

St. Edward's University

One Common Purpose

As international borders dissolve and technology and media explode daily, the mission of St. Edward's University and a Holy Cross education continue to transcend the times. The tectonic shifts of a global, interconnected world will require thoughtful minds, caring hearts and clarity of leadership. The value of a St. Edward's University Catholic, liberal arts education and its ability to instill the critical skills that flex, bend and weather life's tests has never been more apparent.

Our Mission

St. Edward's University is an independent Catholic university that welcomes qualified students of all ages, backgrounds and beliefs and serves a culturally diverse student body.

The university's undergraduate programs achieve a balance among the humanities, the sciences and the professions. These programs seek to make graduates competent in a chosen discipline and to help them understand and appreciate the contributions of other disciplines. Graduate and professional development programs prepare individuals to further their life goals and to take advantage of more challenging employment opportunities.

Graduates in all programs should be prepared, through training in critical and creative thinking as well as moral reasoning, to analyze problems, propose solutions and make responsible decisions. They should be able to express themselves articulately in both oral and written form. They are encouraged to develop an understanding of the human person that is derived from reason and open to faith.

The university promotes excellence in teaching and learning in an environment that encompasses the campus classroom, student life programs and the broader community. A caring faculty and staff, recognizing that learning is a lifelong process, teach the skills needed to be independent and productive. They encourage individuals to confront the critical issues of society and to seek justice and peace. Students are helped to understand themselves, clarify their personal values and recognize their responsibility to the world community. The university gives the example of its own commitment to service.

St. Edward's was founded by the Congregation of Holy Cross, from which it acquired distinguishing characteristics: the courage to take risks, an international perspective and the commitment to provide educational opportunities for students of varied cultural, religious, educational and economic backgrounds.

St. Edward's expresses its Catholic identity by communicating the dignity of the human person as created in the image of God, by stressing the obligation of all people to pursue a more just world and by providing opportunities for religious studies and participation in campus ministry. St. Edward's seeks to provide an environment in which freely chosen beliefs can be deepened and expressed.

Assumption College

The Mission of Assumption College

Assumption College, rooted in the Catholic intellectual tradition, strives to form graduates known for critical intelligence, thoughtful citizenship and compassionate service. We pursue these ambitious goals through a curriculum grounded in the liberal arts and extending to the domain of professional studies. Enlivened by the Catholic affirmation of the harmony of faith and reason, we aim, by the pursuit of the truth, to transform the minds and hearts of students. Assumption favors diversity and ecumenically welcomes all who share its goals.

Boston College

The Mission of Boston College

Strengthened by more than a century and a half of dedication to academic excellence, Boston College commits itself to the highest standards of teaching and research in undergraduate, graduate and professional programs and to the pursuit of a just society through its own accomplishments, the work of its faculty and staff, and the achievements of its graduates. It seeks both to advance its place among the nation's finest universities and to bring to the company of its distinguished peers and to contemporary society the richness of the Catholic intellectual ideal of a mutually illuminating relationship between religious faith and free intellectual inquiry.

Boston College draws inspiration for its academic societal mission from its distinctive religious tradition. As a Catholic and Jesuit university, it is rooted in a world view that encounters God in all creation and through all human activity, especially in the search for truth in every discipline, in the desire to learn, and in the call to live justly together. In this spirit, the University regards the contribution of different religious traditions and value systems as essential to the fullness of its intellectual life and to the continuous development of its distinctive intellectual heritage.

Boston College pursues this distinctive mission by serving society in three ways:

- by fostering the rigorous intellectual development and the religious, ethical and personal formation of its undergraduate, graduate and professional students in order to prepare them for citizenship, service and leadership in a global society;
- by producing nationally and internationally significant research that advances insight and understanding, thereby both enriching culture and addressing important societal needs; and
- by committing itself to advance the dialogue between religious belief and other formative elements of culture through the intellectual inquiry, teaching and learning, and the community life that form the University.

Boston College fulfills this mission with a deep concern for all members of its community, with a recognition of the important contribution a diverse student body, faculty and staff can offer, with a firm commitment to academic freedom, and with a determination to exercise careful stewardship of its resources in pursuit of its academic goals.

Approved by the Board of Trustees
May 31, 1996

College of the Holy Cross

College Mission Statement

The College of the Holy Cross is, by tradition and choice, a Jesuit liberal arts college serving the Catholic community, American society, and the wider world. To participate in the life of Holy Cross is to accept an invitation to join in dialogue about basic human questions: What is the moral character of learning and teaching? How do we find meaning in life and history? What are our obligations to one another? What is our special responsibility to the world's poor and powerless?

As a liberal arts college, Holy Cross pursues excellence in teaching, learning, and research. All who share its life are challenged to be open to new ideas, to be patient with ambiguity and uncertainty, to combine a passion for truth with respect for the views of others. Informed by the presence of diverse interpretations of the human experience, Holy Cross seeks to build a community marked by freedom, mutual respect, and civility. Because the search for meaning and value is at the heart of the intellectual life, critical examination of fundamental religious and philosophical questions is integral to liberal arts education. Dialogue about these questions among people from diverse academic disciplines and religious traditions requires everyone to acknowledge and respect differences. Dialogue also requires us to remain open to that sense of the whole which calls us to transcend ourselves and challenges us to seek that which might constitute our common humanity.

The faculty and staff of Holy Cross, now primarily lay and religiously and culturally diverse, also affirm the mission of Holy Cross as a Jesuit college. As such, Holy Cross seeks to exemplify the longstanding dedication of the Society of Jesus to the intellectual life and its commitment to the service of faith and promotion of justice. The College is dedicated to forming a community which supports the intellectual growth of all its members while offering them opportunities for spiritual and moral development. In a special way, the College must enable all who choose to do so to encounter the intellectual heritage of Catholicism, to form an active worshipping community, and to become engaged in the life and work of the contemporary church.

Since 1843, Holy Cross has sought to educate students who, as leaders in business, professional, and civic life, would live by the highest intellectual and ethical standards. In service of this ideal, Holy Cross endeavors to create an environment in which integrated learning is a shared responsibility, pursued in classroom and laboratory, studio and theater, residence and chapel. Shared responsibility for the life and governance of the College should lead all its members to make the best of their own talents, to work together, to be sensitive to one another, to serve others, and to seek justice within and beyond the Holy Cross community.

Emmanuel College

Mission + Vision

Mission Statement

To educate students in a dynamic learning community rooted in the liberal arts and sciences and shaped by strong ethical values, a commitment to social justice and service, the Catholic intellectual tradition and the global mission of the Sisters of Notre Dame de Namur.

Vision Statement

Emmanuel will be widely esteemed as the college in the heart of Boston that leads the nation in combining an extraordinary liberal arts and sciences education in the Catholic intellectual tradition with a commitment to strong relationships, ethical values and service to others. Students will choose Emmanuel as the place to develop in every respect while preparing for lives of leadership, professional achievement, global engagement and profound purpose.

Merrimack College

Mission

Our mission is to enlighten minds, engage hearts, and empower lives.

Inspired by the Catholic faith and the Augustinian tradition of seeking truth through inquiry and dialogue, our vision is to:

- Prepare students to adapt creatively to tomorrow's realities through excellence in the liberal arts, sciences, and the professions;
- Build a community of scholars welcoming and respecting a diversity of backgrounds, experiences, beliefs, and perspectives;
- Cultivate the intellectual, moral, spiritual, physical, and personal awareness needed to make wise choices for life, career, and service;
- Encourage and support scholarly work that contributes to the wisdom on which society bases its decisions;
- Engage other educational institutions, industry, and agencies of social change in collaborative efforts fostering a just, peaceful, and sustainable world.

A Renewed Mission and Vision for Merrimack College

Merrimack College has renewed its mission and vision for the 21st century. In December 2008, the Board of Trustees approved a more clear and compelling mission statement that guides us in our strategic planning.

Chaired by Rev. Ray Dlugos, O.S.A., vice president of mission and ministry, a 20-member committee comprised of faculty, students, staff and administration worked to elicit involvement and input from our entire college community. They were charged with refining the mission of Merrimack College to better express the true spirit of the College.

Our entire community has had the opportunity to provide their thoughts and to help shape the future of Merrimack College. This will continue to be very important as we embark on our strategic planning process. This mission and vision statement is our guiding beacon for the future.

Loyola University Maryland

Mission, Vision, and Values

One of the hallmarks of a Loyola education is its deep-rooted Jesuit heritage. Founded by Jesuits in 1852, Loyola University Maryland has remained committed to the ideals embodied by the priests and brothers of the Society of Jesus throughout its rich history. Loyola was also the first Jesuit college in the United States to bear the name of St. Ignatius Loyola, the founder of the Society of Jesus.

Jesuit ideals include an emphasis on academic excellence, the importance of the liberal arts, and the education of the whole person.

THE LOYOLA MISSION

Loyola University Maryland is a Jesuit Catholic university committed to the educational and spiritual traditions of the Society of Jesus and to the ideals of liberal education and the development of the whole person. Accordingly, the University will inspire students to learn, lead, and serve in a diverse and changing world.

At Loyola, this means that the curriculum is rigorous and faculty expectations are high. All undergraduates complete the core curriculum which includes courses in English, philosophy, theology, ethics, history, fine arts, foreign language, mathematics, natural science, and social sciences. Students are challenged to understand the ethical dimensions of personal and professional life and to examine their own values, attitudes, and beliefs. The University also offers a Catholic studies program for students interested in expanding their knowledge of the Roman Catholic faith.

In today's world, a graduate degree is often required for entry into various professions. Inspired by many of the same principles that shape our undergraduate programs, our graduate programs provide already accomplished students with the means to apply their skills and experiences to greater intellectual and professional challenges. Loyola seeks to prepare our graduate students for lives of meaningful professional service and leadership and to capitalize on potential benefits to both undergraduate and graduate students in terms of research opportunities, mentoring, and networking that are unique to comprehensive institutions.

In addition to academic coursework, the Jesuit mission is supported through a variety of programs and events sponsored by various University departments, including the office of mission integration, Center for Community Service and Justice, and Campus Ministry.

VISION STATEMENT

The education of men and women of compassion and competence, imbued with the desire to seek in all things the greater glory of God, represents the enduring aspiration of Loyola University Maryland. That ideal, first elucidated by St. Ignatius of Loyola, founder of the Society of Jesus and namesake of this university, continues to guide Loyola as it strives to lead students, faculty, staff, alumni and friends forward to the promise of an examined life of intellectual, social and spiritual discernment.

In pursuing these goals, Loyola asserts a bold ambition: that the University will be the leading Catholic comprehensive university in the United States. The standards by which we measure that achievement will be many: the enrollment of outstanding students; the creation of a diverse and supportive community; the cultivation of a rigorous intellectual climate; the scholarly achievements of the faculty; the recognition of peers; the intellectual and professional attainments and generosity of spirit of the alumni.

Loyola will do so by providing undergraduate students with a liberal education that transforms them, that ensures they place the highest value on the intellectual life, and that instills in them an understanding that leadership and service to the world are intimately connected. Likewise, Loyola will be a recognized leader in graduate education, offering programs which are responsive to the needs of the professional and academic communities it serves, inspiring its graduate students to leadership, and inculcating in them the knowledge that service to the larger world is a defining measure of their professional responsibilities fully understood.

In all of this, Loyola will remain ever mindful of the Jesuit precept that the aim of all education ultimately is the ennoblement of the human spirit.

Learn more about the strategic plan for Loyola University Maryland: [Grounded in Tradition, Educating for the Future.](#)

CORE VALUES STATEMENT

From the time of their founding four-and-a-half centuries ago, Jesuits – beginning with their founder, St. Ignatius Loyola – have had a distinctive way of looking at life. Their characteristic Ignatian worldview has permeated their educational and spiritual apostolates, and has been shared with hundreds of thousands of women and men formed by Jesuit teaching and pastoral care. This Ignatian worldview includes the following characteristic notes or emphases: 1) openness and enthusiasm toward the whole of God’s richly diverse creation and for the human person as its crowning glory; 2) hopefulness and pragmatism in seeking graced solutions to life’s challenges through creative use of all available gifts and resources, tempered by realism and compassion about the reality of human weakness; 3) sustained critical attention to motivations and choices based on the conviction that individuals, through the exercise of their freedom, exert a real influence on their world and one another for good or for evil; and 4) commitment to a life of growing integrity and increasing service to God and others after the Gospel model of Jesus Christ.

As a Jesuit, Catholic university with a 150-year history, Loyola University Maryland adopts and adapts these characteristic emphases of the Ignatian heritage and reflects them in its life and work. Loyola’s Jesuit tradition was complemented and enriched by the tradition of the Mercy Sisters when the University joined with Mount Saint Agnes College in 1971; and Loyola continues to remember and to recognize with gratitude the gifts which it received as a result of that joining, as will be seen in the text below. One of the particular ways in which Loyola preserves its religious heritage while recognizing and incorporating the necessary openness to pluralism which is characteristic of American higher education today is by encouraging all of its constituents to cultivate and to live by certain core values.

During the preparation of the current strategic plan, groups representing the various constituencies of the University community met to identify and articulate what these core values

are at Loyola today. Their deliberations resulted in the following list, the order of which in no way reflects a ranking in order of importance; indeed, while the values listed are discrete, they are also strongly connected and interrelated. There was, however, a fairly broad consensus that the values most typically associated with Jesuit education in the public mind over the centuries, and still today, are its commitment to academic excellence and its focus on educating the whole person. There was also a widely shared sense that these two values, along with all the others which follow, are bound together by the characteristic Jesuit striving after the “greater good,” the “better thing,” which Loyola highlighted when it called its last strategic plan *Magis*.

The paragraphs in italics are intended to offer a historical context which explains the distinctive Jesuit origins and character of each value (some which are certainly shared by non-Jesuit institutions of higher learning, and all of which are shared by non-Jesuits, non-Catholics, and non-Christians working at Loyola and other Jesuit institutions). These paragraphs thus remind Loyola that it is part of a greater reality which stretches across national boundaries, cultures, and several centuries. The non-italicized paragraphs summarize the consensus of the year-long discussions by more than 400 members of the Loyola University Maryland community. They, in turn, express the ideals toward which the University strives in understanding and practicing each of these values in its life today.

Academic Excellence

The Jesuit motto *Ad majorem Dei gloriam* means “for the greater glory of God”; and nowhere has the pursuit of “greater” heights of human achievement been better or more consistently exemplified in the Jesuit educational tradition than in the pursuit of academic excellence. The preeminence and consistency of this value in Jesuit schools no doubt explain why academic excellence is the hallmark most often associated with a “Jesuit education” in the minds of the world at large.

At Loyola, the pursuit of academic excellence includes promoting a love for learning, discovery, and integration across a wide range of disciplines and interests. The ideal of integration, in particular, represents one expression of Loyola’s Catholic character; the University seeks that “higher synthesis of knowledge, in which alone lies the possibility of satisfying that thirst for truth which is profoundly inscribed on the heart of the human person.” The University also situates itself within the Jesuit tradition of openness to a wide range of ideas by fostering and protecting academic freedom. Loyola seeks to inculcate habits of thinking which are both critical and creative. It seeks to provide state-of-the-art facilities and to employ methodologies which foster active personal engagement as well as collaboration. The University strives in various ways to foster, recognize, and reward high standards of professionalism and excellence in learning, teaching, and scholarship. It also seeks to promote high levels of expectation and accountability across its constituencies, which naturally includes a commitment to academic honesty as expressed in its honor code and attendant policies. As Jesuit schools have traditionally done, Loyola pursues academic excellence by preserving the intellectual heritage of the past while at the same time boldly advancing to embrace the future. This value thus contributes to a sense of Loyola’s mission and identity as Catholic insofar as the University “assists in the protection and advancement of human dignity and of a cultural heritage” of humanism broadly construed. Loyola also joins itself to a long and venerable Jesuit tradition of encouraging education which is unapologetically open to faith and values, and which strives to integrate intellect with faith and with action for justice. Here again, Loyola embodies its

Catholic heritage which encourages it “to promote dialogue between faith and reason, so that it can be seen more profoundly how faith and reason bear harmonious witness to the unity of all truth.” Lastly, Loyola seeks to instill a love for learning in its constituent members which will create in them lifelong habits of ongoing learning and growth. In all this, Loyola seeks to enhance a growing sense of school pride within the institution, as well as a growing reputation for excellence outside it.

Focus on the Whole Person

In the Jesuit tradition, human beings are understood to be spiritual at their deepest level. This conception of human nature traces its roots to the biblical account of creation which portrays human beings as created “in God’s image and likeness.” Jesuits, who take their name and identity from Jesus, see the human condition as further ennobled by that union of divinity and humanity which they believe to have taken place in the life and person of Jesus Christ. These beliefs, as well as their historical roots in the Christian humanism of the Renaissance, help to explain why Jesuits have long sought to reverence, celebrate, and care for all that is best about human beings and their existence. As a result, Jesuit institutions have been noted for respecting and responding to the unique needs of individual persons, as well as for helping them to identify and develop the full range and variety of their particular gifts and talents, especially with an eye toward service and leadership.

Loyola manifests its effort to honor, care for, and educate the whole person by encouraging its constituents to strive after intellectual, physical, psychological, social, and spiritual health and well-being. It does this in its curricula by emphasizing the formative potential of the study of the liberal arts. Loyola also seeks to encourage holistic growth outside the academic context by providing members of its community with a wide variety of resources and opportunities, and by encouraging them to appreciate the value and importance of well-integrated, restorative leisure. For instance, Loyola’s commitment to the classical ideal of “a sound mind in a sound body” is reflected in its state-of-the-art Fitness and Aquatic Center and the variety of programs and opportunities which that facility offers to members of the University’s extended family. The University also seeks to provide varied and innovative cultural and recreational programming which fosters community and which engages and develops minds outside the classroom context. Loyola offers a variety of retreat opportunities, as well as ecumenical and interfaith opportunities for prayer and meditation, to foster growth of the spirit within its members. Lastly, through its policies and procedures, Loyola seeks to call forth the best in its constituents, and to challenge them when they neglect or endanger their own well-being or that of others.

Integrity and Honesty

In the Jesuit tradition, living truthfully and integrally is one important way of imitating Jesus Christ, who Jesuits regard as “the Way, the Truth, and the Life.” Beyond that, however, insistence on integrity and honesty has been seen in Jesuit education as a vital element in caring for and educating the whole person; these virtues are regarded as essential both for full realization of individual potential and for promotion of trust and harmony between persons.

At Loyola, the commitment to integrity and honesty is manifested in an atmosphere of open, civil discourse and careful, respectful listening where freedom of thought and expression are valued and protected. The University also supports honesty and integrity by striving in various ways to foster respect for oneself and one’s own work, as well as respect for others and for their

work and their basic human rights. The Honor Code and the Honor Council are two specific means used by Loyola to educate students about and to encourage the practice of academic and intellectual honesty. The Code and the Council serve to support the University's presuppositions that "students who are truthful on all academic matters and who submit academic work that is the product of their own minds demonstrate respect for themselves and the community in which they study, as well as a commitment to Jesuit education." Loyola also hopes to instill in all members of its extended family a sense of balance, perspective, and personal satisfaction in trying hard and doing their best. Indeed, Loyola expects all of its constituent members to embrace, abide by, and help to enforce personal and professional standards of ethics – which represents one of many reasons for including the teaching and learning of ethics in the University's curricula. Loyola also strives to foster habits, standards, and structures of accountability which are consistently and fairly applied. All of the preceding helps to define the mindset which undergirds and comes to expression in Loyola's honor code, its personnel policies, and its other ways of proceeding.

Diversity

Ignatius Loyola and his Jesuits have seen the world, in the phrase of the great Jesuit poet, Gerard Manley Hopkins, as "charged with the grandeur of God." This means that they regard the rich diversity of life and creation to be inherently good – even holy – insofar as that diversity shows forth countless reflections of the Creator's own inexhaustibly rich nature. Ignatius also conceived of his Jesuits from their inception as a global order at the service of the worldwide Church; and the Jesuit educational tradition, as a humanistic ideal conceived in the "age of exploration," has from the outset regarded greater breadth of knowledge and a more comprehensively global perspective as hallmarks of heightened excellence. Indeed, throughout their history, Jesuits have been noted for their openness to and close observation of cultures other than their own, as well as for their efforts at mutually enriching intercultural dialogue. Many have distinguished themselves, for instance, by the careful study of indigenous languages in their adopted countries and cultures. Hence, it seems unsurprising that Jesuit schools have traditionally fostered openness toward and special interest in peoples, experiences, and ideas that are new, different, and diverse. The Jesuit educational tradition has sought to celebrate differences, while at the same time seeking out and highlighting fundamental human qualities which are shared across diverse cultures. Beyond its Jesuit heritage, Loyola has its own tradition and history of religious diversity. When the University was founded in 1852, one of its seven original students was non-Christian; and perhaps as a consequence, chapel attendance was never mandatory at Loyola. The current and ongoing commitment of the Jesuits to such diversity is expressed in the documents of their most recent General Congregation: "The signs of the times give stark proof of the fact that a faith doing justice must necessarily lead to ecumenical and interreligious dialogue and cooperation."

Seeking to increase its own diverse nature, Loyola encourages openness to new discoveries, ideas, methods, and perspectives, and it actively encourages and celebrates diversity in all forms. This includes promoting "awareness of and sensitivity toward differences of race, gender, ethnicity, national origin, culture, sexual orientation, religion, age, and disabilities" as articulated in the University's current undergraduate and graduate catalogs. Indeed, Loyola sees diversity as an inherent source of richness and a necessary opportunity for learning and growth. In this, it accepts the contemporary challenge of the Catholic Church that universities "must become more attentive to the cultures of the world of today, and to the various cultural traditions existing within the Church in a way that will promote a continuous and profitable dialogue between the

Gospel and modern society.” Loyola also seeks to encourage all of its constituents to respect, value, and welcome “the inherent value and dignity of each person” as a gifted contributor to the community as a whole. The University is of course committed to challenging and repudiating prejudice in all its forms, and to encouraging global and international awareness, both within and outside its curricula.

Community

Ignatius Loyola and his first Jesuit companions – in keeping with the values of Jesus who came “that all might be one” (John 17:21), and who urged his followers to love their neighbors as themselves – decided early on to bind themselves together as a community of “friends in the Lord” founded on shared faith, values, and mission. In so doing, they complemented their reverence for individual persons with a conviction that humans are social by nature – i.e., created for relationship – and that love is “a more excellent way” (I Corinthians 12:31). Having united themselves to one another, the early Jesuits then sought to include others in their faith vision and to “help souls” by whatever means came to hand. Imitating their example, Jesuit institutions historically have made community a high priority.

As a Jesuit institution committed to the value of community, Loyola strives to define its goals and values clearly so as to ensure unity of purpose and to encourage shared ownership for the University’s mission and vision. Loyola also seeks to foster a spirit of trust, hopefulness, collegiality, and dialogue by providing members of its community with structures that encourage open sharing of ideas and values, and which encourage collaboration within and across institutional divisions and constituencies. The University joins here with other Catholic institutions of learning in encouraging community “animated by a spirit of freedom and charity... [and] characterized by mutual respect, sincere dialogue, and protection of the rights of individuals.” In its ongoing commitment to hospitality and conviviality, which it expresses in many and various ways, Loyola recognizes a particular contribution of its Mercy heritage which is the legacy of Mount Saint Agnes College. Lastly, the University reminds its members of the practical wisdom of St. Ignatius, who encouraged people to give each other the benefit of the doubt – i.e., to be generous in spirit, and more ready to put a good interpretation than a negative one on each other’s words, actions, and intentions.

Justice

Jesuits who practice openness to and appreciation for the rich diversity of God’s creation are also concerned for its proper ordering and responsible use. In the “First Principle and Foundation” of his Spiritual Exercises, St. Ignatius presents the attainment of this sense of order and responsible use of creation – of wholeness, holiness, and the right ordering of relationships according to God’s primordial plan – as the primary purpose for human existence. This sense of wholeness, holiness, and right relationships is also what the bible means by the term “justice.” Belief in the importance of this practical, guiding value has thus naturally predisposed educators in the Jesuit tradition to a committed pursuit of justice as an inseparable correlate to an authentic life of faith. The pursuit of justice continues to inform and shape both the educational mission and daily dealings of life in Jesuit institutions, including colleges and universities. As recently as October 2000, Jesuit General Peter-Hans Kolvenbach stated: “As Jesuit higher education, we embrace new ways of learning and being formed in the pursuit of adult solidarity; new methods

of researching and teaching in an academic community of dialogue; and a new university way of practicing faith-justice in society.”

Loyola’s commitment to justice begins at home with creation of an environment where each individual is valued and attended to, can live safely, and can express him or herself honestly. The University seeks to be sensitive to and supportive of individuals in their particular needs situations, and it also seeks by all available means – including fair and competitive wages and equitable application of policies and procedures – to provide for all its members a lived experience of consistency and fair play. Educationally, Loyola strives to foster global awareness, as well as a sense of solidarity with and care for all who struggle for justice. In particular, the University strives to foster awareness and understanding of first-world privilege, and of its attendant responsibilities for leadership and for advocacy of social and structural change. In advocating both actual and spiritual solidarity with and direct service of the materially poor, Loyola expresses a characteristic note of the spiritual heritage of Catherine McAuley and her Mercy Sisters which came with the joining of Loyola to Mount Saint Agnes College. Loyola also seeks to infuse its curricula and its day-to-day practices with justice-related themes and issues such as critical examination of unjust social, economic, and political structures, awareness of how personal and national choices contribute to the conditions of society, conservation of the global environment, and minimization of needless consumption.

Service

Jesuits were the first religious order in the Church to liberate themselves completely from the constraints of the cloister in favor of full engagement with and activity “in the world.” (It is interesting to note in this connection that the Religious Sisters of Mercy, whose tradition of service lives on at Loyola as a result of its joining with Mount Saint Agnes College in 1971, were the first order of religious women to establish similar freedom from the cloister.) The new and somewhat radical founding vision of Ignatius Loyola foresaw from the outset that his Jesuit companions should be “men on the move” – “contemplatives in action” whose lives were completely devoted to “reading the signs of the times” and responding creatively and concretely to the pressing needs of their world. In the Jesuit educational tradition, this “apostolic” or action-oriented focus has translated into a tradition of forming “men and women for others” who are committed to generous service which aims to create a more just world for all men and women. This “institutional commitment to the service of the people of God and of the human family in their pilgrimage to the transcendent goal which gives meaning to life” also marks Loyola as a Catholic institution of higher learning.

In keeping with this Jesuit tradition of commitment to service, Loyola offers to all of its constituent members a rich variety of opportunities for solidarity and service both within and outside the institution. These service opportunities extend Loyola’s helping hand throughout the greater Baltimore area, as well as to the wider national and international communities. The University also seeks to encourage habits of caring, engagement, and civic responsibility by incorporating its own particular approach to service learning into its curricula, by reflecting a service orientation in its research interests, and by emphasizing and encouraging the connection between excellence, leadership, service, and development for the professions.

Leadership

Very early on, Jesuits were recognized as innovators and leaders in educational methods, in approaches to foreign mission work, and in the giving of retreats and spiritual direction. Indeed, leadership would seem to flow naturally from a number of the other defining Jesuit values already enumerated here: openness and curiosity about all things new and different, commitment to the alleviation of human injustice and suffering, conviction that individuals can and should make a difference to their fellows, and commitment to bringing the best intellectual resources to bear on creative responses to problems and challenges. It was natural enough, therefore, that Jesuit educational institutions from their earliest beginnings should become renowned for training leaders who would go on to render effective service to their various human communities.

The Jesuit commitment to the particular form of service which is leadership continues to the present day. Loyola's commitment to this value includes identifying, developing, encouraging, and rewarding the exercise of gifts of leadership in all of its constituent members in all areas of their lives. The University likewise encourages in all of its members the regular practice of both leadership and "followership." In other words, it encourages its diverse constituents to think and act both as teachers and learners who lead by lived example, modeling the University's mission and values and contributing to the common good. Loyola hopes by all these means to continue forming alumni and alumnae – as well as other members within its extended family – who can serve as leaders and exemplars in the University, in their communities, and in society at large.

Discernment

At the heart of Ignatian spirituality is the practice of discernment – an art which St. Ignatius learned through sustained careful attention to and reflection on his own experience. Discernment is based on several presuppositions, including: 1) humans have freedom, and their choices have consequences; 2) some choices are better – and freer – than others; 3) human choices are not only between good and evil, but are often between lesser goods and greater goods; 4) it is possible through attending to motivations, feelings, and patterns of decision-making to improve the freedom, goodness, and authenticity of one's choices. The early Jesuits also discovered the art of "communal discernment," whereby they were able to make corporate choices for their future as an apostolic body through shared deliberations. For Ignatius and his Jesuits, discernment involved prayer and the enlightenment of grace; they sometimes referred to their own practice of ongoing discernment as "seeking God's will for their lives." As they trained others in the practice of discernment, however, the art became practical as well as spiritual. Thus, Jesuit institutions have been known over the centuries for teaching people – regardless of their individual faith convictions – to think critically, to inform their consciences, and to cultivate habits of ongoing reflection and self-evaluation.

Loyola's commitment to carry on the tradition of discernment includes encouraging the practice of regular reflection and self-examination which foster awareness of personal freedom (or lack thereof), a sense of personal responsibility for choices and actions, and a balance between enlightened self-interest and promotion of the common ("greater") good. The University encourages this habit of reflection and self-examination by introducing its constituents to the Jesuit practice of the examen (a daily self-review) in a variety of venues – e.g., through its Alpha courses, and through various projects of the Jesuit-Lay Committee. Loyola likewise encourages

critical thinking and reflection by including the study of ethics in its curricula, and by offering seminars and employing pedagogies (such as debate) which foster both the expression and critical refinement of opinions. Loyola seeks in general to foster open expression and careful consideration of a wide range of viewpoints and positions, cultivating in its constituents an awareness that argument or difference of opinion can be accommodated without compromising mutual respect. In service of this core value of discernment, the University continues to recruit qualified Jesuit faculty and administrators who can share their particular expertise in discernment within the Ignatian tradition; but Loyola also offers to all of its constituents a variety of supports, resources, and opportunities – including Ignatian retreats – to enhance their efforts at making freer and more well-informed choices.

Constant Challenge to Improve

As noted at the outset, “for the greater glory of God” is one expression of the Jesuit ideal of the *magis* – that is, commitment to the “greater good” or the “better way.” For Jesuits themselves, of course, this “better way” is the model of charity and self-sacrifice which they seek to emulate in the person of Jesus Christ. Within Jesuit institutions, however, this ideal – which presumes and builds upon the practice of discernment – has played itself out in a broad-based commitment to ongoing evaluation and improvement at both the personal and structural levels. The ideal of the *magis* undergirds a certain restless pursuit of excellence across the board – a refusal to be satisfied with mediocrity, or to become easily contented with the status quo.

Loyola challenges itself and its constituents to strive for improvement on an ongoing basis by holding out an ideal of personal wholeness and integration as the ultimate horizon of growth while simultaneously recognizing that development and growth require time and sustained effort. The University seeks to encourage its constituent members to think creatively and to challenge the status quo when appropriate. Loyola also seeks to foster habits of learning, inquiry, and personal and corporate self-examination which will encourage ongoing growth and change in its members, even after they leave the University community. Lastly, Loyola seeks to recognize and reward the pursuit and achievement of excellence, and to continue attracting high-quality students, faculty, administrators, and staff from a wide variety of backgrounds and religious traditions who will embrace, own, and promote the Ignatian core values which have been elucidated in this document.

Georgian Court University

Institutional Vision

Georgian Court University is a leading regional university that provides a transformative education, preparing students for ethical leadership and service in the Catholic Mercy tradition.

Mission Statement

Georgian Court University, founded and sponsored by the Sisters of Mercy, provides comprehensive liberal arts education in the Roman Catholic tradition. The university has a special concern for women and is a dynamic community committed to the core values of justice, respect, integrity, service, and compassion, locally and globally. Georgian Court University provides students with: a curriculum broad enough to be truly liberal, yet specialized enough to support further study and future careers; an environment for the entire university community to grow through shared educational, cultural, social, and spiritual experiences; and the will to translate concern for social justice into action.

Core Values

The university is committed to the Mercy core values of justice, respect, integrity, service, and compassion.

- **Respect:** We reverence the dignity of all persons and all life as gifts of God and strive to promote community in our world.
- **Integrity:** We believe that fidelity to moral principles, honesty, and sincerity are the basis of trustworthiness in all encounters.
- **Justice:** We believe ordering of right relationships with all persons and all creation is fundamental to our advocacy for structures that protect the vulnerable.
- **Compassion:** We embrace the joys and sorrows of others to whom and with whom we minister and are moved to action in solidarity with the human community.
- **Service:** We joyfully extend our energy and resources on behalf of the poor, sick and uneducated, working to relieve misery and address its causes where possible.

These values are the roots from which Georgian Court University activities, decisions, and behaviors flow.

College of Saint Elizabeth

Mission & Values

The mission of the College of Saint Elizabeth, sponsored by the Sisters of Charity of Saint Elizabeth, is to be a community of learning in the Catholic liberal arts tradition for students of diverse ages, backgrounds, and cultures.

Characterized by a strong Catholic identity and values, the College is committed to:

- Scholarship and critical inquiry
- Just and ethical relationships
- Promotion of women as full partners in society in all its programs, including those which enroll both women and men
- Quality teaching
- Development of leadership in the spirit of service and social responsibility to others
- Promotion of a caring personal environment
- Learning through example and participation throughout the learning experience

Through the vision and values of Elizabeth Ann Seton, Vincent de Paul and Louise de Merillac, and rooted in Gospel values and in Catholic Social Teaching, the College of Saint Elizabeth affirms its solidarity with the poor and its commitment in service to the community.

Students are challenged both in and out of the classroom to seek answers to the difficult moral questions of our time. Through intellectual discourse and study, students discover their obligations to others and their special responsibility to those who have no voice.

Because of our Catholic identity, students leave the College of Saint Elizabeth prepared to sit at the table of the world with spirits that are committed to promote justice, understanding, dialogue and respect, whether it be in the business world, the hospital setting, the classroom or the research laboratory.

Caldwell College, New Jersey

Mission Statement

Founded in 1939 by the Sisters of Saint Dominic, Caldwell College promotes intellectual, spiritual, and aesthetic growth to a diverse population and welcomes all cultures and faith traditions.

Inspired by St. Dominic de Guzman and our Catholic heritage, we make a difference in the lives of our students and prepare them through the liberal arts and professional studies to think critically, pursue truth, and contribute to a just society.

Core Values

The core values of Caldwell College emanate from the Catholic Intellectual Tradition, the life of Saint Dominic, the Charism of the Sisters of St. Dominic of Caldwell, and the Four Pillars of Dominican Life.

In response to St. Dominic's desire to pursue "truth" through education, Caldwell College commits itself to the following core values:

RESPECT

Respecting the sacred dignity of all creation, we call ourselves to responsible relationship with each other and with the earth. Diversity of races, creeds, cultures, and abilities enriches the College community, in a climate of mutual respect.

INTEGRITY

Concerned for the good of individuals and the community, we commit ourselves to honesty and professional excellence in all interactions and relationships.

COMMUNITY

Valuing connectedness, collaboration and inclusivity, we extend this spirit through intentional outreach to the broader community.

EXCELLENCE

Aware that each person, singly and together with others, has a role in creating a just and compassionate global community, we promise each other commitment to developing in the whole person a love for lifelong learning and skillful collaboration in the search for knowledge, truth, and solutions to problems.

Notre Dame of Maryland University

Notre Dame of Maryland University Mission

Notre Dame of Maryland University educates women as leaders to transform the world. Embracing the vision of the founders, the School Sisters of Notre Dame, the University provides a liberal arts education in the Catholic tradition. Distinctive undergraduate and graduate programs challenge women and men to strive for intellectual and professional excellence, to build inclusive communities, to engage in service to others, and to promote social responsibility.

Xavier University

University Mission Statement

Xavier is a Jesuit Catholic university rooted in the liberal arts tradition. Our mission is to educate each student intellectually, morally, and spiritually. We create learning opportunities through rigorous academic and professional programs integrated with co-curricular engagement. In an inclusive environment of open and free inquiry, we prepare students for a world that is increasingly diverse, complex and interdependent. Driven by our commitment to the common good and to the education of the whole person, the Xavier community challenges and supports students as they cultivate lives of reflection, compassion and informed action.

Saint Xavier University

MISSION STATEMENT

Crafted through a process that engaged the Saint Xavier's many constituents, and approved by the Board of Trustees in 2005, this Mission Statement succinctly states the purpose of the University. It identifies both why and for whom Saint Xavier University exists. In a single sentence, this statement points to an educational mission, in a Catholic and Mercy context, that will help students pursue a worthwhile life as well as prepare to make a living -- not for themselves alone but in the context of social concern and community involvement.

Statement

Saint Xavier University, a Catholic institution inspired by the heritage of the Sisters of Mercy, educates men and women to search for truth, to think critically, to communicate effectively, and to serve wisely and compassionately in support of human dignity and the common good.

Approved by the Saint Xavier University Board of Trustees -- October 12, 2005

Approved by the Corporate Member, Sisters of Mercy -- October 20, 2005

Commentary

"Saint Xavier University"

As an institution of higher education, Saint Xavier engages its students, its faculty and staff, and those who comprise its immediate and broader communities in the primary activities of teaching, learning, scholarship and service. The University is named after the Jesuit Saint Francis Xavier, the patron saint of Mother Frances Xavier Warde who, in 1846, brought the Sisters of Mercy from Pittsburgh to Chicago and founded Saint Francis Xavier Academy for Females, the forerunner of Saint Xavier University.

"A Catholic institution"

Saint Xavier University reflects and extends the teaching mission of Jesus. It is a ministry of the Roman Catholic Church, a relationship made possible because of its continuing sponsorship by the Sisters of Mercy through the Conference for Mercy Higher Education. Catholic teaching, especially the dialogue between faith and reason and the social justice tradition of the Church, undergirds the University's mission and values.

"Inspired by the heritage of the Sisters of Mercy"

Grounded in the Gospel stories of a compassionate and hospitable Jesus who loved and served others, the ministry of the Sisters of Mercy to the poor, sick and uneducated began in Dublin and now extends around the world. Their reputation as educators prompted the city's first Catholic bishop to bring the Sisters of Mercy to Chicago, where they founded Saint Xavier in 1846, making it the oldest Mercy institution of higher education existing in the world today. Imbued with the spirit of the Sisters of Mercy, Saint Xavier University extends a rich tradition of intellectual rigor, compassionate service and hospitality to its students and to the world through the work of higher education.

"Educates men and women"

The University develops and sustains programs and practices that lead (L. ducere: to lead), men and women away from ignorance toward the expression of their fullest human potential. Among the expressions of full human potential are displays of personal and professional excellence, ethical decision-making and concern for the welfare of others.

"To search for truth"

As an educational ministry of the Church informed by its Mercy heritage and sponsorship, Saint Xavier University encourages and supports all members of its academic community in their search for truth, including religious and theological truths that derive from or point to the existence of a loving God in whose image each person has been created. The journey toward truth is lifelong -- Via, Veritas, Vita¹ -- a quest that respects faith, reason and the diverse approaches of various disciplines and methods of observation, reasoning and analysis.

"To think critically"

When Saint Xavier became a college in 1915, the sisters designing the course of studies grounded the academic program in the liberal arts and sciences in order to "liberate" or "free" students to live reflectively as they acquired knowledge and searched for truth in their personal and professional lives. Becoming liberated, in this sense, requires the ability to think critically. Thus, Saint Xavier's curriculum, past and present, emphasizes careful observation and inquiry, reflection and contemplation, assessment, creativity, argumentation and integration. By learning to think critically, in all its dimensions, students can be freed from laboring under unfounded assumptions, preconceived notions and stereotypical judgments; they are freed to live informed, productive, good lives.

"To communicate effectively"

Saint Xavier University is a community of discourse in which the knowledge and critical thinking of individuals and groups can be both challenged and expanded. Effective communication within a community of discourse requires different skills and approaches, grounded in academic disciplines and characterized by civility and respect for the opinions, experiences and beliefs of others. As an educational community, Saint Xavier also has a responsibility to share its search for truth and its critical thinking with a broader public who are both critics and consumers.

"To serve wisely and compassionately"

Service is a fundamental message of the Gospel and a hallmark of the life and ministry of Jesus. Thus, as a Catholic institution sponsored by the Sisters of Mercy, Saint Xavier University educates men and women not only for themselves but also for others. To serve wisely involves making good ethical judgments about the disposition of one's and the world's resources, including personal time and talents. To serve compassionately is to extend oneself in merciful action on behalf of others in their need. Service in the spirit of mercy derives from an awareness of the needs of others and a feeling of solidarity with them, informed by intellectual principles found in religious, ethical, and moral teachings and traditions.

"In support of human dignity and the common good"

A fundamental message of the Scriptures and a basic principle of Catholic social teaching is that human beings have innate dignity because they are made in the image and likeness of God. This personal dignity cannot be mitigated by conditions of race, class, gender, ethnicity, sexual orientation, age or physical ability. The common good, a complementary principle of Catholic social teaching, is predicated on the tenet that each person holds a God-given responsibility to promote a just and merciful world that make the benefits of God's goodness accessible to all. Saint Xavier University strives to be intentional about addressing human dignity and the common good in its programs, activities and relationships.

1. Jesus, the Way, the Truth, and the Life (Jn. 14:6)