

# Hendricks Chapel Review Report

## Introduction

For more than 85 years, Hendricks Chapel has defined and embraced its role as the physical and metaphorical “heart” of the Syracuse University campus community. By its central presence on the Quad, the chapel—and the campus ministry programs housed there—reminds us daily that faith is an integral part of University life and of preparing students for the rest of their lives. It serves as visual testimony to the critical role that faith has played, and continues to play, in the life of the University since its founding by the Methodist Episcopal Church in 1870.

In spite of the University’s denominational roots, however, Hendricks Chapel opened its doors in 1930 to persons of all faiths—a relatively unique quality that set it apart from its peers of the day. Today the chapel has 23 religious groups associated with it and 10 chaplaincies representing all the world’s major religious traditions. The chaplaincies provide religious guidance, lead worship rituals, promote community service and interfaith dialogue, and work together for justice and peace.

They are the reason Hendricks Chapel is known as a “home for all faiths and a place for all people.”

Yet Syracuse University, like the rest of the world today, continues to grow ever more diverse by multiple indices—among them, religious, spiritual and ethical perspectives and practices. We also truly are a global community of scholars, with international students currently making up 19 percent of our enrollment, representing more than 120 countries and identifying with a wide range of faith traditions. Over the decades, Hendricks Chapel’s ministries, services, and programs have expanded and evolved along with the needs of the campus community. That evolution has been guided by periodic strategic visioning processes designed to gauge the spiritual needs, desires, and expectations of students, faculty, and staff and then assess how effectively the chapel, its ministries and services, are meeting them.

This report grew out of such a strategic visioning process. The last strategic study of the chapel was conducted 35 years ago, and while that report would serve as an important resource for this study, we also realize it may not be fully reflective of today’s campus community and its needs. In February 2016, Chancellor Kent Syverud announced the appointment of a Hendricks Chapel Review Committee and tasked it with conducting a comprehensive assessment of the chapel’s existing programs, facilities, staffing, and finances to ensure it is responsive to current needs, challenges, and opportunities. As part of the review process, the committee also was charged with developing a clear vision and goals for the chapel and its leadership team going forward.

The findings from the review, as presented in this report, also will serve as an important resource to guide the search for the next dean of Hendricks Chapel. The dean search effort was initiated this fall.

Throughout its history, Hendricks Chapel has been blessed with visionary leaders who worked hard to ensure it had a distinctive voice in the life of the University. We hope the recommendations in this report will serve as a guide to further enhance the chapel's voice and presence, and to maximize its impact on University life and on all who are a part of this thriving, multifaceted, and diverse campus community and world.

## The Study Process

The Hendricks Chapel review process that culminated in this report was broadly inclusive, with input from faculty, students, staff, trustees, the University Senate, and the Board of Friends, among others.

The committee was co-chaired by Interim Dean of Hendricks Chapel Samuel P. Clemence and Senior Vice President and Chief of Staff Candace Campbell Jackson. The committee itself included representatives from the faculty, staff, students, alumni, Trustees, and the larger Syracuse community. [For a full list of committee members, see Appendix A.]

The study committee met regularly from March to September 2016, and its work centered on a few key goals:

- Make Hendricks Chapel more visible and vibrant
- Create a framework for the chapel to play a more active, engaged, and central role in campus life
- Enhance the chapel's relevance for all members of the campus community while not detracting from its service to those already involved with it

To advance those goals, the group focused much of its work on these questions:

- Who is using the chapel now and why?
- What would encourage more people to take advantage of the chapel, its facilities and services?

## Subcommittees

Members of the full study committee were divided into two subcommittees, each of which met separately as needed:

- **Internal Review Subcommittee:** Focusing on mandates, expectations and stakeholders; current mission, vision, and values; current opportunities and challenges; current issues and tensions; organizational structure and administration; and existing programs, finances, and facilities. Findings from the current state of chapel affairs were used to inform recommendations in Part 1 of this report.

- **External Review Subcommittee:** Focusing on relevant changes in the world, as revealed by surveys, research, and visits/conversations with campus ministry or chaplaincy staff at peer universities. Information in Part 2 came from an assessment of peer universities. In this section we identify some overarching trends relating to chapel and religious life programming at those universities as well as specific programs/services that we felt were unique and worth noting.

To get as complete a picture as possible of the chapel's current place in campus life, the full study committee also conducted a University-wide survey. The survey included questions relating to how, and how often, members of the campus community interact with Hendricks Chapel; types of programs and events attended; and their vision for the chapel.

Committee members also met with representatives from all the chapel's various constituencies. In those meetings, it addressed the following questions:

- Do you feel that Hendricks Chapel's current mission and vision statements accurately represent the chapel, its mission, and its vision?
- As a committee/team/group, what are your aspirations for your work within Hendricks Chapel and with the students of Syracuse University and/or the greater Syracuse community?
- What barriers have you encountered in pursuing and achieving these aspirations?
- Tell us how you believe Hendricks Chapel serves ... Syracuse University students? ... the greater Syracuse community?
- Is there anything else you feel relevant about Hendricks Chapel that would inform the committee as we learn about Hendricks, about what is and will likely be relevant about religion and spiritual life, and prepare us to search for the University's next dean of the chapel?

We also have included in the appendices of this document, a Hendricks Chaplains' Report, which provides a snapshot of each of the chaplaincies, including such topics such as mission, history, constituencies, programs, leadership, funding, and aspirations. In addition, we include a report from a dedicated volunteer who took the lead in coordinating many chapel-sponsored outreach and off-site events, such as Yoga in the Dome, during the 2015-16 academic year. [See Appendices B and C.]

**An additional source note:** The 1981 Hendricks Chapel study report, produced by the Chancellor's Advisory Committee on Hendricks Chapel, also served as an important

source document for this study process. Some of the recommendations in this report reaffirm those put forward in that earlier document.

## **Hendricks Chapel Today**

Eight decades ago, Hendricks Chapel's inaugural dean, William H. Powers, declared Hendricks to be "a place where all unite, regardless of our religious creeds. This is the place where we try to find something in common—one for all, and all for each." In a world where religious differences too often stoke distrust and divisiveness, that vision of inclusion and unity amid diversity continues to define the chapel today.

In addition to the dean, the chapel encompasses 10 chaplaincies—Baptist, Buddhist, Historically Black Church, Evangelical, Jewish, Lutheran, Muslim, Pagan, Roman Catholic, and United Methodist. Another 23 student religious life groups [See Appendix D] offer programming and engagement opportunities. Coordination of these diverse ministries is facilitated by a Chaplain's Council, encompassing the 10 chaplaincies, and a Spiritual Life Council, made up of student members from the various religious life groups. As part of their mandates, both councils maintain a commitment to fostering interfaith dialogue.

Beyond supporting weekly worship and other gatherings within the various denominations and faith traditions, Hendricks Chapel facilitates interfaith dialogue opportunities, provides interfaith counseling, hosts social justice activities, and provides a point of connection with the larger Syracuse community.

The chapel houses a food pantry and an Office of Engagement Programs, which links students up with a range of service opportunities in the Syracuse area. It also serves as a home for popular musical programming and ensembles, including the Malmgren Concert Series; the annual holiday concert; the Black Celestial Choral Ensemble; University Organist; and Hendricks Chapel Choir.

In recent months, chapel staff and volunteers have also begun exploring opportunities to engage students in chapel-sponsored programs at alternative sites around campus. One such program, "Yoga on the Quad," drew almost 300 students for a late-night yoga session during the opening week of the 2015-16 academic year. There is an opportunity to build on these and other such efforts going forward as the chapel seeks to reach beyond its physical space and meet students where they are.

With its range of programming and activities, and its broad popularity as a campus venue for lectures, forums, concerts, and ceremonial events, Hendricks Chapel today serves not only as a richly diverse home for religious and spiritual life but also as a social, cultural, and intellectual gathering space for the entire campus community. More than 80,000 people are welcomed annually into Hendricks Chapel for events and programs. By further expanding its presence in a variety of campus venues and programming contexts, the chapel can be a powerful catalyst for fostering a greater

sense of connectedness, reaffirming Syracuse as a compassionate campus community, and challenging that community—individually and collectively—to affirm the chapel not simply as a place for traditional worship but as a vital part of their daily lives.

### **Current Mission Statement**

Hendricks Chapel is the diverse religious, spiritual, ethical, and cultural heart of Syracuse University that connects people of all faiths and no faith through active engagement, mutual dialogue, reflective spirituality, responsible leadership, and a rigorous commitment to social justice.

### **Current Vision Statement**

Hendricks Chapel is a moral, ethical and spiritual leader transforming the University and the world.

### **Values**

- Community
- Diversity
- Justice
- Sanctuary
- Spirituality

The Internal Subcommittee recommends adding Inclusiveness and Outreach to the above list.

## **What Hendricks Chapel Means to Me: Two Student Testimonials**

“Volunteering with the Office of Engagement Programs (OEP) twice a week quickly gave me a different perspective of life and gave me a sense of purpose beyond being one of the 20,000 students on campus. Specifically speaking to the idea of my ‘moral compass,’ the OEP office through Hendricks Chapel gave me the opportunities, tools, and guidance to grow both in terms of breadth and depth. Tutoring Somali-Bantu refugees and working with inner city students really helped me expand my moral compass by learning about different cultures and heritages, hearing the students speak about their backgrounds and the world they come from. ... I can without hesitation say that volunteering and working with OEP was one of the best and most impactful decisions that I made as a student at Syracuse University. Above the academic accolades that contributed to me being named a 2016 University Scholar, working with OEP gave me more relevant and meaningful knowledge about life, things that I couldn’t learn out of a textbook.”

*-- Maily Nishiguchi '16*

“Hendricks Chapel proved to be a place I could go to de-stress, talk effectively about personal issues, and also brainstorm ways to improve the community. Since both my

majors at SU were tailored towards STEM, I was able to break away from constant STEM coursework and help the greater good through various OEP projects both on and off campus. Whenever I entered Hendricks Chapel, I knew I could find warm welcomes from my director, the secretaries in the dean's lounge, and the dean. I also made connections with various chaplains and felt a strong sense of community when I would explain to them about my volunteering program and my ambitions for the future.”  
--Robert Swanda '16

[To read the full testimonials, see Appendix E.]

## **Campus Survey: Key Findings**

In early fall 2016, Syracuse University's Office of Institutional Research and Assessment conducted a campus-wide survey of students, faculty, and staff to discern their level of involvement with Hendricks Chapel, awareness of programming, and how to better engage them with the chapel. A total of 3,876 surveys were distributed, and the response rate was 26.7 percent—a relatively strong response and very much in line with that of other campus surveys. Faculty and staff response was particularly strong, at 55.6 percent and 52.4 percent, respectively. Students had a response rate of 20.9 percent.

Overall, the responses align with external research relating to how students and others self-identify on college campuses today, in that they are more likely to identify as spiritual than as religious. Survey data indicate that 22.9 percent of respondents reported that they consider themselves either religious or very religious while 37.7 percent consider themselves spiritual or very spiritual. Counting in those who consider themselves “fairly religious” or “fairly spiritual,” the gap widens further, with 41.9 percent identifying as very religious/religious/fairly religious and 61 percent as very spiritual/spiritual/fairly spiritual.

In response to the question “What does it mean to be religious?” one in five said being religious means participating in an event, such as a service, Mass, or ritual. Compared with those who identified as “religious,” “fairly religious,” or “slightly religious,” those respondents who identified as “very religious” were less likely to say being religious means following or practicing tenets of a religion or faith and more likely to relate it to living a positive life, doing good works and actions, and participating in an event.

To the question “What does it mean to be spiritual?” respondents gave a wide range of answers. One-third of respondents said being spiritual is having a belief in or connecting with a God or higher power. About one in 10 respondents equated spirituality with a connection to people, nature, self, and/or the universe. Other responses included living a positive life and doing good works, prayer/meditation, and contemplating or being mindful of life/existence.

One message that came through loud and clear in the survey results was the need for better communication/publicity regarding chapel services, programs, and events. Numerous respondents said they had no idea what the chapel offered and never heard about upcoming chapel-related services, programs, or events. This need for greater communication also was reflected in responses that cited a need for particular programs that are, in fact, already in place at Hendricks.








Many respondents recognized and strongly affirmed Hendricks Chapel as being fully open and supportive of those of diverse (or no) faith traditions and belief systems. Conversely, several respondents said they had not been into Hendricks Chapel at all for fear of feeling unwelcome because they do not self-identify as religious. Again, perhaps this speaks to the need for expanded communication regarding the chapel's mission/vision and diverse programs and services.

In response to a question about how to better engage them with the chapel, respondents frequently cited a desire for discussion and programming related to spirituality (rather than "religion"), interfaith issues, social justice, and presentations/Q&A's by and with diverse religious leaders. More musical performances, including short recitals during the day, and more lecture programs were also recurring responses. Several others affirmed the importance of the chapel building as a quiet, reflective space to which campus community members could find relief from workday stresses and concerns. People's Place, the student-run café on the chapel's lower level, was a commonly cited factor in drawing students and others to the chapel.

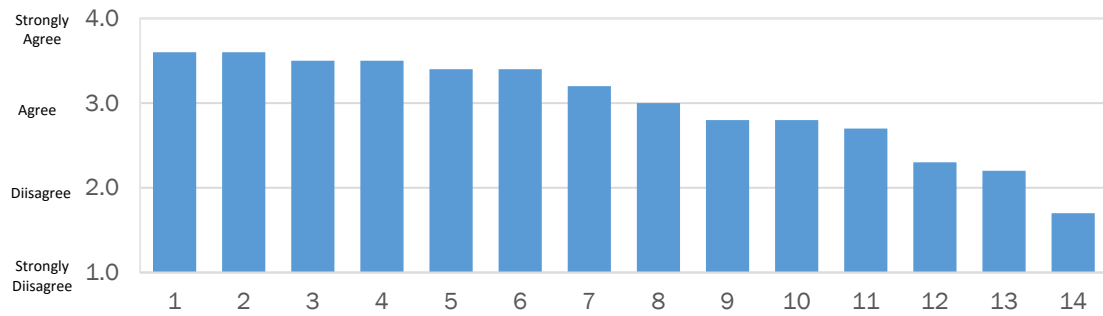
Several respondents cited a need for building updates, especially to the chapel's lower level, and for air-conditioning during the warmer months.

Following are some response highlights from the campus survey on Hendricks Chapel conducted by Syracuse University's Office of Institutional Assessment.

**How often have you attended Hendricks Chapel-sponsored activities?**

Answer	Bar	Response	%
Never		418	42.1%
Less than once a year		163	16.4%
Once a year		150	15.1%
Once a semester		179	18.0%
Once a month		54	5.4%
Once a week		21	2.1%
Multiple times per week		9	0.9%
Total		994	100.0%

## How interested are you in each of the following types of activities?








Question	not at all interested	slightly interested	fairly interested	interested	very interested	Response	Average Value
1. Music performances	8.6%	12.3%	21.9%	28.1%	29.2%	1,029	3.6
2. Visiting a coffee shop or snack bar	7.6%	13.4%	20.2%	31.7%	27.2%	1,030	3.6
3. Speakers or presentations	4.9%	15.5%	26.5%	32.8%	20.3%	1,029	3.5
4. Study/quiet space	13.3%	10.6%	15.7%	29.6%	30.7%	1,029	3.5
5. Community service	8.4%	17.1%	23.9%	31.1%	19.5%	1,031	3.4
6. Socializing	9.7%	15.4%	20.6%	30.4%	23.8%	1,032	3.4
7. Hanging out	17.9%	15.1%	17.1%	28.7%	21.3%	1,029	3.2
8. Social justice discussions	18.0%	20.7%	23.6%	20.1%	17.7%	1,031	3.0
9. Counseling	23.7%	23.4%	18.3%	20.4%	14.2%	1,030	2.8
10. Yoga	25.4%	21.6%	16.7%	20.1%	16.3%	1,033	2.8
11. Meditation	24.8%	24.2%	20.3%	17.6%	13.1%	1,029	2.7
12. Worship services	40.8%	22.2%	15.1%	13.4%	8.5%	1,027	2.3
13. Interfaith Dialog	40.6%	22.6%	17.7%	12.5%	6.6%	1,028	2.2
14. Singing in a choir	66.3%	14.3%	8.9%	6.7%	3.8%	1,026	1.7

## What are the reasons you attend voluntary events on campus?





Answer	Bar	Response	%
Interest in particular issues		837	80.79%
Opportunity to meet people in general		411	39.67%
Connect with other people like me		384	37.07%
Free food		382	36.87%
Other (please specify):		66	6.37%
Total		2080	100.00%



### To what extent do you consider yourself religious?

not at all religious		326	31.3%
slightly religious		278	26.7%
fairly religious		198	19.0%
religious		175	16.8%
very religious		64	6.1%
Total		1041	100.0%

### To what extent do you consider yourself spiritual?

spiritual		247	24.8%
fairly spiritual		232	23.3%
slightly spiritual		224	22.5%
not at all spiritual		165	16.6%
very spiritual		128	12.9%
Total		996	100.0%

## Hendricks Chapel Moving Forward

An overarching theme that framed much of our deliberative process was the desire to more effectively integrate Hendricks Chapel into University life and into the lives of all campus community members—not just those who self-identify as religious. The chapel’s value and significance as a University resource is never so clear as in the aftermath of tragedy. In these times of crisis—the bombing of Pan Am 103, the 9/11 terrorist attacks, or personal tragedies, for instance—members of the campus community consistently look to Hendricks Chapel to find comfort, connection, and a sense of hope amid the despair.

Hendricks Chapel already provides dynamic spiritual and service outlets for students, faculty, and staff who seek them out. But it has the capacity to take an even more prominent role in campus life, in ways that transcend the brick-and-mortar structure and specific campus ministries and chaplaincies, and that resonate with students, faculty, and staff in good times as well as bad, and regardless of belief or nonbelief. The recommendations that follow grew, by and large, from this desire to expand the chapel’s “presence” and impact as a vital, and vibrant, resource and the collective heart and soul for the entire University community.

## Recommendations

### Part 1—Internal Subcommittee Key Recommendations

#### **Develop new or modify/align existing Hendricks Chapel programs and services in support of Hendricks Chapel’s mission and vision statements**

**Reaffirm the chapel as a crucial component of University life.** In order to maximize Hendricks Chapel’s impact and presence on the campus community, we must ensure that programs and services, and related distribution of resources, clearly align with and help achieve the chapel’s mission and vision. As a first critical step toward that goal, and in concert with the search process and subsequent appointment of a new dean, we recommend a public reaffirmation of Hendricks Chapel and its stated mission. As part of that, we recommend a reaffirmation of the role of the chapel, as expressed in the 1981 report of the Chancellor’s Advisory Committee on Hendricks Chapel, to serve as “the voice of conscience, the nerve exposed to pain, and the agent of reconciliation.” To truly function as the religious, spiritual, and ethical “heart” of the University, as stated in its mission statement, the chapel must be empowered to address injustice whenever and wherever it occurs—whether on campus, in the community, or in the world—and focus attention on remedying that injustice.

**Expand programs related to diversity and inclusion.** Diversity and inclusion are fundamental elements of the mission and vision statements, and expanded programming focusing on those values is needed. Toward that end, we recommend creation of an Interfaith Institute, dedicated to advancing interfaith engagement and understanding. This institute would build on the work of the Spiritual Life Council and Chaplains’ Council to include more interfaith educational and community services activities than are possible currently. Space, funding, and staff needs would have to be assessed appropriately. We also recommend creating more events designed to foster mutual understanding across culture, nationality, and faith traditions, possibly in coordination with the Department of Religion. One possibility would be a bi-yearly cultural fair on the quad, which also would include a chapel display to highlight its programs and services relating to diversity and inclusion.

**Recognize music and arts programming as mission-critical.** As the cultural heart of the campus, Hendricks Chapel also sponsors or hosts several groups and programs related to music and the arts, including Chapel Choir and Black Celestial Choral Ensemble, the University Organist, Holidays at Hendricks, and the Malmgren Concert Series. Such programs and activities are deeply valued by campus stakeholders as important sources for cultural and spiritual enrichment and shared community experiences. As such, we recommend that music and the arts be expressly affirmed as part of the chapel mission statement.

We also recognize and affirm the importance of the chapel’s 1952 Holtkamp pipe organ. The organ supports the University’s mission daily through choral performances and rehearsals, organ lessons, and sacred music classes, Malmgren Series concerts, special chapel and University events, religious services, and memorial and wedding services. The organ is a significant physical asset of our chapel space and must be

maintained. Given the organ's importance to chapel and special events programming, this would be an opportunity perhaps to solicit a naming gift to cover needed repairs or, if circumstances warrant, replacement.

**Affirm Hendricks Chapel's importance to the University through enhanced financial, developmental and organizational support.**

**Enhance development infrastructure.** In order to more effectively build, expand, and sustain Hendricks Chapel's impact and reach across the campus community and beyond, the University must provide a more robust development and organizational infrastructure to support the chapel. Presently, Hendricks Chapel operates under several development constraints, including the fact that it has no full-time dedicated development staff; rather, fund-raising activities are assigned to an advancement individual as a small part of that person's set of responsibilities. In addition, because of the nature of its services and limited capacity to gather information about those engaged with the chapel, Hendricks has no direct line to alumni and other donors who might be inclined to support chapel programs. In order to address these and other related challenges, development work on behalf of the chapel should be a significant component of the designated advancement staff member's responsibility, and, to facilitate continuity, that individual should retain this responsibility for a minimum of four years. Part of this increased time should be spent developing a strategic and tactical fund-raising approach, including specific goals, as well as working directly with the chaplains. Because chaplains change with some frequency, we should develop a "development/fund-raising 101" set of informational guidelines.

**Assure appropriate compensation and maximize resources.** Funding for chaplains—specifically, whether or not they should be University salaried—needs to be examined, and professional development opportunities must be made available for them. In addition, because chaplains are not currently University employees, they do not receive computer support. This must be addressed. We also must ensure that chapel staff compensation aligns with comparable positions at Syracuse University and that pay rates and hours worked are sufficient to support chapel activities and services, especially for those core staff members on whom all such activities depend. In order to strategically maximize our resources to enhance delivery of those mission-critical activities, programs, and services, we must scrutinize all programs within the chapel to eliminate potential overlap with existing or synergistic University efforts.

As a critical step toward addressing the above recommendations, the new dean of Hendricks Chapel (anticipated for appointment in early spring 2017) should do a complete examination of the chapel budget with respect to expectations of the chapel in fulfilling its mission and vision and adjust accordingly.

**Expand dean support.** We also recommend enhanced organizational support for the dean to alleviate some of the operational burdens on him/her and allow for an expanded presence in other capacities. We can achieve this by creating the position of spiritual life coordinator to serve as liaison for the chapel's spiritual life entities; making the dean a member, rather than convener, of the Chaplains' Council; and strengthening the

mandate of, and reinvigorating, the Hendricks Chapel Advisory Board, including the capacity to advise the dean of the chapel and the Chancellor on all policy issues regarding religious affairs.

With the transition to a new dean, close examination is needed and decisions made regarding the dean's job description and responsibilities. As part of that, we affirm the importance, as noted in the 1981 Hendricks Chapel study, of freeing the dean from the regular responsibilities of planning and conducting the undertakings of a particular worshipping community. This will allow the dean to focus more fully on the overarching responsibilities deemed currently important for Hendricks Chapel to fulfill its mission and advance its vision.

In turn, consideration should be given to expanding the dean's campus "presence" through membership on various University teams, councils, and committees. Reporting lines, too, should be restructured so that as the senior religious and spiritual leader on campus, the dean reports directly to the Chancellor—a measure that would more accurately reflect the chapel's centrality and scope of service to the entire campus community.

**Ensure adequate facilities.** Finally, the chapel must continue working with the Office of Campus Planning, Design, and Construction to prioritize identified facility needs, including recommendations with respect to the Dean's Office complex. In keeping with the University's campus-wide commitment to inclusion, care must be taken to ensure that chapel facilities and spaces are fully accessible to all. We also recommend looking for ways to optimize flexibility of the main chapel space to better align with modern practices. While the chapel's stately exterior beautifully evokes the past, we must ensure that its interior offers a vibrant, flexible, and dynamic space that can accommodate the evolving needs and expectations of today's campus community.

**Convey regularly updated information about Hendricks Chapel's programs and services to the campus community (and beyond).**

**Bolster communications efforts.** Hendricks Chapel holds a visibly prominent position on the University quad, yet too many members of the campus community are unfamiliar with what it has to offer. This is among the clear findings that emerge from the campus survey data. A significant effort must be made to bolster communication and information outreach to better connect with those who might not naturally engage with the chapel. The chapel website must be updated regularly and kept current, especially in those areas relating to active programs and upcoming events.

We also recommend organizing informational presentations for students, faculty, and staff, especially as part of incoming students' first-year experience, new faculty and staff orientation, and other activities designed to familiarize new students and faculty to their campus community.

Because Hendricks Chapel serves as a popular venue for many campus-wide and student-related events, consideration should be given to installing an outdoor kiosk, much like those found in Schine Student Center, to raise general awareness of the

chapel and its diverse programming and events of broad interest, such as Yoga on the Quad, meditation, and retreats. We also recommend creating funding for a People's Place coffee/treat cart to travel across campus and through different buildings, providing refreshments and, indirectly, raising the visibility of this unique chapel outreach program.

**Enhance data collection.** Finally, we must enhance the “religious affiliation” data we gather from our incoming students. As the list of possible religious affiliations has not been updated in quite some time, we strongly recommend updating it with input from the chaplains and Hendricks Chapel staff—and that regular updating occurs at least every five years. Because many students currently leave this question blank, we recommend a bit of a forced choice by including an option of “I don’t wish to specify a religion,” or something similar.

### **Engage the University community and beyond more completely with Hendricks Chapel.**

**Further diversify programming beyond chapel walls.** As stated earlier, enhanced communication plays a critical role in our capacity to elevate Hendricks Chapel’s profile among the campus community. The overarching objective, however, goes beyond simply a desire to raise awareness of chapel programs and services. Rather, we seek to expand the chapel’s presence and impact on campus life and in the larger community and beyond because we believe that as the “conscience” and moral “heart” of the University, it plays a vital role in fostering compassionate community and in holding all of us—individually, collectively, and regardless of religious affiliation—to a high standard of ethical and moral citizenship.

We recommend that the University incorporate a chapel presence into every Freshman Forum, describing its services and resources and its role as a place for all, regardless of faith tradition, belief, or nonbelief. We also urge that the chapel continue its outreach through activities with widespread appeal, regardless of spirituality or faith practices, such as Yoga on the Quad, Yoga in the Dome, the Sticks and Stones outdoor art activity, concerts, and the Hendricks Chapel birthday party. Much of this outreach in the past year has been driven by a dedicated volunteer; in order to continue and build on that success, we must ensure that adequate volunteer or staff personnel are available to coordinate such activities going forward.

We recommend establishing Hendricks Chapel as a locus point for disaster relief, including student-organized fund-raising efforts in response to catastrophic domestic or global events. Staff hours must be adjusted and policies created, as needed, to support and coordinate such efforts. We also recommend increased involvement by chapel-affiliated staff or chaplains and students in national efforts such as the President’s Interfaith and Community Service Challenge, which educates and challenges campus communities nationwide to commit to interfaith and community service programming.

## Part 2—External Subcommittee Findings

As part of this study, the External Subcommittee reached out to several peer universities to conduct an informal survey about their chapel and campus ministry programs, roles, and related issues. Those universities included Harvard, Tufts, Wake Forest, and Emory. [For demographic data on each, see Appendix F.] Chaplains or chapel spokespersons at those universities responded to our questions via telephone; two members of the study committee also visited Harvard and Tufts universities for more in-depth conversation and a firsthand look at chapel operations and interactions.

While the peer survey also touched on questions relating to staffing, funding, and facilities, more significant focus was given to programming, services, and overall aspirations relating to vision and mission.

What we found was that Syracuse is not unique in its desire and perceived need to re-evaluate the role and services of Hendricks Chapel within the larger context of today's campus community. Several peer universities voiced their agreement about the importance of rethinking what their chaplaincies can, and should, be in light of the increasing number of students who identify as “spiritual” but not as “religious.” At the same time, it is important to continue meeting the needs of those who are engaged with the chapel in more traditional ways.

Two common themes emerged that aligned closely with the study committee's own findings and recommendations relating to the Syracuse University community: How to more holistically integrate spirituality as a part of the overall campus experience, including among those who self-identify as nonreligious or nonspiritual; and how to elevate the chapel's profile, relevance, and offerings through cross-campus partnerships and collaborations.

Following is a closer look at those two overarching themes. Under each, we also list some examples of programs/services that in some cases affirm efforts already in place at Hendricks or identify potential programming opportunities for our own chapel and its leadership moving forward.

**Spiritual Outreach to All.** While several of the university chaplaincies surveyed had a central identity as Protestant Christian, all chaplaincies surveyed embraced a larger role—one that encompasses all members of the campus community, regardless of denomination, faith tradition, or whether one identified as religious/spiritual or not. While they do provide pastoral care, services, and support for their campus's various religious communities, they are also working to reach those nonaffiliated students and others who, while they may identify as nonreligious, are still wrestling with “those fundamental questions about meaning and purpose in life—fundamental spiritual questions,” one chaplain said. “So we are trying to figure out how to tap into that; where is the starting point?”

Their mandate, they say, is not to advance a specific agenda or to “change” those who do not identify as religious, but rather to educate about spiritual and ethical issues in

society and the world, promote multifaith engagement, and be present as a spiritual resource and guide as students, in particular, wrestle with existential questions regarding faith, spirituality, ethics, and morality.

Most respondents agreed that serving students well must encompass more than traditional church rituals and services. Surveys of incoming first-year students reveal increasing numbers—in some cases, a majority—of students identify as nonreligious or nonspiritual, atheist, agnostic, or no preference. One school surveyed reported that the number who do not self-identify as religious/spiritual had increased nearly fourfold in recent years, from 8 percent a decade ago to 30 percent today. Syracuse data show a similar trend, if on a slightly smaller scale: According to data collected by Hendricks Chapel, 6 percent of undergraduates in 2002 self-identified on chapel questionnaires as having “no religious participation.” In 2016, that figure had more than doubled, to 13 percent. Another 3 percent self-identified as either agnostic or atheist (neither of which were available on the 2002 survey). Several schools also noted that increasing numbers of students have difficulty identifying, or are reluctant to identify, with just one tradition but rather see themselves as hybrids of two or more religious/faith/spiritual traditions.

Given the wide spectrum on which students, faculty, and staff position themselves in terms of spiritual views, identities, and practices, nearly all of those surveyed view their chaplaincy’s mission as broadly inclusive. They see the role of the chapel as transcending traditionally religious functions to encompass a range of diverse programming focused on overall spiritual and emotional health and well-being. Like Hendricks Chapel, these university chaplaincies are seeking ways to connect with students, faculty, and staff both within and beyond chapel walls and in ways that resonate with the diverse needs, beliefs, and perspectives that students bring to campus today.

Following are some examples from peer universities of ways in which their chaplaincies are working to holistically integrate spirituality into the campus experience and connect with students of all beliefs and nonbelief. Some programs are singular while others, such as pre-orientation programs, reaffirm similar efforts already in place at Hendricks.

- **Pre-orientation programs.** Several university chapels surveyed sponsor pre-orientation programs for first-year students. Tufts University’s six-day CAFE (Conversation Action Faith and Education) pre-orientation program, for instance, connects first-year and current students “who have a shared passion for understanding and creating change in ourselves and communities.” Participants come from diverse religious, non-religious, spiritual and ethical identities, and during the program they interact with faculty participants and local leaders to explore identity, interfaith understanding, and community organizing. Wake Forest offers a three-day, nondenominational pre-orientation retreat during which participants focus on interfaith skills, develop relationships with peers, learn about Wake Forest and the chapel, and worship together.

- **Board of Religious, Spiritual and Ethical Life.** This board, formed by Harvard University last year, comprises representatives from various parts of the university, including the freshman dean, faculty from the Kennedy School of Government, athletics representative, chaplains, and others. It focuses on cultivating religiously, spiritually, and ethically literate global citizen students from a multifaith perspective.
- **Faculty/Staff mentors.** One unique program at Wake Forest, titled “Reading Between the Lines,” pairs students with a volunteer faculty or staff spiritual mentor who provides friendship and support for them as they question assumptions, explore theology, and grow spiritually. Faculty and staff mentors come from a variety of departments across the university.
- **Interfaith focus.** A focus on programming related to interfaith dialogue was a consistent and growing trend across peer universities. This reflects the increasingly diverse representation and needs of campus communities today and aligns with Hendricks’ own efforts to advance interfaith engagement and understanding. As one university chaplain said, “We are used to a particular brand of ‘church’ and what it looks like. We need to expand those notions in order to give students the skills to navigate in a diverse world.” Programs included an interfaith residence house; an interfaith council for students interested in dialogue; an interfaith center, located apart from the chapel and free of religious images; interfaith community projects and pilgrimages to the Holy Land; and many others. One chaplain said that in addition to exposing students to other faiths, these and other such programs are also important “in conveying ‘religious literacy’ to those who already profess a particular faith—because it’s important to know something about the faith tradition you claim for yourself.”
- **Humanist chaplaincy.** Tufts University recently added a Humanist Chaplaincy to serve the needs of nonreligious, atheist, agnostic, Humanist, or otherwise spiritually nontraditional students. The humanist chaplain provides a range of services from one-on-one conversations about students’ existential questions to organizing events that provide religiously nontraditional students to explore their belief systems and experiences.

**Cross-campus Connections.** Like Hendricks Chapel, those surveyed also acknowledged that one way they are working to expand their capacity to connect with students, faculty, and staff across all or no faith traditions is by forging cross-campus partnerships and program collaborations. Such collaborations raise the profile of the chapel across diverse campus settings and contexts, building awareness of and expanding the relevance of its services and programs to everyday campus life.

Asked about the goal behind forging cross-campus connections, one respondent said, “We are working to figure out how to normalize spirituality as an important part of the human experience—to recognize that it should not be something we relegate to a certain place or that we check at the door before walking into the classroom. To a large



extent, we are making this up as we go along because the ground beneath us is shifting and shaking. Everything is changing. What we have taken for granted is no longer necessarily the way it is.”

Following are some examples of programs and partnerships that some of our peers have initiated in recent years in an effort to more fully integrate the chapel and its services with campus life.

- **Wellbeing programming.** The chapel at Wake Forest partners with the an Office of Wellbeing to sponsor a series of mindfulness/meditative practice events, classes, discussions, and participatory programs. Again, the focus is on spirituality in a broad sense rather than within a particular religious context. “These are skills that transcend faith traditions but tap into the spiritual,” the spokesperson said.
- **Academic partnerships.** Several universities noted that they have partnered with or are exploring the possibility of partnering with their school’s religion departments for potential collaborations. Wake Forest shared its strategic plan with the department to get faculty thoughts on how to infuse mindfulness/contemplation into the academic realm. Tufts University’s chapel is working with the religion department to develop a graduate course on pluralism.
- **Tea for the Soul.** This program at Wake Forest is described as a “traveling tea party,” in which chapel staff take refreshments and massage chairs to academic or staff units that may be struggling with a particular need or morale issue. In one visit, for example, staff paid a visit to the campus police department to boost morale after outbreaks of violence against law enforcement that were covered in the national press. The overarching goal is to let the recipients of the visits know “the chapel is there for them and that it is a resource for them.”
- **“After Care.”** Tufts’ chapel sponsors open sessions, titled “After Care,” to follow up on campus incidents or concerns around a sensitive topic. The sessions give members of the campus community “a chance to decompress.”
- **Chaplaincy training.** Emory University’s dean of the chapel hosts bimonthly meetings for all campus chaplains, with every other meeting serving as a training session focusing on a specific aspect of the campus community and campus life. Focus areas might include Greek life, LGBT issues, and anti-Semitism, among others.

## Conclusion

Hendricks Chapel serves a vital role in campus community life, but that role is not the same as it was even a few decades ago, let alone when the chapel first opened its doors in 1930. [To read a full history of Hendricks Chapel, see Appendix G.] Today’s students are not only vastly more diverse in terms of culture, nationality, belief, and faith traditions; they also are significantly less likely to self-identify as religious in the

traditional sense of the word. At the same time, a large percentage of the campus community does identify to some degree as “spiritual,” although how they define that word and concept would likely vary widely.

While Hendricks Chapel has always functioned as much more than a venue for worship and religious expression, we believe there is a clear and compelling need now more than ever to further seek out and develop opportunities to elevate its profile and relevance as a spiritual and ethical presence, support, resource, and guide for the entire campus community in daily life. This may require the creation of new programming, an expansion of those creative outreach initiatives already under way, and the cultivation of partnerships with diverse units, both administrative and academic, across campus. But it also calls for enhanced support for Hendricks Chapel on many fronts, including in the areas of communications, development/fundraising, IT services, and personnel.

In the world of academia, where cultivation of the intellect and discovery of quantifiable knowledge rank among our highest aspirations, it can be tempting to minimize the significance and relevance of programs that have a religious or spiritual focus. Yet no education would be complete without attention to, as one peer chaplain put it, those existential questions that ultimately tap into the spiritual. Hendricks Chapel serves as the religious, spiritual, and ethical “heart” of our campus because it is a place that supports and encourages such inquiries. It is a place that, in times of celebration and sorrow, brings us together in community and comfort, and functions as our collective conscience in the face of injustice. It does not function to indoctrinate, proselytize, or convert. Rather, it reminds us that even in the heart of an intellectual community driven by inquiry in pursuit of knowledge, some answers will always elude us—and others will only be found within ourselves.

In that sense and in so many others, Hendricks Chapel is both a resource and a treasure. This period of transition in chapel leadership is an opportunity to more fully develop its potential in ways that robustly affirm its value and maximize its impact for the betterment of our students, our campus community, and the world.

# # #

## **Appendix A: Hendricks Chapel Study Committee Membership**

**Samuel Clemence**, Interim Dean of Hendricks Chapel, Co-chair

**Candace Campbell Jackson**, Senior Vice President and Chief of Staff, Co-chair

**David Aitken '94, G '97**, Hendricks Chapel Board of Friends

**Carol Boll**, writer, Division of Public Affairs

**Syeisha Byrd**, director of community engagement, Hendricks Chapel

**Maggie Byrne**, Catholic campus ministry

**Pedro A. Castro Jr.**, chaplain, Historically Black Church campus ministry

**Andrew Clark**, senior associate vice president, Operational Excellence

**Rabbi Leah Fein**, Hillel Center and Jewish chaplaincy

**Daniel Feng**, community representative

**Mara Julin**, undergraduate student representative

**Peter G. Leduc**, SUNY-ESF, undergraduate representative

**Nikkole Mojica**, graduate student representative

**Joan Nicholson**, University Board of Trustees

**Judy O'Rourke**, community representative; retired co-director, Center for Fellowship and Scholarship Advising

**Bonnie Shoultz**, chaplain, Buddhist campus ministry

**Martha Sutter**, director and assistant professor, Setnor School of Music

**Fareya S. Zubair**, undergraduate representative

## **Appendix B: Hendricks Chapel Chaplains' Reports-September 2016**

### **Introduction**

The Hendricks Chapel chaplains deeply appreciate the opportunity to submit this report on our chaplaincies to the Hendricks Chapel Review Committee. Most of the report consists of descriptions of our chaplaincies, each one covering topics such as mission, history, who is served, programs, leadership, funding, and the aspirations of the chaplaincy.

First, a word about why we wished to submit the report. We sense that most people across the University know little about the yearly, monthly, and daily activities of the chaplains, or about our leadership (personnel, whether paid or volunteer), whom we actually serve, how we are funded, and our programs. The descriptions provide a snapshot, not an in-depth report on each of these topics. We feel that these snapshots are informative enough to open new areas of communication and dialogue between various entities at the University.

As chaplains, we are committed to supporting our students' religious, spiritual, and ethical selves, and believe that this dimension of the human experience is as deserving of focused attention and care as our intellectual, artistic, and athletic selves. To that end, we also note that there are 23 spiritual life groups recognized and supported by Hendricks Chapel (some, but not most, of these groups are advised by a chaplain). We all subscribe to the Ethical Framework for Religious Life at Syracuse University (view at <http://hendricks.syr.edu/documents/hendricks-chapel-ethical-framework.pdf>) in order to become and remain involved in this way with Hendricks Chapel and the University, thus supporting students' sense of safety as they practice, investigate, and/or explore spiritual life.

Syracuse University has made an admirable commitment to equip its students, staff, and faculty with the knowledge, values, and sensibilities they need to travel through the complexities involved in difference. We believe that Hendricks Chapel and its chaplains, with the support of the University, can play an ever larger role in addressing the tensions and conflicts that arise, globally and on campus, when divergent perspectives threaten to cause injury to one or another group.

Following are overviews of each of the Syracuse University chaplaincies, as submitted by them.

### **Baptist Campus Ministry**

#### ***Our Mission***

In response to Jesus Christ's great commission, the mission of the Baptist Chaplaincy and Baptist Campus Ministry is to equip students for lifelong ministry as they grow:

Upward, in their relationship to God and worship of God;

Outward, in service to the university and global community as we share the gospel,

and

Inward, through fellowship and discipleship among followers of Christ.

### ***Our Programming and Space***

Sunday Worship Service: Meets in the main chapel of Hendricks Chapel

Tuesday Bible Study: Meets in the Noble Room at Hendricks Chapel

Lifegroups: Student-led groups that meet at various times in student housing.

Mission Trips: Spring Break – In New York City, we work with ministry partners.

Summer trips – In Nepal, we work with churches and ministry partners.

### ***Our Leadership and Governance***

The Baptist Chaplaincy is a ministry of the Southern Baptist Convention and the Baptist Convention of New York. The ministry is led by the Rev. Jonathan Santiago and Devon Bartholomew. This year there will be two interns who will assist in all areas of the ministry.

Baptist Campus Ministries is the student organization that is guided by the chaplain staff and interns. Baptist Campus Ministries currently has eight student leaders who are responsible for various roles within the ministry. Students are responsible for coordinating weekly activities and working with the Office of Student Activities. Students lead Bible studies, outreach activities, and the worship service.

### ***Our Students***

The students involved in the Baptist Chaplaincy come from many backgrounds. Some students have been part of Southern Baptist churches; others have been part of non-denominational churches; and some have never had a prior church or Christian experience.

### ***Our Funding***

Funds for the Baptist Chaplaincy, which includes staff income and staff expenses, are raised from individual donors and seasonal summer employment.

## **Buddhist Chaplaincy**

### ***Our Mission***

The mission of the Buddhist Chaplaincy is to help cultivate character and lifestyle that reflect Buddhist practice and teachings, especially those of loving kindness, compassion, wisdom, and assiduous effort. The chaplaincy offers meditation and contemplative practice opportunities to all who are interested, supports the Student Buddhist Association and its members, and brings to campus speakers and events that exemplify and provide guidance regarding the teachings.

The chaplaincy has also, since 2006, managed annual donations given by a trustee and other donors to support wellness programs and resources at Syracuse University; the

Contemplative Collaborative, which currently numbers 130 members, is one result. See <http://hendricks.syr.edu/programs/contemplative-collaborative/index.html> for more information.

### ***Our History***

There has been a Buddhist presence in Hendricks Chapel since 1971, when a small group of students began to sit together and established connections with Buddhist teachers in New York State. From their interest, the Zen Center of Syracuse Hoen-ji was formed. This presence has been continuous at Hendricks even through many changes over the years.

The Buddhist Chaplaincy serves the campus community—students, staff, and faculty alike. It also serves people from the surrounding community who join in the meditation sessions and events organized by the chaplaincy.

### ***Our Leadership***

The Buddhist Chaplaincy is currently led by Rev. Jikyo Bonnie Shoultz, who is a Dharma teacher associated with the Zen Center of Syracuse and the Zen Studies Society. She is supervised by the abbot of both organizations, Shinge Sherry Chayat Roshi, and is assisted by Joraku Joann Cooke, a member of the Zen Center of Syracuse who teaches in the Syracuse City School District.

### ***Our Students***

Some but not all of the students served by the Buddhist Chaplaincy identify as Buddhists. Many identify as members of other faith traditions or of no faith tradition, being interested primarily in engaging in meditation. Many of these are also interested in the teachings of Buddhism. The Student Buddhist Association comprises active members who plan events, lead many of the meditations, and meet regularly to learn about Buddhism. The chaplain and assistant are available to all students and often serve in a supportive way when there is a crisis event that affects all students, or when a student has a personal crisis.

### ***Our Community***

There are several Buddhist centers in the Central New York community in which Buddhist students, faculty, and staff members practice, including Zen, Tibetan, Vietnamese, and Theravadan centers. The Buddhist chaplain and assistant are primarily affiliated with the Zen Center of Syracuse but have cordial relationships with the other Buddhist groups in the area, as well as with others who promote mindfulness meditation as a secular practice. Our students who identify as Buddhist or “seeking” often visit these centers.

### ***Our Programs***

Over the years, we have consistently offered meditation sessions (for example, eight sessions each week were offered during the spring of 2016). Depending on the students’ interest and the requests by community Buddhists, we have engaged speakers, held not-for-credit Buddhism classes, and collaborated with other campus

entities and groups (student organizations, departmental and other centers, the Humanities Center, University Lectures, TED Center, and others) to create opportunities to experience or learn about contemplative practices and their effects.

### ***Our Space***

The Buddhist Chaplaincy has liberal use of the small chapel on the lower level of Hendricks, as well as a shared office in the Chaplains' Suite. We often also use other spaces such as classrooms, the Noble Room, the main chapel in Hendricks, and a Stress Reduction Room located in the Office of Health Promotion.

### ***Our Funding***

The Buddhist Chaplaincy has no designated funding, no budget, and no paid staff. The chaplain has retirement income that supports her living expenses. The Zen Center of Syracuse until two years ago received a small donation that was used to purchase equipment (cell phone, computer) and training for the chaplain, and that supported her rent at the Zen Center of Syracuse. When that donation ended, the Zen Center agreed to subsidize her rent. It should be noted that she is also the head monastic at the Zen Center and has many duties there as well.

### ***Our Aspirations***

We aspire to continue to provide, and to expand, programming that meets the religious, spiritual, and ethical needs of members of the campus community, especially students. This must include an energetic student organization, a knowledgeable chaplain, continued backing for the Contemplative Collaborative and other wellness programs and resources overseen by the chaplaincy, and adequate support for fund-raising so that the chaplaincy can continue into the future. The current chaplain is almost 75 years old and would like to build a foundation so that she can be replaced, to include a small salary for the chaplain as well as development of fund-raising strategies and processes for the chaplaincy and for wellness programs and resources.

## **Evangelical Chaplaincy**

### ***Our Mission***

The mission of the Evangelical Chaplaincy is to glorify God and share God's love and the Biblical message to the campus community through various means including Bible studies, prayer, acts of service, and various programs and activities. We endeavor to show the Biblical ideals of love, kindness, and service to those around us regardless of their background or faith.

### ***Our History***

The Evangelical Chaplaincy has been on campus since 1971, when Dr. T.E. Koshy was invited to be a chaplain on campus. The roots of this trace back to when Dr. Koshy—father of the current chaplain—came here from India as an international student in the mid-1960s to do graduate study at the Newhouse School of Public Communications following successfully completing his theological degree in England and a law degree as

well as a degree in literature in India. As an international student in the 1960s, he felt lonely and homesick at times. While praying one day, he felt called to help other students who were also going through loneliness and missing their home countries and families, by serving them selflessly.

Dr. Koshy, though a graduate student himself, organized regular get-togethers and meals free of charge for other students. His service flowed out of his deep love for God. Later, Bible studies and a Sunday worship service were held weekly for students, staff, and faculty who wished to join. Some from the local community became involved in these services as well and also began to help put the weekly meals on, which steadily grew to feeding hundreds every month. These meals continue weekly on campus today. More than 150 meals are served each week in our Thursday Friendship Meals to show forth Christ's love.

### ***Our Leadership***

The Evangelical Chaplaincy is currently led by the Rev. Jay Koshy, who is an acting elder in his local church, the International Assembly. Suresh Thiagarajan and David McKeon and his wife, Lori McKeon, assist Rev. Koshy in the chaplaincy. The endorsing body for the Evangelical Chaplaincy is the Greater Syracuse Evangelical Association. The Executive Committee of the Greater Evangelical Association also has a supervisory role over the Evangelical Chaplaincy.

### ***Our Students***

In our various programs, we serve students who come from a variety of faith backgrounds or no faith background. Many students enjoy coming to our Thursday Friendship Luncheons. From our founding we have had a focus on international students that continues today. We also have many American students who join us, but the majority of our students are international students who come from a variety of ethnic and religious backgrounds. The chaplaincy is available to all students, including at times of crisis. We have actively sent a student representative to the Spiritual Life Council.

### ***Our Community***

There are many churches that are Evangelical in the local area, although there can be wide differences in practice and theology. The Evangelical chaplain works to keep good relations with the local Evangelical churches and their leadership and members.

### ***Our Programs***

We have weekly Bible studies, where we endeavor to read and discuss the Bible and understand how to apply its messages to our lives. There are weekly times of prayer usually incorporated as part of our Bible study gatherings. There are at times various speakers who share from a Christian perspective in our Thursday luncheons.

Rev. Koshy and his staff are available to meet with students one on one or in small groups for spiritual guidance and study of the Bible and prayer. We also have special activities such as spiritual retreats, Christmas gatherings, and worship. We do joint activities with other groups in the chapel. One of the larger events we have been involved in is the Worship the King events, where we and our students participate in an



evening of worship, testimony, and prayer often led by students. We are participating in the Discovery Weekend this year with other chaplaincies and spiritual life groups.

Rev. Koshy also participates in vigils and services of Syracuse University (such as doing an invocation or sharing a short message) on a campus-wide level.

### ***Our Space***

The Evangelical Chaplaincy makes use of the Noble Room and other rooms in Hendricks Chapel to hold our gatherings, including the main chapel. In addition, the Evangelical Chaplaincy has use of a shared office in the Chaplains' Suite.

### ***Our Funding***

The Evangelical Chaplaincy has little in funding coming in at present. We are able to do much of what we do through the help of volunteers, both students as well as those from the community. We hope to develop more funding with the assistance of the University, so that we can offer more programs to the students and also be able to hire and retain interns and more staff.

### ***Our Vision***

Our vision is to continue our present Christian religious programs and reach even more students through them. In time, we hope to add more programs and communicate better with students about our programs that may be a good fit for them. We hope to add interns and other staff so that we can better connect to the students who do not come into Hendricks Chapel.

## **Historically Black Church Chaplaincy at Syracuse University**

### ***Our Mission***

The mission of the Historically Black Church Chaplaincy is to provide the students with the freedom to work out their relationship with Christ and others as they prepare for their eternal faith walk by providing the essential tools of study, prayer, and worship.

### ***Our Programming and Space***

4th Wednesdays: 9 p.m. worship, Hendricks Chapel

Pink Power Prayer: 6 a.m., Monday-Friday, Prayer Conference Call

1st - 3rd Wednesdays: 9 p.m. Bible Bites – Noble Room

### ***Our Leadership and Governance***

The Historically Black Church Chaplaincy is governed by the Bishop serving the 1st Episcopal District of the African Methodist Episcopal Church. Revs. Pedro and Stephanie Castro have been appointed by the Bishop Rt. Rev. Gregory G.M. Ingram, to serve as the Chaplains.

### ***Our Students***

The students involved in the HBCC come from many backgrounds and denominational threads throughout the breadth of traditional black churches. COGIC, AME, AMEZ, CME, Baptist, Pentecostal and nondenominational churches can be found represented among our students. Some have never had a prior church or Christian experience. A large number of the students involved have come as a result of being associated with The Black Celestial Choral Ensemble. Our goal this year is to reach out to other minority student groups in an effort to inform them of what's available to them for spiritual growth and development.

### ***Our Funding***

There is currently no funding for this the HBCC. Both Revs. Pedro and Stephanie Castro are not compensated for the work they do. In addition, there is no funding to provide for additional help in carrying out the mission for the chaplaincy. We have been blessed to receive a monthly donation from a donor in Boston, MA as well as food that is given freely from the GEM Diner once a month to serve to our students after the Wednesday worship experience.

## **Jewish--Hillel at Syracuse University**

### ***Our Mission***

Hillel at Syracuse University's mission is to make Judaism relevant for every student, enriching the lives of Jewish students so that they may enrich the Jewish people and the world. Hillel provides multiple opportunities for students to be engaged with Jewish life on campus by creating a variety of entry points, which include: social and holiday programming, education, Israel, immersion experiences, social justice, meaningful worship, and internship opportunities. Each entry point is designed and experienced through the lens of Jewish tradition and values.

### ***Our Peer-Based Engagement Philosophy***

Hillel believes in peer-based engagement models that empower student leadership to build programming and initiatives around the interests of their fellow students. Hillel focuses a great deal on supporting micro-communities of students with similar interests. This peer-based model allows Hillel to meet students where they are (in their dorms, classes, etc.) and promotes connections amongst students.

### ***Our Alumni***

Recently, Hillel at Syracuse University has worked on ways to foster a life-long enduring commitment to Judaism, the Jewish people, and Israel by creating programming for alumni of Syracuse University. Hillel holds young alumni events in New York City, such as our annual "Go Orange Shabbat," and parlor meetings in Washington, DC, and Los Angeles. Jewish alumni and friends (the names of which include Newhouse, Whitman, Lubin, Crown, Goldstein, and Lender) have also had a significant impact on the growth of the campus through their philanthropic support.

### ***Our History***

Syracuse University has a historic relationship with the Jewish community. When Hendricks Chapel opened its doors as an interfaith spiritual home in 1930, an esteemed rabbi from New York City was among the honored religious leaders in attendance. Since then, there has been an established Jewish Student Fellowship, led by students and advised by local Jewish leaders.

Although Syracuse University joined with other private universities in the early part of the 20th century in limiting the number of Jewish students on campus, Syracuse University ended this policy following World War II when it fully opened its doors to Jewish students. Following the abolition of the restriction on Jewish students, the number of Jewish students at Syracuse University soared. In 1952, more students identified as Jewish than as any other single religious identity. Over the years, Syracuse University has attracted a significant number of Jewish students, including generations of attendance by some Jewish families.

The Jewish Student Fellowship served students from 1930 to 1958 as a student-led campus organization advised by local rabbis. In 1958, a vote was taken by the Jewish Student Fellowship to formally affiliate with the B'nai B'rith Hillel Foundation. For its first 50 years, Hillel was located in the lower level of Hendricks Chapel with all of the other chaplaincies. The longest serving Hillel director was Rabbi Milton Eliphant. During his tenure, Hillel at Syracuse University was identified in the late '60s and early '70s as the largest Hillel in the country by membership (a now outdated measurement model).

In the mid-1990s, there was a movement by Jewish University trustees to build a free-standing Hillel facility. The first gift to initiate the campaign was given in 1999; the campaign was completed in 2002; and the Winnick Hillel Center for Jewish Life building opened in 2004.

### ***Our Organization***

Hillel at Syracuse University is recognized as its own 501c3 organization but as an extension of Hillel: The Foundation for Jewish Campus Life, a national organization based out of Washington, DC. There are hundreds of Hillels around the world with varying missions and visions catering specifically to their community's needs.

### ***Our Funding***

In FY 2015-2016, Hillel operated with a budget of approximately \$375,000 for staff, programming, and non-facility related operational expenses. Hillel currently rents the Winnick Hillel Center for Jewish Life from Syracuse University and has a separate financial arrangement for facilities. Currently, about 5 percent of Hillel's annual budget and less than \$15,000 in grant money is provided annually by the Jewish Federation of Central New York as financial and programmatic support. A small percentage of funding is also provided by Hillel: The Foundation for Jewish Campus Life. More than 90 percent of the Hillel budget is generated privately through Hillel at Syracuse University's internal fund-raising infrastructure.

### ***Our Staff***

Hillel at Syracuse University currently has three full-time staff members: executive director, campus rabbi, and coordinator of advancement. Hillel at Syracuse University also employs 14 paid student positions and 3 part-time support staff.

### ***Our Students***

Hillel at Syracuse University is the leading Jewish organization on campus. Through programming, peer-based engagement, egalitarian religious services, holiday meals, and celebrations open to the entire community, the organization reaches approximately half of the 2,500 Jewish undergraduate students on campus each year.

### ***Hillel by the Numbers***

- 1 ..... Hillel leader named a Remembrance Scholar in 2015-2016.
- 3 ..... Higher education students utilized Hillel as their practicum sites in the last three years to learn about diversity and receive mentorship.
- 7 ..... Student volunteers participated in Hillel's annual Alternative Spring Break community service trip to help victims of natural disasters rebuild their communities.
- 8 ..... Umbrella student groups and organizations Hillel supports at the University with money, advising, and other resources. These groups impact hundreds of students on campus and include: Active Minds, Learning about Israel and the Middle East (LIME), the Hillel Jewish Student Union (HJSU), Syracuse Students Stand with Israel (SSSI), Challah for Hunger, CusePac, Oy Cappella, and Omicron Chapter of Zeta Beta Tau (ZBT) Fraternity.
- 14 ..... Paid student leadership positions for developing job-ready skills provided by Hillel. These student positions include office manager, development associate, alternative spring break coordinator, and Passover programming coordinator.
- 25+ ..... Students took leadership roles in High Holy Day services, spending weeks working with the Hillel Campus Rabbi to create a vibrant, participatory and meaningful High Holy Day experience on campus.
- 40+ ..... Young alumni attend Go Orange Shabbat, our annual summer Shabbat in New York City.
- 50+ ..... Students attended one of our two annual Taglit-Birthright Israel: Campus Trips.
- 50-75 ..... Average weekly attendance for Shabbat dinners. More than 20 students took turns leading services, reflecting on the weekly Torah portion, and song-leading.
- 100+ ..... Incoming students participate each year in Syracuse University's largest pre-orientation program, Hillel's FreshFest. Additionally, 40+ upperclassmen are engaged yearly as peer facilitators who help run the program and provide mentorship to the incoming students.
- 122 ..... Mentorship and advising hours provided by Hillel professional staff to student leaders in spring 2016.
- 375 ..... Students, faculty, staff, and parents attended our 2016 Passover Seder in the Carrier Dome. Additionally, 30+ students held leadership roles in one or both of the Hillel 2016 Seders.

- 422 ..... Students engaged by Hillel's seven Peer Network Engagement Interns (PNEI) to participate in a variety of Hillel student initiatives in micro-communities over the 2015-2016 academic year. These initiatives included a fantasy football league, coffee dates, Birthright reunions, Shabbat dinner and services, Hanukkah dinners, and the Passover Seders.
- 500+ ..... Students enjoyed a Passover meal at Hillel in 2016.
- 2,500 ..... Jewish undergraduate students currently attend Syracuse University. According to *Reform Judaism* magazine, Syracuse University is listed as the #7 private school that Jewish students choose (based on the number of Jewish students in attendance) and the #43 school in the country for Jewish students based on percentage.

## Lutheran Campus Ministry

### ***Our Mission***

Lutheran Campus Ministry (LCM) at SU and SUNY-ESF is a dynamic community, rooted in worship, that nurtures growth and inspires service in the name of Christ. LCM partners with students, their families, and past and present members of the University, congregations, and community organizations to encourage the integration of faith and life.

We believe God is active in the world making all things new. We are a spiritual community of seekers, sinners, and saints open to all. We worship together and collectively witness to God's unconditional love for us and the whole world. We express our faith through both word and deed. LCM's STEP Center concentrates on providing formative community engagement experiences that allow students to apply their education and life passions in ways that benefit members of the Central New York community while expanding their personal perspectives, leadership skills, and confidence, exploring their vocations, and encouraging them to make a commitment to a lifetime of community service.

### ***Our History***

In 1913, the Rev. Samuel Trexler traveled by train from New York City to Ithaca and Syracuse to establish Lutheran Campus Ministry. This circuit-riding preacher, teacher, and organizer founded Lutheran Campus Ministry at Syracuse, Columbia, and Cornell universities. They are the second sites of Lutheran Campus Ministry in the United States. LCM began as a way for Lutheran students and their friends to gather for fellowship and support on the Syracuse University campus. Today, LCM continues to be an open community of worship, support, fellowship, and service with a broad ministry that includes students, faculty, staff, and the greater Syracuse community. LCM has left its lasting mark on both the University and the surrounding community in a number of ways. For example:

- **Ten Tons of Love**

Twenty-one years ago, Francis Parks from Hendricks Chapel, Paula Hughson from First English Lutheran Church, a group of students from LCM, and Chaplain George

Koch drove around campus in two station wagons at the end of the spring semester and collected clothing students had left behind when they left campus. For several years, this personal recycling/reuse program grew slowly and steadily, involving volunteers first from Residence Life and then from all across campus—staff as well as students. In 2009, administration of the project shifted to SU's Department of Off-Campus Housing, and not only housewares but furniture was added to the tons of goods shared with city residents in need. In true STEP Center style, the process is as important as the task. Students, staff, clients of the clothes closet, and church volunteers all work together to make this possible.

- **Lockerbie Memorial**

The tragic loss of life due to the terrorist bombing of Pan Am 103 included 35 students studying abroad as part of Syracuse University's study abroad program. The shock and grief on campus was intense. Rev. Michael Schultz Rothermel, serving as Lutheran chaplain, took a leadership role in organizing the University's response. The Remembrance Scholars program has become a powerful light that ensures the legacy of our cherished lost and inspires each new class of students to make their lives count in the cause of peace.

- **People's Place – Fair Trade Coffee**

In 2010, People's Place began serving only fair trade coffee—after the student manager attended a “Consup” at the parsonage on the impact of fair trade practices. It took some advocacy to change food service policy, but the chalk drawing beside the window where they serve the best mocha java at the lowest price on campus celebrates that you can make a difference!

### ***Our Leadership***

The Rev. Gail Riina, Ed.D., has been providing pastoral counseling and spiritual direction, advising student leaders, preaching, as well as organizing and promoting educational programs as the Lutheran chaplain since March 2007. When she meets someone new on campus she also introduces herself as the director of the STEP Center, the interfaith service learning program of the ministry. The Lutheran chaplain's call comes from the Synod Council of the Upstate New York Synod of the Evangelical Lutheran Church in America by the recommendation of Lutheran Campus Ministry's board of directors, which oversees and supports the work of the ministry. Lutheran Campus Ministry at Syracuse affiliates with “LuMin,” a national network of Lutheran Campus Ministries. Peer ministers and a student STEP Center director also provide program and spiritual leadership.

### ***Our Students***

Every student on campus is welcome to join in Lutheran Campus Ministry activities. We have an organized student association that meets on a weekly basis to plan events and support each other. This group includes both undergraduate and graduate students. About half of our active students come from Lutheran or Episcopal backgrounds, but we are a diverse, inclusive group with students from a wide variety of backgrounds including: ethnicity, race, religion, nation, and political perspective. In keeping with Martin Luther's emphasis on vocation, the ministry serves many students who seek

discernment or experience toward their career goals, though volunteering, capstone classes and/or internships.

### ***Our Community***

There are 23 Lutheran churches in Central New York who support the ministry with prayer. We have strong connections with two urban churches: First English Lutheran Church on the North Side of the city and Atonement Lutheran Church on the West Side. The Lutheran Chaplain connects students and members of Central New York churches for our mutual benefit. We enjoy ecumenical and inter-faith partnerships to better serve all God's people.

### ***Our Programs***

Our programs change each semester as student interests and leaders change. Every semester we sponsor a retreat and at least one educational workshop. Regular programming occurs on a weekly basis.

- Sunday Worship followed by brunch
- SU Lutheran Student Association (SULSA) meeting
- Dinner with faith and life discussion/Bible Study
- Social (ie., ice skating, karaoke, salsa dancing, game night)
- Spiritual Exploration (This semester: *The Artist's Way*, by Julia Cameron)

Service is a constituent part of being Christian. To serve our brothers and sisters—as Jesus, who took up a towel and washed the feet of his disciples, did at the last meal he ate with them—was Jesus' final teaching. We offer several opportunities for service each week:

- **Learning to Read, Families Together:** Refugee parents and their toddlers learn English. Students assist ENL instructors with the program.
- **Success Saturdays:** Students from SU/SUNY ESF along with young adults from the refugee community provide homework help and college preparation skills for middle and high school refugee students.
- **West Side Youth Mentoring:** Basketball clinic, children's crafts, community dinner, and mid-week youth church.
- **Urban Gardening**
- **Food Pantry/Clothes Closet**

In addition to the service and learning projects LCM's STEP Center facilitates, we participate in many programs organized by Hendricks Chapel's Office of Community Engagement.

### ***Our Space***

Lutheran Campus Ministry is very grateful for the space in Hendricks Chapel. Our office is #005 on the lower level of the chapel. We worship in the Noble Room weekly. We regularly use other spaces for programming. The chaplain lives at 100 Berkeley Drive. This property is owned by the ELCA with responsibility for upkeep at the local board level. In addition to providing housing for the chaplain, this house serves as a meeting place for students, staff, and faculty.

### ***Our Funding***

We regularly receive 12.5 percent of our funding from the Upstate New York Synod and 7.5 percent from our church-wide campus ministry organization. Other sources of income are donations from friends, alumni, and congregations. We also hold two major fund-raising events each year. We have been operating in the red for several years, with our present chaplain able to accept this situation thanks to the resource of our property at 100 Berkeley Drive, which serves as a parsonage. Many of our programs are funded through grants.

### ***Our Aspirations***

We aspire to endow the Lutheran Chaplaincy through Hendricks Chapel, so that we can continue to bring the message of God's great love for all people to students who are in the process of forming life-exploring decisions, so we can continue to offer Eucharistic centered worship on campus, and so we can continue to share a Lutheran perspective in the dialogue within the University community on issues facing our society.

## **Muslim Chaplaincy**

### ***Our Mission***

The Muslim Chaplaincy is maintained by a dedicated Office of Muslim Student Life (MSL) at Syracuse University. MSL envisions itself as the supporter of a Muslim Chaplaincy that facilitates the holistic academic and spiritual development and success of students. The mission of MSL is to help the chaplaincy create a safer space for students to engage in sincere reflections that result in their personal, intellectual, spiritual, and social growth. The chaplaincy offers non-credit classes on the contextual interpretation of religious text in a modern context. Additionally, the chaplaincy organizes weekly Friday *Jumu`ah* prayer services for all students, faculty, and staff who need space, time, and content—for the sermon and prayer—that is relevant to their environment while fulfilling their religious requirement. To that end, the chaplaincy works with the Muslim Students Association (MSA) to enlist volunteer students to deliver the sermon associated with the prayer at least two times every month. The chaplain also serves as the advisor for the MSA, a registered student organization at SU. This entails attending the MSA meetings and programs, and providing feedback and advice on programming.



### ***Our History***

While the MSA has been around since 1969, the chaplaincy began with an informal, part-time Muslim chaplain in the 1980s. It was only in 1990 that an official Muslim chaplain was approved by then-Hendricks' Dean Richard Phillips. This chaplain was also the *Imam* of the local Syracuse Mosque on Comstock Avenue, the Islamic Society of Central New York (ISCNY). Four years ago, MSL, a registered non-profit, took on the responsibility of the maintenance and funding of the chaplaincy as a way to formalize the Muslim Chaplaincy and transition it to a paid chaplaincy.

### ***Our Leadership***

The Muslim Chaplaincy is currently led by Dr. Ahmed Malik, who is a *haafidh* (one who has memorized the entire *Qur`an*), and who has experience and knowledge in working with the spiritual and counseling needs of students and in working with interfaith communities. Chaplain Dr. Malik is supervised by the MSL board. In addition, there is a volunteer, part-time assistant Muslim chaplain, Ms. Sarah Sahraoui. She is available on an "as needed" basis.

### ***Our Students***

Most, but not all, of the students served by the Muslim Chaplaincy identify as Muslims. The chaplaincy seeks to work with all students of any faith or no faith. To this end, the chaplaincy maintains an open door policy for all students. The MSA is composed of active members who plan events, lead some of the Jumu'ah and the other daily prayer services, and meet regularly to learn about Islam. The chaplain and assistant are available to all students and often serve in a supportive way when there is a crisis event that affects all students, or when a student has a personal crisis.

### ***Our Community***

There are several Muslim mosques in the Syracuse community that Muslim students, faculty, and staff members attend, including ISCNY, *Masjid Isa Ibn Maryam* (Mosque of Jesus Son of Mary), *Bilal* Mosque, *Al-Huda* Mosque, Bosnian Islamic Center. The Muslim chaplain is not specifically affiliated with any one mosque more than any other.

### ***Our Programs***

In addition to coordinating the above daily and weekly prayer services and classes, the Muslim Chaplaincy has, upon invitation, spoken to graduate-level Human Diversity classes at Syracuse University about the basics of Islam and demystifying the religion. The chaplaincy is also involved in a group working to address the rising Islamophobia in the nation. In line with its open-door policy, the chaplaincy strives to meet with students who are working on various projects and assignments pertaining to Islam, thus allowing them to enrich their academic learning. In a novel approach to interfaith dialogues, the chaplaincy has also begun "Interfaith Conversations" with another campus chaplaincy and plans to include more chaplaincies in the future. At these conversations, the chaplains, along with a select number of their students, meet in a non-formal, cordial setting to talk about predetermined spiritual topics from the perspective of their respective beliefs and religious texts.

### ***Our Space***

The Muslim Chaplaincy, as described above, has a shared office in the Chaplains' Suite, as well as reserved time to use the Noble Room for weekly *Jumu'ah* prayer services—both on the lower level of Hendricks. The chaplaincy also has full use of the MSA room for daily prayer services and for the non-credit classes described above. The MSA room is divided by a sliding curtain into two sections to facilitate the privacy of prayer for females due to the nature of the Muslim prayer. However, with the growing Muslim student population, the capacity of the room is becoming a limiting factor. We often also use other spaces such as classrooms, the Strates Room, the main chapel, and the lounge in the Chaplains' Suite at Hendricks for meetings.

### ***Our Funding***

The Muslim Chaplaincy, as intimated above, is sponsored by and receives funding through MSL, a non-profit specifically created for this cause. Currently, the chaplain is paid on a per-hour basis for a work week of 20 hours. MSL maintains an account within Hendricks Chapel to which donations are sent, and through which the chaplain's salary is paid. MSL holds annual fund-raiser dinners to garner funds from a base of previous supporters. Additionally, MSL requires the chaplain to reach out to previous donors to enlist their donations throughout the year. The funds raised, if sufficient, are additionally used to support any programming planned by the chaplain that might require funding.

### ***Our Aspirations***

We aspire to continue to expand programming that meets the personal, intellectual, spiritual, and social needs of students. This entails providing support for students from various SU classes to enrich their academic learning, for an active and engaging student organization, and for the presence of a knowledgeable and visionary chaplain. This would also include engaging the broader campus community and for-credit religious, social sciences, and other pertinent SU classes with the chaplain to learn first-hand the experiential nature of being a dedicated American Muslim. The current chaplain is a medical doctor by education and, when he completes his master's program, will likely put a pause to his chaplaincy role in order to pursue further medical training. As such, he, along with MSL, would hope to create a sustainable fund for a full-time chaplain to replace him. However, in order to facilitate the possibility of finding a knowledgeable and visionary chaplain in the future, the funding will need to be increased to provide a dedicated salary to sufficiently support a chaplain as a full-time employee, where he would not have to divide his/her time in order to keep financially afloat. Funding should be at a level that will also provide sufficient resources to run the much needed engaging and meaningful chaplaincy programming.

## **Pagan Chaplaincy**

### ***Our Mission***

The mission of the Pagan Chaplaincy is to help students, faculty, and staff of various pagan spiritual paths find community, ritual, and to recognize rites of passage on campus. The chaplaincy offers religious and educational opportunities to all who are

interested, supports the student Pagan group SPIRAL and its members, and brings to campus opportunities to participate in community events that exemplify and provide guidance and understanding regarding the many Pagan faith traditions.

### ***Our History***

There has been a Pagan presence at Hendricks Chapel since 2002, when a small group of students petitioned for recognition as a religious group. This request connected students with the Church of the Greenwood, which provides oversight to the chaplaincy regarding religious practice, education, and tolerance in the mainstream community. This presence has been continuous at Hendricks since that time.

The Pagan Chaplaincy serves the campus community—students, staff, and faculty alike. It also serves people from the surrounding community who join in the religious rituals and events organized by the chaplaincy.

### ***Our Leadership***

The Pagan Chaplaincy is currently led by Mary Hudson, who is a third degree high priestess of the Church of the Greenwood. She is supervised by the board of directors of the church and is assisted by Kurt Hohmann and Tim Nortz, both of whom are ordained high priests of the church. The faith traditions of the three vary. Ms. Hudson is a Druid of the Applebranch tradition, and Mr. Hohmann and Mr. Nortz both are of the Asatru faith of the Norse traditions.

Ms. Hudson also serves as the advisor to and liaison to the dean for the Spiritual Life Council. The position helps foster the interfaith mission of the chapel by bringing student representatives of all the religious groups on campus together for common goals.

### ***Our Students***

Many but not all of the students served by the Pagan Chaplaincy identify as Pagan and as following one of many traditions. Some identify as Pagan without a specific tradition identified. A few members of other faith traditions, or of no faith tradition, interested in learning more about Paganism in its many forms also engage with and attend the religious rituals and other gatherings sponsored by the chaplaincy. The student association comprises active members who plan events, lead a portion of the rituals, and meet regularly to learn about Paganism. The chaplain and assistants are available to all students on campus regardless of faith affiliation and often serve in a supportive way when there is a crisis event that affects all students, or when a student has a personal crisis.

### ***Our Community***

There several smaller Pagan groups of various faith traditions in the Central New York area. We encourage our students to interact with and learn from the various traditions and often bring members of these various paths to campus to speak to students about their traditions. This interaction broadens the understanding of the students to their own studies and allows us to help guide them on their faith journey as they explore different traditions.

### ***Our Programs***

Over the years, we have consistently offered educational and social opportunities on a weekly basis. Religious ritual is according to the traditional wheel of the year, which follows both a solar and an agrarian cycle. Depending on the students' interest, we have brought speakers to campus, created space for interfaith dialogue and understanding, and created opportunities for service work within the community.

### ***Our Space***

The Pagan Chaplaincy has the use of four stones installed in the lawn on the south side of the chapel as ritual space for all of its religious gatherings. Our weekly meetings are held in the Strates Room at Hendricks and currently occupy an office in the Chaplains' Suite. On occasion, we utilize other space, such as classrooms, the Noble Room, the main chapel in Hendricks, and the small chapel.

### ***Our Funding***

The Pagan Chaplaincy has no designated funding, no budget, nor paid staff. The chaplain and two assistant chaplains all have full-time employment outside of their duties at the chapel. The chaplain has been fortunate enough to have flexibility in her employment to allow her the time necessary to serve at the campus. Any supplies, training, travel, or other expenses for the chaplaincy are covered by the chaplain herself, with occasional aid from the church when it has the funds to do so.

### ***Our Aspirations***

We aspire to continue to provide, and to expand, programming that meets the religious, spiritual, and ethical needs of members of the campus community, especially students. This includes an energetic student organization, a knowledgeable chaplain, continued interfaith and educational work, and adequate support for fund-raising so that the chaplaincy can continue into the future.

## **Roman Catholic Chaplaincy**

### ***Our Mission***

Our purpose is to serve the more than 4,000 Catholic students by providing spiritual guidance, support, and education during this exciting and formative time in their lives. We look to build a strong community that is completely accepting, inclusive, and bound together, regardless of belief, race, ethnicity, or sexual orientation, by God's universal love. We demonstrate that love through fellowship, volunteer service, music, and social action. We seek with all that we do to provide a fun and loving place for people to express their faith, to know that they are not alone, and to discover the love that Jesus has for them.

### ***Our Programming***

- Three masses on Sunday and two during the week
- The Sacrament of Reconciliation weekly and by appointment or walk-in
- Eucharistic Adoration twice monthly

- A community dinner and a faith-sharing group once a week.
- Service projects monthly, and one large event per semester
- Three to four spiritual retreats per semester
- More House Catholic Living Community

### ***Our Leadership and Governance (including any staff or assistants if any)***

- St. Thomas More Foundation board of directors
- Roman Catholic chaplain, a Conventual Franciscan priest who reports to the Franciscan minister provincial and the diocesan director of campus ministry for the Diocese of Syracuse
- Catholic campus minister (assistant to the chaplain)
- Office manager
- Accountant
- Federal work study student assistants (3)

### ***Our Students***

- 150-200 students attend Sunday mass weekly
- 300 students total attend Sunday mass throughout the year (1,000+ at Easter and Ash Wednesday)
- 75 students actively involved in ministry activities (1-2 activities per month)
- 50 students marginally involved (1-2 activities per semester)
- 15 on Leadership Team

### ***Our Facilities/Space***

- Catholic Center with two worship spaces, kitchen, meeting rooms, and student residence
- Hendricks Chapel

### ***Our Funding***

The chaplain salary is funded by the Diocese of Syracuse. Operations, programming, and salary are funded by donations from parents of current students, alumni, and friends of the center. The Roman Catholic registered student organization receives University funding for student programming.

## **United Methodist Ecumenical Campus Ministry**

*[Note: The UM chaplaincy program at Syracuse University has recently gone through a transition; the following information comes from its campus ministry web page.]*

The UME campus ministry at Syracuse University is led by the Rev. Rhonda Chester.

The UME campus ministry exists to serve all humanity and seeks to create community around the life of the Spirit. So that we might live and move and have our being in a way that dignifies our presence in the SU community and the global community, our goals

include engaging in open and honest conversations, connective interactions and establishing life giving and supportive relations.

Though we are unashamedly Christian in our expressions, we are also unapologetically committed to respectful co-existence. To honor our credo, the UME campus ministry engages in interfaith dialogue and collaborative efforts to advocate for safety, peace, justice and reconciliation in our spaces of worship, our schools, our homes, our cities, our world.

We are radically inclusive and theologically progressive. We seek to create healthy boundaries and vow to fully accept and welcome *all* people. That means if you are reading this, or heard someone mention UME campus ministry, if you follow us on social media or you walk by the chaplain's suite and see our colorful bulletin board and want to know more about UME campus ministry, then you are welcome to inquire about us and join our gatherings. "You" means you. We are not going to define "you." Just come and bring all of your "you-nique" energy to our gatherings. Join us this year and let us continue to create beautiful memorable moments together.

Rev. Rhonda offers pastoral care and one-on-one prayer support and spiritual guidance in her office at the Chaplain's Suite at Hendricks Chapel.

**Group Meeting:** Thursdays from 6-7 p.m. in the Noble Room of Hendricks Chapel

**Worship:** Sundays from 5-6 p.m. in the main chapel, Hendricks Chapel

## Appendix C: Toward a Living Chapel

*[Note: The following report was prepared by a dedicated community volunteer and SU parent, Hugh Jones, who took the lead in coordinating many chapel-sponsored outreach and off-site events, such as Yoga in the Dome, during the 2015-16 academic year.]*

Hendricks Chapel is the University's moral and geographical heart. It is almost universally viewed as a place of good will and good intent. This makes the chapel a tabula rasa upon which much may be written, and from which much could be read. If there is any institution on campus that has implicit license to at least try the new, it is the chapel.

There has been much discussion over the past year about ways to enhance the profile of Hendricks Chapel and increase its campus engagement. During the 2015-16 academic year, through the power of program, presence, and gesture, Hendricks did become a more "living chapel." There is still much work to do, however. A truly fulsome, living and life-propelling chapel needs broader efforts that would bring additional positive good into matters of student, faculty, and staff life. In ways big and small, this good could go well beyond activities and special events. The chapel could, for example, further interface with academic life via interdisciplinary study and speakers ... even with athletics through ardent support and overt endorsement of mind/body linkages.

The promise is real. The potential is limitless. Preserving the first and achieving the second requires hard work, intense creativity, and a core belief in the chapel and its mission. It also requires staff and resources. The true achievement of a living chapel might require a designated staff member. The effort will need a broad spectrum of coordinated elements.

There are many solid ways ... from the very complex to the comparatively kind—from comprehensive public relations to hosting Deans' breakfasts ... that would advance the chapel's mission, profile, and initiatives across all of the University's stakeholders. The effort must be an amalgam of promotion, outreach, and offerings. The effort has to be organically driven from within the chapel, but with contributions, ownership, and participation from all parties, internal and external, to the chapel. These efforts are sensitive and complicated, but truly doable and sustainable if the adage "a rising tide lifts all boats" has any truth. With success, there is the opportunity for the chapel to compile a list of best practices, possibly to even promulgate them nationally.

Activities during the 2015-16 academic year ran the gamut, and often concentrated on developing a "fun interface" between the chapel and the wider University community. These activities included candlelight yoga, an 85th birthday party for the chapel, an activity centering on nature and art, an organ concert fantasia coinciding with Halloween, the installation of prominent banners to recognize championship athletic teams, an art installation on the chapel's facade, and a "Yoga in the Dome" event. All were created so as to have "connective tissue" with the chapel's mission and to add fun

and visibility. Many additional ideas have been developed to encourage chapel/wider-University interplay.

The above activities and events directly touched more than 2,200 students ... and many, many more indirectly. About 150 faculty and staff (conservative estimate) were engaged to some measure. This was in addition to more than 20 University offices and at least 10 academic departments. SUNY ESF was also included in promotion and participation. Careful planning and execution produced a budget surplus of \$2,000 as against an aggregate budget of \$5,000. All this was a great start! Forward march!

Imagine a chapel that is growing all the spiritual tethers it can. Imagine a chapel that becomes, to wider and wider constituencies, more than simply a facade on the Quad. Imagine chapel doors opening more often than ever, for services and so much more. Imagine future alumni remembering Hendricks Chapel as well, and as fondly, as their school or college.

Additional writing is on file with the chapel about the history of efforts to date. Materials include information pertaining to possible future activities and comprehensive engagement, as well as a list of all the duties that might be assigned to a designated staff person.



## **Appendix D: Spiritual Life Groups (Student Organizations Recognized by Hendricks Chapel)**

Adventist Christian Fellowship  
Alpha Phi Omega  
Baha'i Faith  
Bible Study Ministries  
Brothers and Sisters in Christ (BASIC) All Nations  
Campus Bible Fellowship  
Catholic Association at SU  
Chabad House Jewish Student Center  
Christian Science College Organization  
Cru  
Fellowship of Christian Athletes  
Hillel Jewish Student Union (HJSU)  
Latter-day Saint Student Association  
Muslim Students' Association (MSA)  
Mustard Seed Fellowship  
Orthodox Christian Fellowship  
PENSA Campus Ministry  
Soka Gakkai International  
SU Lutheran Student Association  
SU Pagan Association (SPIRAL)  
SU Student Buddhist Association  
The Vineyard  
Young Life College

## Appendix E: Student Testimonials

“Like many of my peers when I first arrived at Syracuse University, I felt lost and was really eager to find a supportive community on campus. While sifting through my school email, I came across an ad forwarded to me by the Renee Crown Honors Program for students interested in afterschool programs in the local community. Thinking this would be a good opportunity to get some of my required civic engagement hours out of the way, I signed up to participate in the Young Scholars and smART programs. It was stressed during the informational meeting that these programs were long-term commitments and not meant to merely be a source of community service hours. At the time, I honestly and naively did not fully grasp this concept, but continued to pursue this opportunity with an open mind.

“Volunteering with the Office of Engagement Programs (OEP) twice a week quickly gave me a different perspective of life and gave me a sense of purpose beyond being one of the 20,000 students on campus. Specifically speaking to the idea of my “moral compass,” the OEP office through Hendricks Chapel gave me the opportunities, tools, and guidance to grow both in terms of breadth and depth. Tutoring Somali-Bantu refugees and working with inner city students really helped me expand my moral compass by learning about different cultures and heritages, hearing the students speak about their backgrounds and the world they come from. One of the most eye opening experiences for me was hearing and helping a group of students express themselves through writing and poetry during a weekend workshop. The depth aspect for me occurred when I personally got to know the Director of Engagement Programs, Syeisha Byrd, and engaged in discussions. Syeisha was always available for me to express my concerns and provide thoughtful feedback. She does a phenomenal job running the programs and providing an open space for students to feel a sense of community. I had the pleasure of working for her my sophomore year of college. She was a very supportive role model for me at the beginning of my college career, which I think is an important thing for students to have on campus.

“Although I distanced myself from the office to fully pursue my interests in science towards the end of college, I can without hesitation say that volunteering and working with OEP was one of the best and most impactful decisions that I made as a student at Syracuse University. Above the academic accolades that contributed to me being named a 2016 University Scholar, working with OEP gave me more relevant and meaningful knowledge about life, things that I couldn’t learn out of a textbook. In the coming years, I can only hope that more students learn about the programs in OEP and take advantage of these fantastic opportunities.”

*--Submitted by Maily Nishiguchi, Ph.D. Candidate, Perelman School of Medicine,  
University of Pennsylvania*

\* \* \*

“During my time at Syracuse University, it was difficult to find a balance between schoolwork, team practices, and my research. Although all my activities were time

consuming, they all related to developing my professional skills in a scientific way to prepare me for my Ph.D. However, the most rewarding experience I had was volunteering/working for the Office of Engagement Programs (OEP) in Hendricks Chapel. Hendricks Chapel proved to be a place I could go to de-stress, talk effectively about personal issues, and also brainstorm ways to improve the community. Since both my majors at SU were tailored towards STEM, I was able to break away from constant STEM coursework and help the greater good through various OEP projects both on and off campus.

“Whenever I entered Hendricks Chapel, I knew I could find warm welcomes from my director, the secretaries in the dean’s lounge, and the dean. I also made connections with various chaplains and felt a strong sense of community when I would explain to them about my volunteering program and my ambitions for the future. My time at SU would not have been as rewarding for my personal and intellectual growth without OEP and Hendricks Chapel as a guiding light for striving towards a positive future.”

*--Submitted by Robert Swanda, Ph.D. candidate, Cornell University*

## Appendix F: Peer Data

	Syracuse University	Emory University	Harvard University	Tufts University	Wake Forest University
<b>Statistical Data</b>					
<b>Founded</b>	1870 - Private (Methodist Conference)	1836 - Private	1636 - Private	1852 - Private	1834 - Baptist
<b>Location</b>	Urban Setting, Syracuse, NY	Suburban - Atlanta, GA	Urban setting; Boston MA	Suburban setting, Medford, MA	Suburban setting - Winston-Salem, NC
<b>Physical Size (acres/blocks/miles/etc)</b>	270 acres	600 acres	209 acre main campus (5,083 acres total holdings)	150 acres	340 acres
<b>Enrollment</b>					
<b>Total</b>	21,789	14,724	20,828	11,767	7,699
<b>Full-Time Undergraduate</b>	14,566	7,803	6,630	5,290	4,846
<b>Part-Time Undergraduate</b>	630		6		
<b>Full-Time Graduate</b>	4,765	6,921	12,862	5,847	2,823
<b>Part-Time Graduate</b>	1,828		1,330		
<b>International</b>			4,818	1,246	
<b>Ranking (and source of ranking) - 2017</b>	60 (US News & World Report)	20 (US News & World Report)	2 (US News & World Report)	27 (US News & World Report)	27 (US News & World Report)
<b>Student Demographics/Diversity</b>	45% Male, 55% Female, Minority Students: 25.4%		57% male; 43% female	49% Male, 51% Female	
<b>Caucasian</b>		37.80%	48% UG (Wiki)		76%
<b>American Indian or Alaskan Native</b>	0.60%	<1%		0.04%	
<b>Asian</b>	6.40%	16.50%	22.10%	10.85%	5%
<b>Native Hawaiian / Pacific Islander</b>			2.6	0.02%	
<b>Black or African American</b>	7.40%	8.80%	13.70%	3.94%	7%
<b>Hispanic / Latino</b>	8.60%	10.50%	12.60%	6.39%	6%
<b>White</b>				56.20%	
<b>Two or more Races</b>	2.40%	3.20%		4.31%	
<b>Race / Ethnicity Unknown</b>		5.40%		10.17%	
<b>Non-Resident Alien</b>		17.70%		8.09%	

	<b>Syracuse University</b>	<b>Emory University</b>	<b>Harvard University</b>	<b>Tufts University</b>	<b>Wake Forest University</b>
<b>Tuition and Financial Aid</b>	\$41,794 tuition (\$61,242 including housing, meals, fees, and estimated cost of books, travel and personal expenses)	\$47,300 (Total \$65,080 including housing, meals, fees, and estimated cost of books, travel and personal expenses)	2017 cost of attending Harvard College: \$43,280 for tuition and \$63,025 for tuition, room, board and fees	\$49,520 - tuition; \$63,698 - tuition plus room, meals & fees; books & personal expenses (estimated) are an additional \$2,200	\$47,700 - tuition, \$60,118 - tuition, room and board
<b>Financial Aid</b>	about 75% receive some form of Financial Aid	Average Financial Aid Package: \$38,978, Average need-based Scholarship or Grant: \$36,304 (from Wiki)	Families with students on scholarship pay an average of \$11,500 annually toward the cost of a Harvard education. More than 65 percent of Harvard College students receive scholarship aid, and the average grant this year is \$46,000.	44% of all undergraduate students receive Financial Aid	~56% of undergraduates receive some form of financial aid
<b>Faculty and Staff</b>	1701 faculty / 3515 staff	13,375	2,475 faculty, 15,608 staff AY 2014-15	1423 faculty / 3161 staff	11:1 student-to-faculty ratio

## **Appendix G: Hendricks Chapel History**

Syracuse University is a private international research university located in Syracuse, New York. Its roots can be traced to the Genesee Wesleyan Seminary (later becoming Genesee College), founded by the Methodist Episcopal Church in Lima, New York, in 1831. Following several years of debate over relocating the college to Syracuse, the University was established in 1870, independent of the college. Since 1920, the University has identified itself as nonsectarian although it maintains a relationship with the United Methodist Church.

### **Founding of Hendricks Chapel**

Hendricks Memorial Chapel is a gift from Senator Francis Hendricks, former Syracuse mayor and longtime Syracuse University Trustee, in honor of his wife, Eliza Jane Hendricks. Senator Hendricks made provisions for the chapel in 1920, and construction began in January 1929. Pope and Baum, a New York architectural firm, designed the brick and limestone structure in a style that can be traced to the work of 16<sup>th</sup>-century Italian architect Palladio, and to the Roman Pantheon. Hendricks Chapel was completed in September 1930 and cost \$600,000. The original organ was donated by the senator's niece, Miss Kathryn Hendricks, at dedication ceremonies a month later.

Hendricks Chapel opened its doors to the University community in September of 1930. Thus, 2016 marks the completion of 86 years as the centerpiece of the campus. The chapel has seen the University change from a private, relatively small and homogeneous Methodist-related academy to the very large, heterogeneous, secular, private university it is today. Even so, the chapel has been an experiment in diversity from the beginning. Donor Francis Hendricks called for a chapel that would serve all faiths. Accordingly, the architects used Greek and Roman themes in creating a space remarkable for its ambiance of sanctuary but almost completely without specific religious symbol. A worship center, still in use, has the flexibility to be used by any religious group wishing to do so, or as a backdrop for an academic or secular speech.

The ceiling is ribbed and coffered and gives additional soft light from the eye of the dome by means of a circular ceiling sash with amber glass in the center. The three clerestory windows also contain the same glass; the others are made of clear plate. Extending around the auditorium, over the columns and pilasters, is a Corinthian frieze inscribed with Biblical quotations, including "Ye shall know the truth and the truth shall make you free." The quotations, painted in the 1930s, are from the New Testament and were meant to be interfaith. At the time, interfaith meant Jewish, Protestant, and Catholic. Today the term means much more.

### **Hendricks Chapel's First Dean Reverend William H. Powers 1930-1944**

The installation of the Rev. William H. Powers D.D. as dean of Hendricks Chapel took place on June 8, 1930, the same day the chapel was dedicated. In the fall of 1930, Professor Earl D. Stout was chosen as Hendricks Chapel music director and as such was the organist and director of the chapel choir.

Dean Powers directed all the chapel activities and all the related religious groups for the next 14 years.

### **Dean Charles C. Noble and the Enrollment Boom Years 1944-1967**

Chancellor William P. Tolley began the search for a new dean after the death of Dean Powers at the end of 1944. Rev. Charles C. Noble was serving as minister of the First Methodist Church of Syracuse when Chancellor Tolley contacted him. He was appointed the dean in November 1944.

The end of the war brought tremendous changes to the University and Hendricks Chapel. In September of 1946, enrollment tripled, and Syracuse University student population grew from 5,000 to 15,000 between 1946 and 1947, as the GI Bill allowed thousands of veterans to achieve their goal of obtaining a college degree. The activities and programs at Hendricks Chapel grew in proportion to the increase in enrollment. Many students joined the Hendricks Chapel Choir, which became a prominent group on campus. In the fall of 1948, Chancellor Tolley began a search for a head of the Department of Organ and director of the choir and organist for Hendricks Chapel. He hired Arthur Poister, who at the time was head of the Department of Organ at Oberlin College Conservatory, one of the most prestigious colleges of music in the country. Professor Poister was given the assurance that new organs would be installed in the chapel and at the Setnor School of Music. In 1952, the organ was replaced with an instrument built by Walter Holtkamp.

Hendricks Chapel programming continued to grow. Dean Noble was a great supporter interfaith activities, and in 1957 three new religious groups emerged, reflecting both the increasing religious pluralism and the larger numbers of international students on campus. By this time, there were enough students on campus to form Hindu, Muslim, and Buddhist groups.

### **Dean John H. McCombe and Turbulent Times 1967-1980**

Dr. McCombe was appointed dean in the fall of 1967. He believed that for the chapel to remain a significant part of the University it would have to keep pace with the times. He said, "To stay alive and vital, the chapel must experiment; otherwise it becomes a caretaker of religion." Under his leadership, the chapel would become a virtual laboratory of religion. He also led the first major renovation of the chapel since its construction. In 1969, more than \$90,000 was spent to add a new suite for the dean, six offices, two lounges, and a kitchen to the chapel's working space.

As with the rest of the nation, unrest touched the campus between 1969-1970. Campus protests occurred after the Kent State shooting death of four students. At Syracuse, students went on strike, and, with Dean McCombe's blessing, the chapel became their command post.

People's Place was started during the spring of 1971 because at the time, "there was no area on campus where members of the SU community could come, buy some refreshments, and just relax," according to one of the first student coordinators. From the beginning, it has been a student-run and non-profit operation, known for its warm and friendly atmosphere.

In its early days, People's Place sponsored other activities at Hendricks Chapel, such as story readings, yoga classes, and weaving and macramé classes. Throughout its history, it has been a place where student managers and workers could gain experience running a non-profit operation serving a variety of important functions for the University campus.

### **Interim Dean James B. Wiggins 1980-1981**

Dr. James Wiggins, chair of the Religion Department, was appointed as interim dean of Hendricks Chapel, and in the fall of 1979, Chancellor Melvin Eggers announced the appointment of a Chancellor's Advisory Committee. The committee was charged in part with "assisting the University in planning the future of Hendricks Chapel." The committee completed the report in 1981, and its recommendations included a public reaffirmation of the importance of Hendricks Chapel.

The Black Celestial Choral Ensemble (BCCE) was founded in the fall semester of 1980 with Chaplain John Jones as the first advisor to the ensemble. The BCCE had started as part of the Office of Student Affairs but, owing to its religious nature and purposes, within its first year it was shifted to Hendricks Chapel. The BCCE specializes in a style of music called contemporary gospel. Though made up of primarily African American students, it has usually had one or more members who were not African American. The BCCE receives support from Hendricks Chapel as well as the Student Government Association, making it a special organization within Syracuse University.

### **Dean Richard L. Phillips 1981-1999**

Dr. Richard L. Phillips was appointed dean in March 1981. Among other accomplishments, he led a campaign and process of renovation, and on September 22, 1985, Hendricks Chapel was rededicated after a five-year restoration effort. In 1999, a two-phase renovation began which included the main office suite as well as the Noble Room. The Noble Room was equipped with new furnishings, a large-screen projection system, and Internet access. A small stage area with lighting was created for lectures and performances. The room is also now equipped to display works of art. Dean Phillips also established the Dr. Martin Luther King Jr. celebration in 1986, and it has since grown to be the largest celebration of its kind on a university campus. The event was begun three years before the national MLK holiday was established.

On December 21, 1988, Pan Am Flight 103 was brought down by a terrorist bomb over Lockerbie, Scotland. A total of 270 people died, including 35 students studying abroad through Syracuse University. Hendricks Chapel played a key role in the aftermath and today hosts the annual Remembrance Scholars recognition ceremony in memory of those lost.

The program Students Offering Service was begun in 1981 by Francis Parks, who initially was a part-time graduate student. The program continued to grow and evolve and today is known as the Office of Engagement Programs, directed by Syeisha Byrd.

### **Dean Thomas V. Wolfe 1999-2008**



Dr. Thomas Wolfe was appointed dean in January 1999 and served until 2008, when he was appointed senior vice president and dean of the Division of Student Affairs. During his tenure, the chapel continued to grow and thrive. Dean Wolfe established an advisory board for the chapel known as the Board of Friends. The board meets twice a year with the dean for updates on chapel activities and programs. When Dean Wolfe moved to the Division of Student Affairs, he retained administrative oversight of the chapel. The chapel is still a part of the Division of Student Affairs today, with the dean reporting to the senior vice president.

#### **Dean Tiffany Steinwert 2010-2015**

Dean Tiffany Steinwert was appointed in the fall of 2010 and led the chapel in many new and innovative directions. She reorganized the administrative structure of the chapel staff and chaplains and established a student-led Spiritual Life Council. In addition, an Interfaith Student Council was created to serve as a resource to the dean. The council members provide insights related to campus issues and help to facilitate interfaith communication and understanding. Each chaplain and each religious group leader is asked annually to nominate a member for the council.

While the style of operation of the chapel has changed dramatically over the years, the focus on diversity, the emphasis on the importance of the spiritual and moral aspects of life, and the chapel's function as a religious, social, cultural, and intellectual gathering place have been constants. Over its eight-plus decades, Hendricks Chapel has truly functioned as a home for all faiths and a place for all people.