

Chaplaincy Services Program Review 2006-2007 Self Study Report in Response to CAS Standards for Campus Religious and/or Spiritual Programs

Part 1. Mission

The Chaplain's mission is to ensure that Pacific is a safe and welcoming place for people of all faith traditions and people of no faith tradition.

Part 2. Programs

CAS standards revolve around identified student learning outcomes. The Chaplain's Office contributes to the student learning outcomes facilitated by the Division of Student Life. During the 2006-2007 formal assessment of Division learning outcomes will focus on student's intercultural competence and leadership development. The 2006-2007 learning outcomes associated with the Chaplain's Office are included in the assessment section of this self study report.

Beyond these specific learning outcomes, Chaplaincy services begin with flexible and evolving needs assessment of faculty, staff and students (as individuals or groups). Once needs are identified, the Chaplain creatively finds resources and makes them available. The Chaplain does not serve as Rabbi, Imam, therapist, lawyer, life coach, etc. The needs met may or may not include those listed in CAS; intellectual growth, effective communication, enhanced self-esteem, realistic self-appraisal, clarified values, career choices, leadership development, healthy behavior, meaningful interpersonal relationships, independence, collaboration, social responsibility, satisfying and productive lifestyles, appreciation of diversity, spiritual awareness, or personal and educational goals.

Pacific's University Multifaith Chaplain (the Chaplain) is responsible for Chapel operations, officiates at University-wide events, connects with the larger faith community, and serves as chaplain to faculty, staff, students, regents and alum. Additional duties are within the Division of Student Life. Duties are both proactive and reactive for both the University and the Division.

Chapel Operations

Morris Chapel is available on a drop-in basis for meditation and prayer and it may be booked for gatherings (events, concerts, lectures, services, etc) through the Chapel Office. The Chapel Office is staffed by the Chapel Manager who coordinates the Chapel schedule and manages the wedding staff (hostesses, custodians and sound technicians). The Chapel generates about \$120,000 in revenue per year as a venue for weddings. The Chaplain, with the assistance of the Chapel Manager, is responsible for Chapel operations, including financial management, marketing, wedding staff, maintenance and policies for chapel use.

Officiating

The Chaplain may plan and lead University-wide multifaith events, such as Founder's Day, the annual Festival of Lights (celebrating winter holy days), Baccalaureate and worship services as required (Alumni Weekend, Family Weekend, Orientations, etc). When planning an event, students from various faith traditions are invited to contribute to the planning and to lead, expressing their faith and educating those gathered on a variety of faith practices.

Often, others have planned an event and invite the Chaplain to offer invocations and benedictions. Most of these are University-wide events, such as dedications, annual fundraisers (Orange and Black Ball), celebrations (Heritage Society, Half Century Club) and commencements and graduations on Pacific's three campuses. Other services may be requested (anatomy cadaver lab opening observance.)

Planning and officiating at University events has resulted in an opportunity to expose students, faculty and staff to language (various names for God) and customs from many faith traditions. Careful use of inclusive language and careful avoidance of exclusive language has elicited a notable amount of positive feedback.

A concern is that the Chaplain's knowledge of other faith traditions is limited to what she has gleaned from Pacific students. When the invitation is for one person (the Chaplain) to 'do something multifaith', there is an awkwardness in the situation. In an attempt to include the voice of a person(s) from other faith traditions a type of multifaith prayer has evolved. Patterned after the Christian tradition of public prayer, which is aloud, led by one person, and specific to the occasion (not the recitation of a passage from a sacred text) the aim is to articulate a sentiment to which those gathered can give mental assent. This form of prayer has been graciously accommodated by non-Christian students. Both verbal and written anecdotal feedback is overwhelming positive for this attempt at inclusiveness in corporate prayer at Pacific.

Beginning with Commencements 2006, the Chaplain is engaged in recruiting officiants for concurrent Hooding and Diploma Ceremonies. The challenge is to recruit clergy who are open to tailoring the traditional Christian prayer practice into a multifaith experience.

Pastoral Care

Pastoral Care is both proactive and reactive. Proactive pastoral care may include the identification of needs and the formation of Support Groups as needed (eg Military Families, Caregivers). Other proactive pastoral care is embedded in the work of the Crisis Response Team.

Reactive pastoral care includes helping faculty, staff and students who are experiencing personal crises such as difficult medical diagnoses, surgeries, treatments and hospitalization, hospice visitation, grieving and loss, depression, family issues, jail visitation and court appearances, death notifications (and follow-up), critical incident debriefing, conflict resolution mediation, and other personal

crises. Memorial Services are also a part of pastoral care. The Chaplain is also a Certified Police Chaplain and is available in this capacity to Pacific's Public Safety officers.

All of these services are extensive and are intended to fill the gap for Pacificans who do not have an adequate support system through their families or communities of faith. The Chaplain is not a therapist and is clear that the role is support (practical, spiritual, emotional, social, intellectual, often just 'being there', but not psychological). These activities have resulted in individual experiences of a climate of caring for the whole person. Staff and students are often surprised that Pacific offers this kind of support through Chaplaincy services.

A resource gap occurs when confluences of misfortune strike our population. One person in a major crisis may require and deserve many hours of the Chaplain's time in a given week. If the Chaplain is involved with multiple individuals in crisis, the constraints of time are deeply felt.

The longer a Chaplain has served an institution, the more relationships will have been established and the greater the likelihood that pastoral care will be requested. At Pacific, the first year or two may present a manageable load of pastoral care needs. It is important to recognize when the time is right to shift to more of a 'referral' model for pastoral care. Next steps are to determine the when and how of that shift.

Chaplain within Student Life

The Chaplain is particularly visible within the Division of Student Life. Predictable events on the Student Life Calendar include Students of Distinction, RA Training, Orientations (Freshman, International, and Transfer), Welcome Back Weekend, New Student Convocation (Interfaith Invocation, Benediction), Family Weekend Interfaith Service, Preview Days, Commencements including Above and Beyond, CIP and SUCCESS. There are a few seasons within the Student Life year that are truly a whole team effort and the involvement of all student life staff is needed to make these events a success.

These activities have resulted in increased visibility for the Chaplain with students and staff. This increased visibility sends the message that the Chaplain is available and accessible to both students and staff. Resource gaps are minimal.

Occasionally, it is awkward when there is a requirement that someone from each unit be present at an event. The Chaplaincy unit is two people, the Chaplain and a Chapel Manager who is running a high end retail business with the expectation for excellent customer service.

Next steps include either lessening the involvement of the Chapel Manager in the life of the University or reinstating the AA position. (See Staffing and Weddings Booked analysis.)

Student Organizations

The Chaplain mentors, advises and attends to leadership development for faith-based student organization and those concerned with issues of social justice. One of the faith-based student organization is aimed at students who are Bishops Scholars. A Bishops Scholar has received a \$2,500 per year scholarship available to United Methodist students upon the recommendation of their church. There are about 30 Bishops Scholars at any given time. This is another way that Pacific honors its Methodist heritage. The Chaplain makes a concerted effort to connect with these scholars, welcome them to the Pacific community and check in with them from time to time.

Of the students who report their faith tradition, the largest group, roughly one third, is Catholic. The Stockton diocese owns and staffs Newman House. The Chaplain works collaboratively with the Campus Minister at Newman House to help meet the needs of this significant group of students.

These activities have resulted in a broader, more effective and more appropriate provision of support for communities of faith. With the Chaplain supporting religious leadership and the leadership then serving the constituents, students are able to connect with their communities of faith.

Resource gaps are few and are related to the widely varying needs of each individual organization. Faith traditions vary greatly in their understanding of community, service, purpose and practices. These differences play out in their need for resources. For example, the Buddhist students received a financial contribution from an Alumnus. It sits untouched because they are not inclined to focus on anything they want. Also, some organizations hold a faith that there is the only one true and acceptable path and it is their mission to lead others into this correct belief. These groups are not interested in mutually supporting other faith traditions and have opted out of the IFC. It is difficult for a 'multifaith' chaplain to establish a supportive relationship with representatives of these groups because the Chaplain is perceived as misguided.

Next steps may include a more deliberate recognition of the demands of initiating and maintaining these individual relationships with these various religious leaders who may be students, paid staff or volunteers.

Interfaith Council (IFC)

The Chaplain actively seeks students of diverse faiths and encourages the formation (and continuous support) of faith-based student organizations. Representatives of each of these faiths gather monthly and form the Interfaith Council. The IFC

represents Jewish, Muslim, Hindu, Sikh, Pagan, Buddhist and Christian organizations (Newman House, Bishops Scholars, Pacific Christian Fellowship (InterVarsity), LDSSA, Coptic Christians, etc.) Each year since its inception in 2001, the number of faiths represented has grown. Also, each year, the make-up varies with the student body. We currently do not have representatives who are Jain or Bahai. Pagan students often chose not to be identified for fear of persecution.

Part 1. Mission

The Interfaith Council's mission is to ensure that Pacific is safe and welcoming for people of all faith traditions and of no faith tradition.

Safety is evidenced in the presence or absence of hostile words and deeds, including proselytizing. Welcoming occurs when various communities of faith (student organizations) are pre-existing (or easily established) and these organizations help their own grow in their faith while providing opportunities for others to learn about their beliefs and practices.

Part 2. Program

Representatives of various faith traditions meet monthly to encourage and support each other as individuals and as members and leaders of faith based student organizations as they meet the challenges of marketing, volunteer management, financial management, event logistics and program development. Opportunities for educating each other about beliefs and faith practices are deliberate and frequent. The IFC also acts as advocates for freedom to practice faith one's in Pacific's policies and practices (vegan, Halal and Kosher diets, Hannukah and Diwali candle exemption, avoiding the scheduling of banquets during fasting periods, etc.)

Part 3. Leadership

The IFC is lead by a student employee called the IFC Coordinator. The Coordinator reports to the Multifaith Chaplain. The Chaplain mentors the Coordinator in the development of leadership skills.

Part 5. Human Resources

One FWS student is employed as the Interfaith Council Coordinator. Mary Lake currently holds this position for the second year. The position and job description is posted on e-Recruiting and applicants are screened, interviewed and selected by current chapel staff (Chaplain, Chapel Manager and student staff)

Part 6. Financial Resources

ASUOP recognizes the IFC as a Constituent Groups and each year, the IFC Coordinator prepares an asking budget and defends the uses of the prior year's allotment. ASUOP has been more than helpful, generous and encouraging. The Chaplain's office also contributes, as needed.

Part 7. Facilities, Technology, and Equipment

The IFC Coordinator and representatives of each student organization are given access to the 'student office' on the second floor of Colliver Hall. Storage is also available.

Part 10. Campus and External Relations

The IFC Coordinator maintains a relationship with the San Joaquin Interfaith Council President, Rick Nafzinger. Rick attends Pacific IFC meetings and Mary

attends SJIFC meetings. Together they build a bridge between campus and the larger community.

Part 13. Assessment and Evaluation – Please refer to the Assessment section of the larger report.

Social Justice Community

Like the Interfaith Council, the Chaplain also supports the Social Justice Community.

Part 1. Mission

Pacific's Social Justice Community (SJC) is focused on promoting awareness of sociopolitical issues facing our university, nation, and global community, facilitating collaboration through shared resources (supplies, ideas, people, moral support), displaying non-judgmental, non-discriminatory attitudes that support the inclusion of all Pacific students, looking for new enterprises that provide ethical and equitable treatment of all people, and instilling social action on Pacific's campus that will produce worldwide change.

Part 2. Program

The SJC is a model of collaboration. Before its formation, the leaders of student organizations would compete for volunteers and resources. Leaders and workers experienced more stress and less support. In community, these students brainstorm ways for all organizations to succeed.

Part 3. Leadership

The Chaplain employs, develops and supports a student in the position of Social Justice Community Coordinator (see attached job description). The Chaplain meets with the SJC Coordinator a minimum of twice weekly; at chapel student staff meetings and again for a one-on-one. At one-on-one meetings, topics covered include how the student is perceiving the leadership experience (are they successfully balancing work and academics, maintaining a sense of purpose, finding joy in the work, etc), opportunities for growth and celebration of accomplishments. Close relationships are usually forged in this time.

Part 5. Human Resources

One FWS student is employed as the Social Justice Community Coordinator. The position and job description is posted on e-Recruiting and applicants are screened, interviewed and selected by current chapel staff (Chaplain, Chapel Manager and student staff)

Part 6. Financial Resources

The SJC Coordinator presents an asking budget to present to ASUOP each spring. ASUOP has traditionally been very appreciative and supportive of the SJC's efforts on our campus. The Chaplain's office also contributes, as needed.

Part 7. Facilities, Technology, and Equipment

The SJC Coordinator and representatives of each of the constituent groups are welcome to use the student office at the Chapel. The office is furnished with desks, thin client stations, file cabinets, a meeting area and storage for group materials that exceed the underbed capacity of our residence halls. Keys are signed out to representatives of the various groups.

Part 10. Campus and External Relations

The SJC Coordinator collaborates with Stockton's Peace and Justice Network.
 Part 13. Assessment and Evaluation – Please refer to the assessment section of this self study report.

Other Programs

Programming at Pacific is needs-based and evolves as the student body evolves. The Chaplain is routinely involved in traditional programming which includes PASSPORT to Pacific, Fall, Spring and Women's Leadership Conferences, and Safe Zone Panels. The Chaplain may be asked to collaborate in the development and implementation of other programs as requested. Past program titles include Healthy Relationships, Stress Management, Financial Management, Interfaith Panels, Spiritual Development, Leadership and Power, Anger and Forgiveness, Critical Incident Stress Debriefing and responses to 'hate crimes' as needed. Other, campus wide, as needed programming for Pacific staff has included When a Co-Worker Grieves, Violence in the Workplace and Critical Incident Stress Debriefings.

These activities have resulted in opportunities to collaborate broadly across the division and the University. This is also a very effective way to establish relationships and be known.

The Campus Minister at Newman House also surveys interests and develops programming for the Pacific Community. The latest of which was a panel discussion on Sex and Spirituality.

Resource gaps are the same as any other unit - so many great programs, so little time.

Next steps will need to be tailored to the skills, experience and interests of the incoming Chaplain.

Committees and Projects

The Chaplain may be asked to serve on select committees within the Division or the University. From time to time, the Chaplain takes on special projects such as the nurturing of donor relationships, classroom presentations or facilitated discussions, and administration and interpretation of the Intercultural Development Inventory (IDI).

The Chaplain completed IDI Administrator training in the Spring of 2005 and Foundations in Intercultural Competency Certificate in Summer 2006. These certifications have led to employment as an Interculturalist and Trainer for students in the classroom, staff in the Division and staff in the University (25 Advancement officers).

Part 3. **Leadership**

Intensive and extensive leadership development is focused on student positions within the Chaplain's Office including, but not limited to, the IFC Coordinator, SJC Coordinator and Graduate Assistant.

Part 4. **Organization and Management**

The current organizational structure of the Chaplain's Office includes 2 full-time positions, a graduate assistant for 10 hours a week, and two organization-dedicated work study positions at 10 hours a week each.

Chaplain

Chapel Manager

Graduate Assistant

IFC Coordinator (FWS Student)

SJC Coordinator (FWS Student)

All have regularly scheduled performance reviews and participate in professional development activities.

Temporary staff supporting the Chapel include a fluctuating number of wedding hostesses who are hired based on the number of booked weddings.

Part 5. **Human Resources**

See Job Descriptions and Resumes.

Chapel Manager is expected to both run a retail business AND be an active part of University life. Committees and meetings take her out of the office and as a result, cut customer service and sales suffer. An AA is warranted and was eliminated earlier this year to shift staff to other areas of the division.

Part 6. **Financial Resources**

Endowments

Chaplain – helps with Chaplain's salary

Bishop Tippet (011242) – disburses each November at about \$12,000

Chapel Profits – see FMOR01 and FMOR02

Operating Budget – FCHP is funded at \$2,600 annually

Part 7. **Facilities, Technology, and Equipment**

Four offices and one multipurpose room, all in Colliver Hall

One office on first floor – main Chapel office where Weddings are managed

Two offices on second floor – Chaplain's Office and Student Leader's Office

One difficult to access office on third floor – InterVarsity / Pacific Christian

Fellowship

Multi-purpose Room on first floor – The Kirkbride Room

Stained Glass window maintenance expected to cost \$200,000.00 in the next five years.

Part 8. **Legal Responsibilities**

We get sued occasionally when brides or couples are dissatisfied with some aspect of their wedding experience at the Chapel. We tend to lose these cases. Judges have daughters and have great compassion for the stress and expense of planning a wedding. This risk has been addressed through the revision of marketing materials to communicate specific details about wedding services and proactive "expectation management" when meeting with couples.

Part 9. **Equity and Access**

One handicap restroom, capacity 300
Kirkbride Room is sunken two steps causing accessibility challenges. Handrail recently installed, thanks to Scott Heaton, peace be upon him.

Part 10. **Campus and External Relations**

Community Connections

Pacific is an active part of the Stockton community and the community is an active part of the life of Pacific. This collaboration is accomplished through relationships with community religious leaders from our student's faith traditions. San Joaquin Interfaith Clergy and San Joaquin Interfaith Council are two important links to our community. Students from a variety of faith traditions are invited to lead prayer in City Events, such as Forty Years Celebrating Civil Rights, Remembering 9/11, Interfaith Thanksgiving and the Women's Center Annual Luncheon.

Upon request, Pacific's Office of Admissions can release a list of incoming student's religious preferences to the Chaplain. The Chaplain uses this list to create e-mail groups of students of similar faith traditions. Ministers, Rabbis, Imams, Priests and other religious leaders from the community may send information and invitations to these students through the Chaplain's Office. These lists may not be released for direct contact.

The Chaplain honors Pacific's Methodist heritage by being an active part of the United Methodist Church Board of Higher Education and Campus Ministries. This Board meets quarterly on a Saturday. The Chaplain is asked to make oral reports to the Board on occasion. The United Methodists hold an Annual Conference each summer and the Chaplain attends portions in order to promote the Bishops Scholars program. Duane Isetti also seeks opportunities to promote the Scholarship at various United Methodist gatherings.

Other important national organizations for resources and collegiality include the National Association of Campus and University Chaplains, in addition to the Chaplain's own ordaining body.

The Chapel facilities include a multi-purpose room called The Kirkbride Room. This room is booked through the Chapel Office and we encourage its use by area clergy groups.

Campus Connections

The Chaplain plays an important role as a member of the Pacific Crisis Response Team which collects representatives that broadly represent the campus in order to prepare to meet the immediate and emerging needs in a crisis. The Chaplain is graciously invited to attend Academic Council meetings and this is one way to get to know our faculty. The Pacific carillon is versatile and may be creative used to honor a variety of faith traditions.

Part 11. **Diversity** – Please refer to the diversity information provided in the following section of this self study report.

Part 12. **Ethics** – Ethical decision making of the staff is guided by the Chaplain's professional education and training, human resource guidelines, and finance and accounting best practice principles.

Part 13. **Assessment and Evaluation** – Please refer to assessment reports included in the following section of this self study report.

Executive Summary

Group Interviews Regarding Spiritual Life at Pacific – fall 2006

Fifty-seven students from ASUOP, Social Justice Leadership, Interfaith Council, graduate program in Student Affairs, and thirty staff from SAC, and Student Life on the Stockton campus participated in a series of group interviews facilitated by the Dean of Students during fall 2006. (Faculty perspectives are partially addressed through items found in the summary report of the Faculty Survey conducted by Research and Planning, but likely should be considered in greater depth.) The group interviews were included as an agenda item during a regularly scheduled meeting for each group. Interviews focused on a broad set of questions regarding opportunities for spiritual development and participation in spiritual life on campus. Qualitative analysis of the data revealed multiple perceptions and experiences, or themes, shared by staff and students – as well as divergent perspectives. The following summary report is intended to provide a descriptive snapshot of current views regarding spirituality at Pacific.

Spiritual Life on Campus

1. Chaplain has had a significant impact on creating a sense of an inclusive, interfaith community at Pacific.

Students and staff expressed appreciation for the sense of community that they perceived has been developed through the Chaplain's efforts to educate through the facilitation of relationships between individuals seeking similar types of understanding or facing similar life circumstances. Students and staff both believed that the Chaplain had helped create a climate at Pacific where different faiths were valued and contributed to the overall richness of learning experiences at the university. As one student advocated:

Chaplain Joy has helped us to have conversations that we probably would not have had otherwise. As a result, I know about religions that I had no familiarity with before. Without her, I would not have even known how to ask the questions to learn more. Maybe most important, I now have friends from other religions that I probably would not have been friends with if she had not taught me how to be curious. I think that this is probably what college is all about. We should have more opportunities like this.

2. Multi-faith approach to the Chaplaincy is viewed as having multiple educational benefits.

Students identified the following as the most significant learning outcomes that they had experienced as a result of interacting with the Chaplain or participating in faith-based, Interfaith, or Social Justice events:

- a. Enhanced engagement with and understanding of intersections between culture and spirituality
- b. Increased collaboration across student organizations and groups

- c. Commitment to cultivation of diverse, interpersonal relationships
- d. Increased effectiveness in communication across differences
- e. Expanded awareness of social issues

3. Students experience their spirituality differently when part of a residential campus experience and appreciate that opportunities for spiritual development are tailored to the uniqueness of this experience.

Many students described how their established faith traditions and practices had been disrupted by the different sense of time that exists within a residential campus community. Where most had regularly attended worship services or participated in other forms of spiritual expression while at home, the rhythms of campus seemed to interfere with these previously held schedules. The willingness of the Chaplain to meet and to assist in scheduling interfaith events and programs when students are most available to participate has been viewed by students as a true valuing of their spiritual needs. According to one student:

I used to attend church every Sunday and volunteer at the church every Wednesday. But, being in college is kind of surreal. Days and hours don't mean the same thing that they used to. I might eat breakfast at midnight and study until 3:00 AM. This weirdness around time has changed how often I go to services. I still do it when I go home, but here I try to stay connected to my faith by going to religious events on campus that fit with my strange schedule.

4. Chaplain has been critical to responsiveness during times of individual and collective crisis.

As a member of the Crisis Response Team and through her relationships with members of the Pacific community, the Chaplain has served a central role in supporting individuals and groups to make meaning of community losses, tragic events, and other life challenges. She has facilitated the creation of both formal and informal webs of support that extend her reach and make support efforts sustainable because they are not dependent on one person. Students and staff recognize that the Chaplain was instrumental in developing many crisis protocols during her leadership of the Crisis Response Team (CRT) and has also initiated the formation of a number of support groups and support structures for the Pacific community.

Commonly Articulated Next Steps

1. More on-campus opportunities should be made available for exploration of and participation in personal, spiritual development.

Students, in particular, stressed their desire for proximal, accessible opportunities to safely experience and learn about faith traditions other than their own.

Students argued that these opportunities were critical to their overall learning about self and to their ability to interact with individuals who were different than them. Staff and students agreed that increased opportunities would also serve another expressed need for spirituality to hold a more central, visible place in student learning and campus life. They theorized that more activity in the form of group worship and other events would create increased conversation and interaction around spiritual topics across the campus. As one student asserted, "We need to have the lights on in the chapel and other appropriate places much more often. The campus needs to know that when students have opportunities to practice their faith as a part of their everyday university life, then they are better students. My guess is that faculty would feel the same way."

2. Sacred space should be created to meet the worship needs of non-Christian students and other members of the Pacific community. Christian students perceived themselves to be well supported by the Christian-centric nature of the university infrastructure (university calendars, chapel, etc.) and concurred with their non-Christian peers that another flexible space needed to be available for other forms of worship.

Understandably, the chapel is most often viewed as space designated for Christian affiliated services. Non-Christian students shared that with the lack of another sacred space with the flexibility to be configured for the range of their spiritual or religious practices that they were limited in their ability to "be faithful." These students conveyed that they were forced to either seek worship opportunities off campus or were rarely able to fully participate in their faith traditions at all. The voices of two students, one Jewish and one Muslim, provide some insight into the impact of this space limitation. Matt relayed his challenges about attending synagogue by saying,

Judiasm is an off campus religion at Pacific. To attend synagogue, my Jewish friends and I car pool to a synagogue in the city. That's O.K. most of the time because we feel welcome there. But, it does also feel like part of who I am is not respected the same way that it is for my Christian friends.

Jenn talked about the challenges of practicing her faith at the local Stockton mosque by relating the following:

The Stockton mosque is so small that it does not have a women's section. Because women are not required to attend worship, it does not hold the same importance as other mosque priorities. I also don't have access to prayer space here on campus. Most often I am left to figure out some version of prayer that makes me feel like I am still honoring my religion.

In fall 2006, a Sacred Space committee composed of students, faculty, and staff was charged to conduct a more thorough needs assessment regarding what configuration of sacred space would be most responsive to the needs of the campus community and to make recommendations based on their findings. The committee has also been asked to work with the Campus Master Plan committee to ensure that any recommendations made are viable and included within the larger university plans. This committee is expected to distribute a report by early spring 2007.

3. Collaboration between faith groups should be encouraged when planning for events, shared services, and/or topical dialogues.

Students shared that the interfaith community had evolved to a point where the leadership of each of the faith groups collaborated regularly, but this had not necessarily extended to the membership of their respective groups. Students shared that they believed that the relationships between groups would be strengthened through intentional participation in each others traditions, holy days, and meetings, as well as through intentional coordination of integrated events and themed conversations.

4. Relationship with Stockton inter-faith community should be expanded to include collaboration in provision of on-campus services and Pacific participation in Stockton-based services.

Divergent Perspectives

1. Educational opportunities related to spirituality and religion are only targeted to students.

Staff shared the perception that they were not invited to participate in educational events related to spirituality and religion. They thought that this might simply be a function of advertising, but asserted that that knowledge of differences between students was critical to their effectiveness in providing services to students from different faith traditions. Staff also posited that this type of professional development should take priority for them.

2. Multi-faith Chaplain should lead Pacific spiritual community through personal facilitation of regularly scheduled, non-denominational services.

A few students and staff suggested that the Chaplain was implicitly obligated to "preach" and/or lead services for students, faculty, and staff. Other students and staff challenged that the Chaplain's role was to coordinate the availability of worship opportunities to ensure that students had opportunities to participate faith practices relevant to their belief systems.