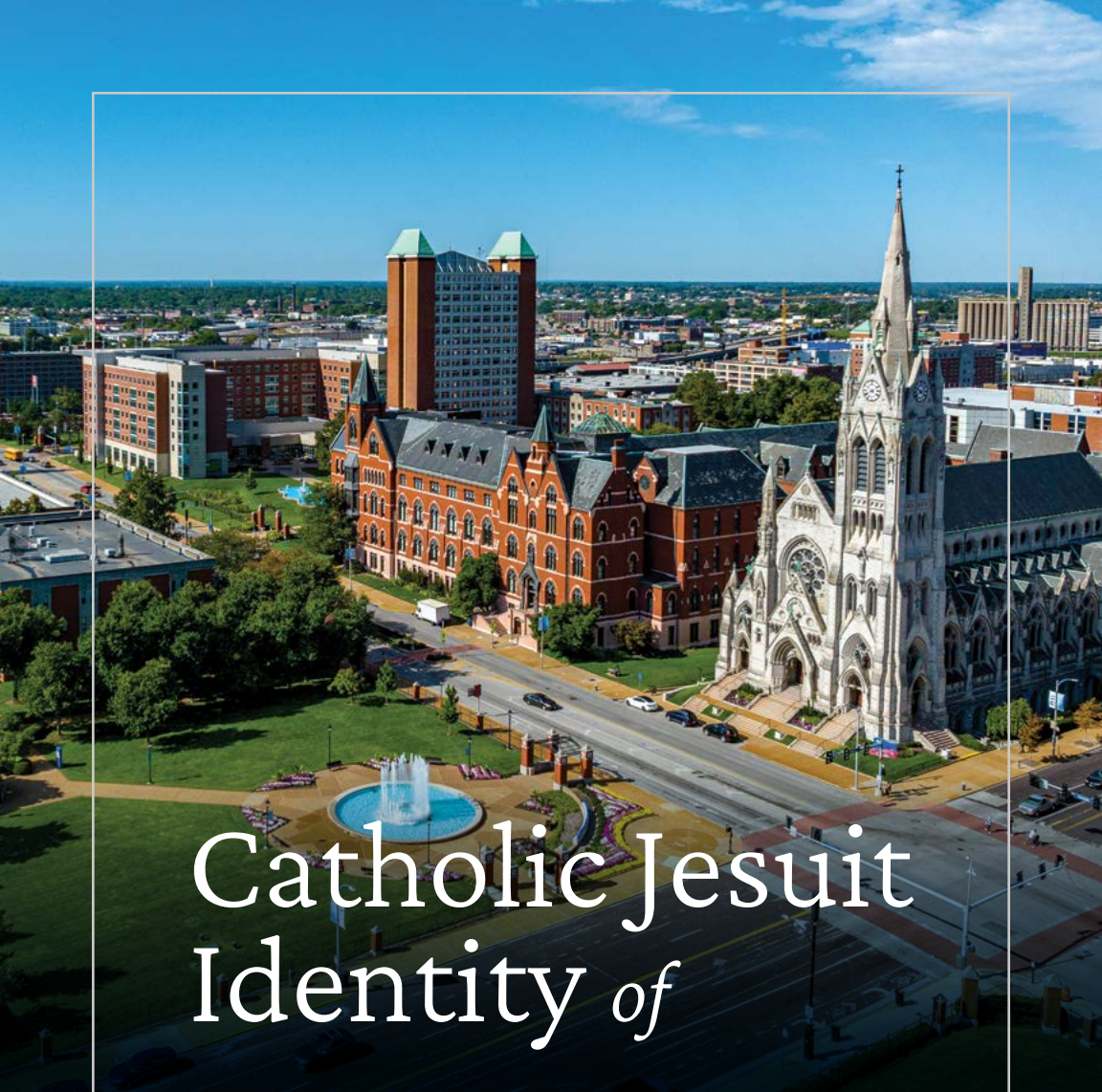




Catholic Jesuit Identity *of*

SAINT LOUIS



UNIVERSITY™



AS A CATHOLIC JESUIT INSTITUTION, SAINT LOUIS UNIVERSITY IS ROOTED IN THE FIVE HUNDRED YEAR HISTORY OF THE SOCIETY OF JESUS, FOUNDED BY ST. IGNATIUS LOYOLA. IN THE SPIRIT OF ST. IGNATIUS, WE WELCOME PEOPLE FROM

EVERY RELIGIOUS IDENTITY, PRACTICE AND TRADITION TO SLU. The diversity of our faculty, staff, and student populations is one of our greatest strengths, providing opportunities for learning and growth, dialogue and understanding. United around a shared mission, our community stands on the foundational principles of the Jesuit mission, encouraging young people to become men and women for and with others. Jesuit education aims to form the whole person, so at Saint Louis University, we nurture relationships that provide mutual care for one another—on campus, in our city, in our local neighborhoods—in a way that helps each member of the community know that they are valued and valuable.

Everything we do at Saint Louis University is intended to unveil God's work in the world, to lead one another to a deeper understanding of the glory and grandeur of that work, and to motivate personal and collective participation in it. Part of the creation being unveiled is you, and who you are in relationship with every other member of the SLU community. What makes SLU distinctive as a Catholic, Jesuit work is the abiding underlying foundational idea of who we are in the world and who brought us into it.

*David Suwalsky, S.J., Ph.D.
Vice President for Mission and Identity*



The Division for Mission and Identity at Saint Louis University is charged with furthering the understanding of Saint Louis University's mission as a Jesuit and Catholic university. Through its programs and in collaboration with the Colleges and Schools of the university and other university organizations, the Office of Mission and Identity seeks to promote and encourage a deeper understanding of SLU's foundation as a work of the Society of Jesus, as a ministry of the Catholic Church and as an academic enterprise gifted with a centuries-old history of scholarly endeavors and of generous service to the many communities of which we are a part.



ST. IGNATIUS OF LOYOLA

Founder of the Society of Jesus

1491

Ignatius of Loyola, named Iñigo, is born the youngest of 13 children into a family of minor nobility in the Basque province of Spain

1521

Experiences spiritual conversion while recuperating from wounds suffered at the Battle of Pamplona

1522

Commits to a new way of living while visiting the Benedictine monastery at Montserrat, laying down his armor at the Shrine of the Black Madonna; lives in the cave at Manresa alongside the River Cardener where he has the fundamental enlightenment of his life, revealing "God in all things"

1523

Makes a pilgrimage to the Holy Land, desiring to remain for his lifetime, but forced to return to Spain because of religious tensions

1524

Begins formal studies in Barcelona, and begins composing the Spiritual Exercises

1527

Undergoes imprisonment by the Spanish Inquisition for teaching without formal training in theology

1528

Begins philosophy and theology studies at the University of Paris, meeting Francis Xavier and Peter Faber

1534

Professes vows of poverty, chastity and obedience and promises to serve God and "help souls" along with the six original companions in Montmartre

1537

Is ordained a priest; experiences a vision in La Storta where God tells Ignatius, "I will be favorable to you in Rome," and Ignatius joins Jesus in carrying the cross

1540

The Society of Jesus gains approval by Pope Paul III

1540-56

Serves as Superior General of the Society of Jesus

1556

Dies in Rome from a form of malaria called Roman Fever, leaving a 16-year-old Society serving in over 100 apostolates with close to 1000 Jesuits

1622

Is canonized a saint by Pope Gregory XV

SOCIETY OF JESUS

The Society of Jesus was founded in 1540 by St. Ignatius Loyola who gathered around him an energetic band of well-educated men

who helped others find God in their lives. Ignatius' original plan was that the Jesuits would be available to be sent anywhere in the

world wherever the need was greatest and the most universal good could be accomplished.

Very soon after the foundation of the Society, it became clear to Ignatius that schools offered the greatest possible service to the church, by teaching the Gospel message of service to others. Beyond their European founding, the Jesuits became deeply involved in scholarship, science and exploration in Asia, Africa, and the Americas.

Jesuits were called the schoolmasters of Europe during the 16th, 17th and 18th centuries, not only because of their

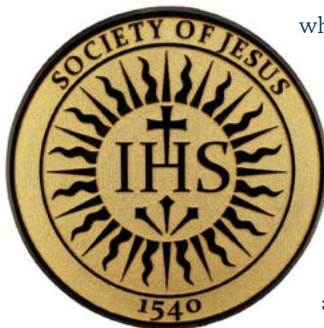
schools but also for their pre-eminence as scholars, scientists and for the thousands of textbooks they composed.

Then in 1773, Pope Clement XIV, yielding to pressure from the Bourbon courts, issued a decree suppressing the Society of Jesus. This religious Society of 23,000 men dedicated to the service of the church was disbanded. Thanks to Catherine, Empress of Russia, who rejected the decree outright and forbade its promulgation, 200 Jesuits continued to function in Russia.

Forty-one years after the Suppression, Pope Pius VII restored the Society in 1814.

Although many Jesuits had died by then, the memory of their educational work had not, and the new Society was flooded with requests to take over new colleges all around the world.

Since 1814, the Society has surpassed the apostolic breadth of the early years in its educational, intellectual, and pastoral reach. Jesuits are sent in all geographical and cultural directions, "*ad maiorem Dei gloriam*," for the greater glory of God.



A LEXICON OF JESUIT VALUES

*persons for
and with
others*

Coined by Father General Pedro Arrupe in an address to alumni of Jesuit schools in Europe, this phrase has become the ideal defining characteristic of Jesuit-educated graduates.

*the faith
that does
justice*

Father General Peter-Hans Kolvenbach expanded Arrupe's ideal of forming "persons for and with others" by raising the Jesuit educational standard, calling Jesuit universities to address the actual world as it unjustly exists and help reshape it in the light of the Gospel.

cura personalis

"Care for the [individual] person," this hallmark of Ignatian spirituality and thus Jesuit education exhorts an attitude of respect for the dignity of each individual, caring for the whole person

discernment

This practice stems from the Spiritual Exercises of St. Ignatius, wherein he recommended an attentiveness to not only the rational aspect of decision-making, but also to the affective realm of emotions, desires, and motivations.

"For the greater glory of God" Abbreviated A.M.D.G., this motto of the Society of Jesus is also commonly referred to as "the magis," or whatever will lead us to the best, most helpful, most universal good, drawing others to recognize the ultimate goodness in God.

*ad maiorem Dei
gloriam*

*seeking
and
finding
God in
all things*

Ignatian spirituality is summed up in this concept, as Ignatius taught that, though sometimes difficult to perceive, God is present everywhere. Each person is invited to search for and find God in any and every circumstance of life, not just in explicitly religious or spiritual realms.

ASSOCIATION of JESUIT COLLEGES & UNIVERSITIES

AJCU

Saint Louis University claims its place among the great company of institutions of Jesuit higher education all around the world. The AJCU (Association of Jesuit Colleges and Universities) is comprised of the following 28 institutions who share in a common Catholic, Jesuit mission and identity in the United States and beyond:

GEORGETOWN UNIVERSITY (WASHINGTON D.C.) *1789
SAINT LOUIS UNIVERSITY (ST. LOUIS, MO) *1818
SPRING HILL COLLEGE (MOBILE, AL) *1830
XAVIER UNIVERSITY (CINCINNATI, OH) *1831
FORDHAM UNIVERSITY (BRONX, NY) *1841
COLLEGE OF THE HOLY CROSS (WORCESTER, MA) *1843
ST. JOSEPH'S UNIVERSITY (PHILADELPHIA, PA) *1851
SANTA CLARA UNIVERSITY (SANTA CLARA, CA) *1851
LOYOLA UNIVERSITY (BALTIMORE, MD) *1852
UNIVERSITY OF SAN FRANCISCO (SAN FRANCISCO, CA) *1855
BOSTON COLLEGE (CHESTNUT HILL, MA) *1863
CANISIUS COLLEGE (BUFFALO, NY) *1870
LOYOLA UNIVERSITY (CHICAGO, IL) *1870
ST. PETER'S UNIVERSITY (JERSEY CITY, NJ) *1872
UNIVERSITY OF DETROIT MERCY (DETROIT, MI) *1877
CREIGHTON UNIVERSITY (OMAHA, NE) *1878
MARQUETTE UNIVERSITY (MILWAUKEE, WI) *1881
JOHN CARROLL UNIVERSITY (UNIVERSITY HEIGHTS, OH) *1886
GONZAGA UNIVERSITY (SPOKANE, WA) *1887
REGIS UNIVERSITY (DENVER, CO) *1887
ST. JOHN'S COLLEGE (BELIZE CITY, BELIZE) *1887
UNIVERSITY OF SCRANTON (SCRANTON, PA) *1888
SEATTLE UNIVERSITY (SEATTLE, WA) *1891
ROCKHURST UNIVERSITY (KANSAS CITY, MO) *1910
LOYOLA MARYMOUNT UNIVERSITY (LOS ANGELES, CA) *1911
LOYOLA UNIVERSITY (NEW ORLEANS, LA) *1912
FAIRFIELD UNIVERSITY (FAIRFIELD, CT) *1942
LEMOYNE COLLEGE (SYRACUSE, NY) *1946

* Foundation year

JESUIT EDUCATION

The Society of Jesus began, appropriately, with a collection of young people engaging university studies far from the places they called home. When Ignatius, Francis Xavier, Peter Faber, and the other first companions banded together at the University of Paris in the 1530s, they may not have constituted a Jesuit school, but the source of their camaraderie was commitment to serving God by serving others. Not even a decade later, the first Jesuit school opened in Messina, Sicily, in 1548. In the ensuing five centuries, Jesuit schools (from elementary through university) have continued to educate more than 750,000 students annually as they continue their mission to develop competent, compassionate, and committed leaders in the service of the church and society.



THE UNIVERSAL APOSTOLIC PREFERENCES OF THE SOCIETY OF JESUS

In 2016, the newly elected Jesuit Superior General, Fr. Arturo Sosa, was charged with a review of the apostolic commitments of the Society of Jesus. After extensive study, four areas were identified for particular attention in ministry. These apostolic “preferences” provide a point of reference to the whole Society of Jesus and its collaborators; they unite us in mission in all parts of the world.

The four Universal Apostolic Preferences for the period 2019 to 2029:



1. Show the way to God through the Spiritual Exercises and discernment

2. Walk with the poor, the outcasts of the world, and those whose dignity has been violated, in the mission of reconciliation and justice

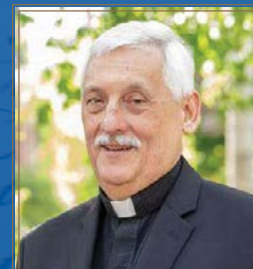


3. Accompany young people in the creation of a hope-filled future

4. Collaborate with Gospel depth, for the protection and renewal of God's creation



THE WHAT IS A UNIVERSAL APOSTOLIC PREFERENCE?



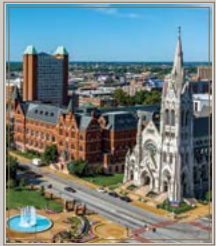
“The universal apostolic preferences... have been above all the Society’s response to the needs of the Church... They have expressed and should still express in concrete terms our readiness, as a universal apostolic body, to work beneath the banner of the cross, to serve the Lord alone and the Church, his spouse, under the Roman Pontiff. Thus, apostolic preferences create for us the tension of seeking the most universal good as the ultimate goal of the numerous apostolic activities the Society carries out...

The universal apostolic preferences, therefore, have been and are precisely what their name signifies: points of reference for the whole Society, that inspire its discernment in common and its apostolic planning at all levels of our life-mission. At the same time they are a guide for restructuring the Society’s governance and for creating working networks, both among ourselves and with others, in this same ministry of reconciliation.

We are all too well aware of the disproportion between the needs of humanity which the Church seeks to meet and the resources we have at hand. The preferences provide us guidance about how to use those resources effectively, without dispersing them, so that they serve the greater glory of God, which has been the Society’s aim since its foundation. The preferences do not establish a hierarchy of the needs of humanity or of the Church, but they do indicate the best ways for the Society to make use of the resources it has available for the service of Christ’s reconciling mission in the world.”

— Taken from a letter of Father General Arturo Sosa, October 3, 2017

WHERE IS SLU?



NORTH CAMPUS

First established in 1818 with a campus at Ninth and Washington Streets, the “hub” and heart of Saint Louis University opened in 1888 with the dedi-

cation of DuBourg Hall and St. Francis Xavier College Church. Situated in midtown St. Louis City, the North Campus is also home to Pius XII Library, Chaifetz Arena, College of Arts and Sciences, College of Philosophy and Letters, Richard A. Chaifetz School of Business, School of Education, School for Professional Studies, School of Science and Engineering, College for Public Health and Social Justice and School of Social Work.



SOUTH CAMPUS

Serving the medical and health needs of the greater St. Louis

community, the South Campus is home to SSM/SLU Hospital as well as the Center for Advanced Dental Education, Doisy College of Health Sciences, School of Medicine and Trudy Busch Valentine School of Nursing.



LAW SCHOOL CAMPUS

Saint Louis University School of Law has 175 years of history. Located

in the heart of downtown St. Louis and situated among federal and state courts as well as city government, SLU Law’s downtown location

allows for meaningful engagement with the justice system. In addition to degree programs, SLU Law also encourages students to put their gifts at the service of others through clinics for human rights, criminal defense, civil advocacy, and more.



MADRID CAMPUS

SLU-Madrid offers a SLU education in the Spanish capital with an international emphasis. Undergraduate and graduate degrees can be completed entirely in

Madrid, Spain, while additional degree programs can be partially completed as a study-abroad component.

PRISON EDUCATION: The prison education program comprises three components: onsite, credit-bearing courses that culminate in a SLU Associate of Arts degree; a non-credit college preparatory program that prepares students for future college experiences; and the Prison Arts and Education Program, which offers speaker series and workshops.

ONLINE PROGRAMMING: The School for Professional Studies offers globally accessible, academic, professional and continuing education programs, minors and certificates with a particular emphasis on assisting non-traditional students. As a result, Saint Louis University is partnering with Jesuit Worldwide Learning to offer a bachelor’s degree to international students displaced by conflict, lack of opportunity and poverty. The first cohort of students started in October 2023 in refugee camps in Kenya and Malawi.



A CATHOLIC UNIVERSITY

SLU’S MISSION STATEMENT

The mission of Saint Louis University is the pursuit of truth for the greater glory of God and for the service of humanity.

The University seeks excellence in the fulfillment of its corporate purposes of teaching, research, health care and service to the community. The University is dedicated to leadership in the continuing quest for understanding God’s creation and for the discovery, dissemination and integration of the values, knowledge and skills required to transform society in the spirit of the Gospels.

As a Catholic, Jesuit university, this pursuit is motivated by the inspiration and values of the Judeo-Christian tradition and is guided by the spiritual and intellectual ideals of the Society of Jesus.

COMMITMENT TO DIVERSITY, EQUITY, AND INCLUSION

SLU is committed to establishing a culture of inclusive excellence, equity, and human flourishing for all members of Saint Louis University and our connected communities through education, elimination of injustice and bias, and transformation toward the common good.

The Division for Mission and Identity and the Division for Diversity and Innovative Community Engagement actively collaborate to ensure that the Gospel values of love and acceptance, community and belonging, dialogue and reconciliation authentically characterize SLU’s culture, decision-making, and hiring practices.

Steeped in the Jesuit tradition of discernment, the SLU community recognizes the need for ongoing conversation regarding the realities that shape SLU’s past, present, and future.



slu.edu/mission-identity



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SAINT LOUIS UNIVERSITY



DIVISION FOR MISSION AND IDENTITY