pray together.*

- “Coordinated and cross-departmental campus programming (both curricular and cocurricular) that supports and strengthens religious and interreligious literacy and awareness.” *The simple conversations I had with participants prior to the Labyrinth retreat offer one example of a way this important educational step can be fostered.*
- “On-campus opportunities and institutional support for appropriate moments of interfaith prayer and the honoring of diverse religious holy days.” *As Rev. Moiso and the students involved in the Santa Clara Interfaith Council can attest, facilitating interfaith prayer with sensitivity and integrity poses many challenges. However, the labyrinth is one tool which we have found at Santa Clara to be capable of facilitating interfaith prayer for a variety of settings, times, audiences, locations and purposes.*
- “Intentional and strategic partnership with local religious and interreligious organizations to support their efforts, participate in and shape the religious dialogue in the community, provide new opportunities for cross-pollination between our campus and Silicon Valley, and engage students in questions of and opportunities for religious participation in civic life.” *Recognizing the popularity of the labyrinth within the Bay Area (Center for Spiritual Enlightenment, San Jose; Trinity Episcopal Cathedral, San Jose; Mercy Center, Burlingame; Grace Episcopal Cathedral, San Francisco, to name but a few), a portable labyrinth for Santa Clara could foster interest in increased exposure to the churches and communities associated with local labyrinths.*

6. *Relevance to Bannan Institute Criteria for Funding*

○ **The Ignatian ideal of “finding God in all things”**

Much like one who is making a retreat, one who walks the way of the labyrinth is invited to notice the movements of the spiritual life. These movements include not only that of one foot placed in front of another along a given path, but the interior movements of the heart. Ignatius’ wisdom of finding God in all things acknowledges that all of life – each experience in the world, and all that we perceive via our affect, has the power to reveal God’s creative, redemptive work. As a contemplative tool, the labyrinth has the capacity to hone the necessary skill of *noticing* that makes “finding God in all things” possible.

○ **The focus of the education of the whole person**

As was mentioned earlier in the Campus Ministry Strategic Plan Implementation Report, *cura personalis* is a key aim of the spirituality we strive to foster, nurture, support on this campus. Campus Ministry recognizes that students learn inside and outside the classroom. Discernment happens on the sports field, in the rose garden, at weekly RLC hall socials just as much as it does in the Mission Church; we yearn to meet and support students in the variety of spaces where that discernment takes place. A labyrinth is a concrete yet flexible tool for such reflection and integration that can be utilized in a diversity of contexts on this campus and attend to the dimensions of mind, body, and spirit.

○ **The practical spirituality of The Spiritual Exercises**

The spirituality of the labyrinth can take many shapes and forms; serving as a companion to Ignatian spirituality in general, and the practice of the Spiritual Exercises in particular, is certainly a natural fit. As a pragmatic approach to the divine, Ignatius encouraged the application of the senses and use of the imagination through what is commonly regarded as “Ignatian Contemplation.” The labyrinth invites the pilgrim to a full-bodied experience of walking meditation which lends itself compatibly to such forms of prayer.

The journey of a retreatant through the four weeks of the Spiritual Exercises can be likened to the circuitous weaving way of the labyrinth – though structured, the Exercises are not a linear journey, but a spiral of ever-deepening intimacy with the God who is at work in the world laboring for justice alongside us. Certainly as one enters into the Spiritual Exercises’ contemplations on the life of Jesus, his passion and his resurrection, one finds the invitations to *follow* Jesus as disciple, *accompany* Jesus along the Via Dolorosa, and become *sent forth* by the Spirit into the new life won by the empty tomb and made manifest along the road to Emmaus. All such contemplations can be radically enriched by the sacred practice of walking the labyrinth. In light of this, many retreat centers offering the long retreat (e.g., Mercy Center, Burlingame, <http://www.mercy-center.org/retreats.html>) and those who serve as directors of the 19<sup>th</sup> Annotation retreat (e.g., Life Listening Resources of Rochester, NY, [http://www.lifelisting.com/spiritual\\_exercises.php](http://www.lifelisting.com/spiritual_exercises.php)) incorporate labyrinth walking as a practice to be used in tandem with the traditional annotations of St. Ignatius of Loyola.

The inclusion of a portable labyrinth at Santa Clara University in offerings explicitly connected with the Spiritual Exercises, such as the annual Ignatian Retreat held in December or a 19<sup>th</sup> Annotation Retreat are plausible; broader, more general applications of the labyrinth within the context of Ignatian spirituality abound.

7. *Grants or fellowships received during the past three years: n/a*

8. *Publication or other results of most recent internal grant completed: n/a*

9. *Approval of academic department chairperson or supervisor*

Please see attached email from Fr. Jack Treacy, SJ, Director of Campus Ministry.

10. *An itemized budget with explanation (See websites below for further information)*

<b>24’ Poly-canvas Chartres à la St. Paul Labyrinth</b> (including shipping)	\$ 2,199.00
<i>The cost of the creation and shipping of the labyrinth are inclusive in this price.</i>	

<b>24 ft. x 24 ft. Silver Heavy Duty Tarp</b> (including tax)	\$ 83.00
<i>In order to maintain the longevity of the labyrinth, a heavy-duty tarp for outdoor use is necessary.</i>	

<b>Tarp/shipping cost</b>	\$ 6.64
<i>This heavy-duty tarp is available for purchase online and has an</i>	

*associated shipping fee.*

<b>Carrying case</b>	\$ 98.09
<i>A rolling duffel would not only provide a protective option for storage of the labyrinth, but also facilitate ease of portability to different locations on campus.</i>	
<b>Printing costs</b>	\$ 100.00
<i>Some simple printed resources (similar to worship aides) to accompany the introduction of the Labyrinth to different spaces would be helpful.</i>	
<b>TOTAL</b>	<b>\$ 2,486.73</b>

**Websites:**

**LABYRINTH:**

<http://www.labyrinthproject.com/OrderForm.html>

**TARPS:**

[http://www.homedepot.com/h\\_d1/N-5yc1v/R-202759042/h\\_d2/ProductDisplay?langId=-1&storeId=10051&catalogId=10053](http://www.homedepot.com/h_d1/N-5yc1v/R-202759042/h_d2/ProductDisplay?langId=-1&storeId=10051&catalogId=10053)

**CARRYING CASE:**

[http://www.target.com/Coleman-Excursion-Bottom-Rolling-Duffel/dp/B002PTJZXM/ref=sr\\_1\\_4?ie=UTF8&searchView=grid5&keywords=duffel&fromGsearch=true&sr=1-4&qid=1303198951&rh=&searchRank=target104545&id=Coleman%20Excursion%20Bottom%20Rolling%20Duffel&node=1038576|1287991011&searchSize=30&searchPage=1&searchNodeID=1038576|1287991011&searchBinNameList=subjectbin%2Cprice%2Ctarget\\_com\\_primary\\_color-bin%2Ctarget\\_com\\_size-bin%2Ctarget\\_com\\_brand-bin&frombrowse=0](http://www.target.com/Coleman-Excursion-Bottom-Rolling-Duffel/dp/B002PTJZXM/ref=sr_1_4?ie=UTF8&searchView=grid5&keywords=duffel&fromGsearch=true&sr=1-4&qid=1303198951&rh=&searchRank=target104545&id=Coleman%20Excursion%20Bottom%20Rolling%20Duffel&node=1038576|1287991011&searchSize=30&searchPage=1&searchNodeID=1038576|1287991011&searchBinNameList=subjectbin%2Cprice%2Ctarget_com_primary_color-bin%2Ctarget_com_size-bin%2Ctarget_com_brand-bin&frombrowse=0)

**SCU STRATEGIC PLAN 2011**  
**CAMPUS MINISTRY IMPLEMENTATION REPORT**  
**Submitted March 15, 2011**

## **I. INTRODUCTION**

The Campus Ministry staff recognizes our shared and significant responsibility as we seek to foster the spiritual lives of our students. We are aware of the essential link between our efforts and the larger mission of our Jesuit, Catholic University. We take seriously the mandates issued by both the Roman Catholic Church and the Society of Jesus to provide comprehensive programs, services and resources for our increasingly diverse student community.

In his seminal Apostolic Constitution on Higher Education, *Ex Corde Ecclesia (From the Heart of the Church)*, issued in 1990, Pope John Paul II wrote:

Pastoral ministry is that activity of the University which offers the members of the university community an opportunity to integrate religious and moral principles with their academic study and non-academic activities, *thus integrating faith with life*. It is part of the mission of the Church within the University, and is also a constitutive element of a Catholic University itself, both in its structure and in its life. A university community concerned with promoting the Institution's Catholic character will be conscious of this pastoral dimension and sensitive to the ways in which it can have an influence on all university activities. (*Ex Corde Ecclesia*, #38)

Pope John Paul II also recognized that our responsibility to foster the pastoral and spiritual dimension of life is not limited to the Catholic population, as expressed here:

As a natural expression of the Catholic identity of the University, the university community *should give a practical demonstration of its faith in its daily activity*, with important moments of reflection and of prayer. Catholic members of this community will be offered opportunities to assimilate Catholic teaching and practice into their lives and will be encouraged to participate in the celebration of the sacraments, especially the Eucharist as the most perfect act of community worship. When the academic community includes members of other Churches, ecclesial communities or religions, their initiatives for reflection and prayer in accordance with their own beliefs are to be respected. (*Ex Corde Ecclesia*, #39)

The Society of Jesus has an uncompromised commitment to fostering the spiritual life of university members, as indicated in *Decree 17: Jesuits and University Life*, from the 34<sup>th</sup> General Congregation of the Society of Jesus in 1995:

A Jesuit university must be outstanding in its human, social, spiritual, and moral formation, as well as for its pastoral attention to its students and to the different groups of people who work in it or are related to it. (Decree 17, #11)

Campus Ministry has a clear and unambiguous role in Santa Clara's ongoing mission to educate citizens and leaders of competence, conscience and compassion. Like every other department, our mandate is not static but dynamic. For example, we recognized that the religious demographics of our students have been changing over the years; currently, about 50 percent of students identify as Roman Catholic. We acknowledged the need to make an overt and concrete commitment to serve students of other Christian denominations and other faith traditions and

created a Director of Ecumenical and Interfaith Ministries position in January 2008. Likewise, we saw the need for sacred spaces that honor the diversity of faiths of our University community. In September 2009, we dedicated a multifaith Meditation Room adjacent to Campus Ministry. We also have been allocated space in St. Joseph's Hall for a Multifaith Sanctuary, which is suitable for group use.

### **CAMPUS MINISTRY'S STRATEGIC PLAN**

Beginning in September 2009, Campus Ministry embarked upon a comprehensive strategic planning process to assess the overall effectiveness of its mission, services, and internal operations. A copy of our strategic plan is attached. The assessment included:

- ◆ a survey of undergraduate and graduate students, with a response rate near 25 percent
- ◆ "focus group" discussions with key University departments and administration
- ◆ interviews with campus ministries at other universities to identify best practices

In addition, Campus Ministry staff members spent time together in reflection, prayer and discernment about our mission and sense of call in a rapidly changing world. The process resulted in a fresh understanding of the mission of Campus Ministry at Santa Clara University, and a detailed summary and identification of critical issues facing the department.

Significant among the findings were:

- ◆ through discernment together, Campus Ministry staff came to new clarity about the importance of claiming our Christian identity; and, simultaneously, that Ignatian spirituality and Christian faith call us to honor and engage religious diversity
- ◆ that the ministry of the department is primarily for and to students, and that graduate students in particular were asking for and required more focused attention
- ◆ that among both students and faculty/staff, there is confusion and/or lack of knowledge about the role and purpose of Campus Ministry and its programs
- ◆ that Campus Ministry needs to more intentionally participate in larger institutional planning, including budgeting, staffing and physical space assessments
- ◆ that Campus Ministry has a responsibility to foster a climate of reflection and discernment in the midst of a demanding and busy campus culture.

Campus Ministry finds its mission and ministry aligning in some measure with all of the University Strategic Plan priorities. What follows is not an exhaustive list of all of our ministry and programs, but a broad sample to give perspective on the ways in which Campus Ministry's current work is integral to the mission and trajectory of the University as a whole.

## **I. EXISTING COMMITMENTS**

### **EXCELLENCE IN JESUIT EDUCATION**

Campus Ministry sits at the crux of the **integration of competence, conscience and compassion** in our students. A significant portion of the work we do helps students reflect on and integrate their experiences, beliefs and sense of vocation. Sometimes this means bringing students together for reflection in a group or on a weekend retreat; other times students spontaneously walk in looking for someone to help them make sense of their education, relationships or employment. To this end, we provide:

- ◆ multiple student retreats each year focused on spirituality, discernment, vocation and the intersection of faith and justice
- ◆ student small group conversations, Bible studies and reflection groups in our offices, and through the Resident Ministry program in each of the RLCs
- ◆ mentoring and formation of students through our student internship program (currently 14 undergraduate students)
- ◆ individual spiritual direction and pastoral counseling with our eight Campus Ministers, particularly in times of discernment, challenge, grief, and soul-searching
- ◆ pastoral response to crisis and bereavement that affects our community, including coordination of memorial services and pastoral care for students, faculty and staff in grief; sharing bereavement notices with the campus community; hospital visitation; and opportunities for corporate prayer in response to national and international disasters

Our department is central to SCU's **service to the wider Catholic community**, and is at the heart of the advancement of the University's **mission and identity as a Jesuit, Catholic university**. In addition to being responsible for all campus-wide liturgies and worship (including Roman Catholic liturgies in the Mission Church each Sunday and for major SCU events such as Welcome Weekend, the Mass of the Holy Spirit, Alumni Grand Reunion, Family Weekend, Golden Circle and Graduation liturgies), Campus Ministry also:

- ◆ provides Roman Catholic sacramental formation through the Rite of Christian Initiation for Adults, Confirmation and Marriage Preparation
- ◆ serves as a resource for integrating religious and spiritual reflection into all aspects of the student university experience, including in the RLCs and in partnership with academic departments, student organizations and groups, centers of distinction and other offices such as admissions and alumni.
- ◆ acts as a liaison with campus ministry offices and departments responsible for mission and identity at other Jesuit schools (the latter often in conjunction with the Ignatian Center)
- ◆ helps to train Community Facilitators, Student Ambassadors, Orientation Leaders and others in Jesuit identity and what it means to be a school in the Jesuit, Catholic tradition
- ◆ partners with the California Province of the Society of Jesus to foster awareness and action on relevant issues, such as immigration reform
- ◆ collaborates with the Roman Catholic Diocese of San José to offer sacramental formation for students and for couples being married in the Mission Church
- ◆ works in close connection with people and organizations representing other Christian traditions and religions beyond Christianity in order to promote dialogue and peacemaking, deepen mutual religious understanding, grow in faith and engagement with others, and seek the common good for our community and world
- ◆ offers programming, retreats, education and other reflection about Jesuit and Catholic identity, Ignatius and the Spiritual Exercises, Catholic Social Teaching, the Jesuit commitment to faith and justice, and the importance of interreligious dialogue and engagement

### **ENGAGEMENT WITH SILICON VALLEY**

While Campus Ministry is particularly focused on the spiritual lives of our students on campus, **engagement with Silicon Valley is a key element of our ministry**. Some examples of our current partnership with the local community include:

- ◆ Mission Santa Clara de Asis (the Mission Church). A Silicon Valley icon and historic monument, the Mission Church is a point of significant outreach to the community. In addition to the many liturgies held there – to which many community members are drawn – the Mission Church hosts guests year round for concerts, performances of campus and local groups, community events, historic tours, and many elementary school field trips!
- ◆ partnership with the Roman Catholic Diocese of San José. In addition to connecting with the diocese in regards to sacramental preparation, Campus Ministry resources the diocese for diocesan liturgical worship, the Institute of Leadership in Ministry, and individual parishes
- ◆ support of local non-profit organizations through donations collected at the liturgies in the Mission Church. In the past, donations from Sunday collections have been given to local groups such as InnVision, Second Harvest Food Bank, Homesafe, Sacred Heart Community Center, and Sacred Heart Nativity School
- ◆ close relationship with local religious organizations, both for the support of our diverse student body and to engage the rich religious landscape in the Silicon Valley. In addition to offering religious communities for students of various faith backgrounds, such partners help strengthen and deepen our interreligious understanding on campus, and raise our awareness of regional dynamics, situations and issues important to the community around us. Such partners include:
  1. Hillel of Silicon Valley, a local office of a national organization that supports Jewish college students, which has hosted our Jewish students for Shabbat dinners and other events and has co-sponsored events on campus, such as a Seder dinner for Passover
  2. Interfaith Youth Core, a Chicago-based organization that in previous years has had local organizers in the Bay Area who have provided interfaith dialogue training for students and helped organize interfaith events on our campus and in the local area
  3. The Silicon Valley Interreligious Council (SiVIC), a newly-formed local organization comprising a breadth of religious communities seeking to build interreligious harmony and understanding and promote a just and compassionate society in Silicon Valley. SiVIC and its predecessor bodies have held events at SCU, invited students and faculty to its events, and have collaborated with us on multiple community gatherings and events
  4. Local churches, mosques, synagogues, temples and other holy spaces in the area where our students worship, visit as part of a class assignment, or collaborate for community service. We often serve as a resource for students looking for such connections and referrals
- ◆ the Guadalupe Celebration. In collaboration with University departments such as the Ignatian Center and Religious Studies, Campus Ministry has fostered a relationship with the Sacred Heart Parish Community through the annual celebration in the Mission Church of the apparitions of Our Lady of Guadalupe.

## **GLOBAL UNDERSTANDING AND ENGAGEMENT**

Global awareness and engagement is of great importance to Campus Ministry, and is primarily carried out in two major ways: **partnership and prayer.**

**Partnership:** As noted above, Campus Ministry maintains strong ties with local religious organizations, many of which have global connections. In 2009, involvement with local

interfaith organizations paved the way for an SCU faculty member and a Campus Minister to lead a delegation of students to the Parliament of the World's Religions in Melbourne, Australia. This year, Campus Ministry will be sponsoring a delegation to Magis/World Youth Day in August. Two Jesuits and eight students will spend ten days in Spain with Jesuit groups from around the world, in both retreat and service settings. They will also be part of the five-day world-wide gathering of Catholic young adults.

Throughout our ministry, we seek to integrate community partnership and solidarity, personal spiritual development, and global vision. Campus Ministers have led immersion trips to Dolores Mission in Los Angeles, and served as support staff for the Casa de la Solidaridad program in El Salvador; advised the student-run justice magazine *Live OneWorld*, which is a medium through which students share their encounters with injustice; been a primary source of information and encouragement for post-college volunteer service opportunities such as Jesuit Volunteer Corps; and provided opportunities for students to debrief after immersion or study abroad experiences – again, to incorporate experience, learning, vocation, values and faith.

Campus Ministry also works with the international organization Catholic Relief Services, which assists poor and vulnerable people overseas, and through which we raise awareness about poverty and need and invite critical reflection on what it means to live a “faith that does justice.”

**Prayer:** While prayer does not fit neatly into the categories outlined in the University Strategic Plan, Campus Ministry's continual calling of people to prayer – especially in times of local, national or international crisis – is a tangible way in which our students and our whole community remain mindful of and engaged in global issues and concerns. In addition to ongoing prayers for the world which are woven throughout our liturgical celebrations, we have also called the community to prayer for specific moments, most recently during the violent uprising in Kenya, prior to the national elections, after the earthquake in Haiti, and in support of our Muslim communities and religious freedom around the anniversary of 9/11.

## **JUSTICE AND SUSTAINABILITY**

Campus Ministry serves as both a proponent of justice and sustainability and an interpreter of those values through the lens of Jesuit and Catholic teaching. Campus Ministry specifically models **how a Jesuit university contributes to justice and sustainability** by:

- ◆ bringing a delegation of students to participate in the Ignatian Family Teach-In for Justice in Washington, DC. Each year, hundreds of students from Jesuit universities and high schools gather to examine some of the most pressing justice concerns of the Ignatian family. In 2010, the focus of the teach-in was immigration reform and climate change
- ◆ modeling justice in our mentoring of students and including both personal and corporate justice and sustainability as goals in our own strategic plan (see attachment)
- ◆ sponsoring Days of Interfaith Youth Service that bring together students from different religious and faith backgrounds for service projects in the community, and to reflect on the shared ideas of service and justice. In 2009, students participated in a Bay cleanup project, and in 2010 students worked in the Bronco Urban Garden
- ◆ embracing sustainability by “greening” our office, using reusable or recyclable paper goods, promoting paper recycling and non-paper recycling, and drinking tap water. One Campus Minister even has a hidden compost bin in his office!

## ACADEMIC COMMUNITY

In strengthening SCU's academic community, the University Strategic Plan emphasizes the **importance of diverse students, faculty and staff**, as well as creating and maintaining **facilities that support community**, and these two areas are of particular interest to Campus Ministry.

Campus Ministry, as a team and as individuals, strives not only to honor the diversity of our campus, but to provide the resources and support necessary to help various communities find a home and thrive here. This is not always an easy or simple task. While we remain rooted in Jesuit and Catholic identity, we are aware that the Church is seen by some as an institution of various forms of exclusivity. We also recognize that we operate within a religiously diverse campus community. Our goal is always to be true to the University's Jesuit and Catholic identity while not offering merely a tokenistic response to the diversity around us. Thus our outreach to and support of the campus seeks to be multifaceted, nuanced and dynamic. Though we are by no means complete in our efforts (see our "New Initiatives," below), we:

- ◆ have dramatically increased our outreach to students beyond the Roman Catholic tradition, including the hiring of a new campus minister solely devoted to the support of students who are Christian but not Catholic and to interreligious dialogue and understanding
- ◆ have intentionally extended outreach to and are building relationships with diverse groups on campus including five or six religiously-affiliated student clubs, the Multicultural Center, the Office of Multicultural Learning, and the Center for Student Leadership
- ◆ have partnered with the LEAD Scholars program for first generation college students and students of color, and its predecessor Bridge program (including leading retreats for the Hurtado Scholars and providing one-on-one pastoral support to individuals)
- ◆ have had Campus Ministers serve as Campus Advocates for Bias Incidents, and in the Women of Color network, the GLBTQ Alliance Network and the Safe Space program
- ◆ provide for culturally-oriented Christian worship experiences such as the Guadalupe Celebration, and masses offered in Spanish. We have also offered carpools to churches such as Antioch Baptist Church, the oldest African-American congregation in San José
- ◆ have established a student interfaith council, bringing together leaders from various religious clubs to build relationships and engage in conversation, and to find ways to work together for mutual understanding, community service, and fellowship
- ◆ ensure the availability of prayer spaces appropriate to diverse religious groups (particularly our Muslim students, staff and faculty who as part of their practice pray five times a day), including the new Meditation Room in Benson, and a larger space in St. Joseph's Hall that functions as a Multifaith Sanctuary and is used by various groups for meditation, prayer and worship but is in need of significant renovation
- ◆ express in our materials and public witness our openness to diverse religious experiences and traditions, our desire for engagement about religious differences as well as a fuller understanding of what we share across our traditions, our interest in offering welcoming spaces to students of various religious backgrounds as well as those with no religious background or tradition, and our firm conviction that the spiritual life of students is of utmost importance to overall development. We hold these commitments not despite but *because of* our Christian responsibility to love our neighbor as ourselves and our Jesuit, Catholic conviction to seek God in all things.

## II. NEW INITIATIVES AND METRICS

Through our year-long departmental strategic planning process, we identified four main priorities for Campus Ministry in the coming years (see attachment). Embedded within these priorities are two clear areas of synchronicity with the University Strategic Plan. The metrics for these areas are also included below:

### **1. Restructuring and expansion of Campus Ministry to better serve a diverse student body and more fully participate in the advancement of the University's mission and identity as a Jesuit, Catholic university. To this end, we intend to:**

- a) **Expand and restructure both our staff positions and our facilities.**
  - o **Staff:**
    - Transition from a relatively flat organization to one with more opportunities for shared responsibility, flexibility and growth, and which includes an additional managerial position
    - Expand number of ministerial positions to allow us to broaden our offerings, such as retreats, and to more fully respond to the needs of students that have been underserved, including interfaith outreach, Protestant-focused service and graduate student ministry
    - Increase our 10-month Campus Minister contracts to 11 months, both to provide us with more time for assessment, planning and preparation outside of the rigors of the school year, and to align our contracts with similar positions at other Jesuit institutions
  - o **Facilities:**
    - Expansion of our physical space to provide offices for new staff and student interns; a space of welcome, serenity and calm in the midst of our busy campus; and a sense of openness to various religious and spiritual traditions and experiences. We are currently in discussions with Joe Sugg about possibilities
    - Renovation of the Multifaith Sanctuary in St. Joseph's Hall in order to be functional and inviting
- b) **Increase our offerings that enliven and embody Jesuit, Catholic identity and mission, and which deepen engagement with Ignatian spirituality.** Possibilities include:
  - o expanding our retreat programs to include, for example: an increased number of Ignatian-focused retreats; retreats specifically for graduate students; freshman and senior retreats; retreat experiences for specific faith traditions; retreats focused on faith that does justice
  - o a larger and more comprehensive Resident Ministry program that would allow for more faith- and discernment-based programming and pastoral support in the RLCs
  - o broadening our small-group programs so more students can come together for reflection, learning, fellowship, and deeper spiritual engagement
  - o reaching out to new campus partners (e.g. providing kinesthetic relaxation and meditation for athletic teams or ROTC) in order to expand both our impact and the visible expressions of *cura personalis* (care of the whole person)
  - o assessing participation and engagement through program evaluations and an annual student survey
- c) **Serve graduate students more fully through:**
  - o a new staff position devoted to graduate student outreach

- partnership with the Graduate Program in Pastoral Ministries and the Jesuit School of Theology
- assessment of graduate student participation through a student survey and focus groups
- d) **Use technology and social media in innovative, relevant and pro-active ways** to help students engage in creative imagination, deep reflection, integrative discernment and global response born of faith.
  - This would also lead to greater awareness of and engagement with the department's offerings as evidenced by participation, program evaluations and student surveys

**2. The need for a comprehensive and strategic approach to interreligious engagement, dialogue and understanding.** The University Strategic Plan expresses a desire for and commitment to interreligious dialogue and engagement with religious diversity, including metrics that reflect religious understanding. Campus Ministry, in partnership with Religious Studies, has been the locus of most of the active and focused interfaith endeavors at the University and the connection point to community-based interfaith activity, and have had occasion to consider and evaluate the University's efforts, as well as to consider future opportunities.

The present reality of interreligious engagement at SCU is one of good intention but inadequate strategy, coordination or resources for the task. Currently, a few departments (namely Religious Studies, the Ethics Center, the Ignatian Center and Campus Ministry) offer occasional programs and lectures that deal with interreligious issues. Individuals in the Religious Studies department have served as liaisons to local religious and interfaith organizations. The Center for Student Leadership is home to five or six religiously-oriented clubs that provide some related programming. Campus Ministry has taken the lead in bringing together students of various traditions for conversation, community service, and contributions to campus events such as the Tunnel of Oppression and Global Village. Campus Ministry also maintains two prayer spaces that are available to and prepared for diverse worship and prayer experiences and needs (though, as previously noted, the Multifaith Sanctuary is in need of significant renovation), and takes responsibility for campus-wide interfaith prayer experiences (such as for Thanksgiving).

These efforts, while important, are not sufficient to fully integrate and implement an ethos of interreligious understanding and religious tolerance across the campus. The Campus Minister in charge of interfaith activities devotes only half of her time to that task; the other half is focused on other areas of ministry. Many of the kinds of programs and activities needed to "deepen a faith that does justice through...interreligious dialogue" go beyond the scope of Campus Ministry's mission and would require a comprehensive approach that brings together academics, ministry, centers of distinction and student life and that would connect to the larger community, as well. There is currently no single coordinating office or body charged with overseeing or bringing to fruition metrics such as, "Teaching, scholarship and programming that promote interreligious dialogue with diverse communities" or "evidence of interreligious understanding."

Perhaps most importantly, SCU is not currently able to take full advantage of the incredible energy and opportunity happening in interreligious and interfaith engagement in the Silicon Valley, including the formal launch of SiVIC (the Silicon Valley Interreligious Council) on our campus just weeks ago. At a time when SCU could take a leading role in participating in and

shaping this aspect of our community and civic (and indeed global) life, our staffing, resources and programs in this area are limited and uncoordinated.

We believe a strategic and comprehensive approach to interreligious engagement at SCU is vitally needed, and should include at a minimum:

- ◆ Support for undergraduate and graduate students of various religious backgrounds, including appropriate places for prayer and worship, awareness of and consideration for religious holidays and celebrations, and the cultivation of a campus ethos that articulates the value of religious pluralism and diversity (the same way we champion racial and ethnic diversity)
- ◆ Deeper engagement with questions of religion, diversity and identity, including Jesuit and Catholic identity as it relates to religious pluralism, reasons for such a commitment at a Jesuit institution in Silicon Valley, and the challenges inherent in being an institution that is both religiously-affiliated and welcoming to people of all faiths and no faith. Embedded here is consideration of what we mean when we use words like “interfaith,” “interreligious,” “religious tolerance” or “religious pluralism,” and how those meanings would be articulated to students, faculty, staff, alumni, donors and the community
- ◆ Coordinated and cross-departmental campus programming (both curricular and co-curricular) that supports and strengthens religious and interreligious literacy and awareness
- ◆ Campus-wide training and tools for interreligious dialogue and engagement, including deeper reflection on its promises and difficulties; its role in international relations and global conflict; related ethical considerations (freedom of religion, freedom of speech/hate speech); issues of religion, culture and politics; and religion as a component of identity and diversity
- ◆ Frank conversation about the limits and challenges of interfaith engagement and the importance of the integrity of each tradition, honoring each on its own terms, and resisting simple universalization of differences
- ◆ Deliberate efforts to find common ground among various religious groups that engage in “faith that does justice,” seeking ways to serve together for the common good
- ◆ On-campus opportunities and institutional support for appropriate moments of interfaith prayer and the honoring of diverse religious holy days
- ◆ Intentional and strategic partnership with local religious and interreligious organizations to support their efforts, participate in and shape the religious dialogue in the community, provide new opportunities for cross-pollination between our campus and Silicon Valley, and engage students in questions of and opportunities for religious participation in civic life
- ◆ Public and media campaigns to express these commitments

While we have not painted a clear picture of exactly how these endeavors would be carried out (especially as many extend beyond the scope of Campus Ministry), we believe now is the time to invest in the necessary staff, institutional resources and campus coordination to do so. In an era of increased globalization, pluralism, and religious conflict and fear, and as this University is located in one of the most religiously diverse areas of the country at the exact moment when interreligious engagement seems to be dramatically important to our community and world, it is crucial that we act to prepare our students for the world around them. To this end, we intend to convene conversations with relevant campus partners to move forward with these efforts.

### III. ESTIMATED COST OF NEW INITIATIVES

#### 1. Restructure/expansion of staff positions

- ◆ **Associate Director** (sharing administrative and supervisory responsibility with Director) Staff Pay Grade 10 or 11 (Campus Ministers are Grade 9): approx. \$75,000 plus benefits
- ◆ **Additional campus ministers** (e.g., for interfaith ministries, grad students or retreats) Staff Pay Grade 9: approx. \$51,000 plus benefits per position
- ◆ **Moving Campus Ministers from ten to eleven month contracts** (the AJCU norm) approx. \$35,000-\$40,000 for six positions

#### 2. Renovation/expansion of facilities

- ◆ **Campus Ministry Center:** Joe Sugg reviewed our current facility; if we were to add a few offices, a kitchen and a more suitable gathering space for student groups, the estimated cost would be about \$1 million
- ◆ **Multifaith Sanctuary:** Gilbert Sunghera, S.J., an SCU trustee and liturgical architect, has reviewed the current space. He estimated that a renovation to make it an attractive and useful sacred space would cost up to \$100,000

#### 3. Increased Programming

- ◆ **Retreats:** A weekend retreat costs about \$170 per student per weekend, after the student contribution is included. Cost of a retreat for twenty students would be about \$3,400
- ◆ **Expanded Resident Ministry Program:** Two years ago, the program was reduced from 16 to 12 positions. If we were to expand this program, the cost would include space (an apartment in a residence hall for each Resident Minister), yearly stipend (currently \$5,200), and costs for training, retreats and ongoing service, at about \$1,800 per position
- ◆ **Outreach:** While much of the cost is in time and personnel, there would be additional hospitality costs to cover food and supplies, approx. \$1,500
- ◆ **Ministry to graduate students:** Program costs, likely meals, supplies and retreats, approx. \$5,000

#### 4. Technology

As we have already found in developing social media ministry, there will be costs for equipment and training, approx. \$3,000

#### 5. Comprehensive approach to interreligious engagement, dialogue and understanding

As noted in the previous section, this initiative will demand commitment and resources from multiple departments and divisions across the campus. Some Campus Ministry costs toward this effort are included above, but as this area is in development estimating overall costs would be speculative at this time.