

The University of San Francisco

# USF Scholarship: a digital repository @ Gleeson Library | Geschke Center

---

History

College of Arts and Sciences

---

1-4-2021

## The Mission Statements of the University of San Francisco: An Historical Analysis

Alan Ziajka

University of San Francisco, [ziajka@usfca.edu](mailto:ziajka@usfca.edu)

Follow this and additional works at: <https://repository.usfca.edu/hist>



Part of the [Higher Education Commons](#), and the [History Commons](#)

---

### Recommended Citation

Ziajka, Alan, "The Mission Statements of the University of San Francisco: An Historical Analysis" (2021). *History*. 8.

<https://repository.usfca.edu/hist/8>

This Report is brought to you for free and open access by the College of Arts and Sciences at USF Scholarship: a digital repository @ Gleeson Library | Geschke Center. It has been accepted for inclusion in History by an authorized administrator of USF Scholarship: a digital repository @ Gleeson Library | Geschke Center. For more information, please contact [repository@usfca.edu](mailto:repository@usfca.edu).

# **The Mission Statements of the University of San Francisco: An Historical Analysis**

**Alan Ziajka**

**University Historian Emeritus**

**February 8, 2021**

## **Genesis**

In the beginning, St. Ignatius Academy, the antecedent of the University of San Francisco, had no formal mission statement. The Jesuits who founded the institution in 1855 were imbued, however, with a philosophy of education stretching back to the origins of the Society of Jesus in mid-sixteenth century Europe. Although Ignatius of Loyola, and the other men who started the Jesuit order in 1540, did not initially see the development of educational institutions as their primary mission, within a decade the Jesuits started to establish schools throughout Europe to provide education for young men from all backgrounds. The first curricula included the arts, grammar, rhetoric, ethics, and theology. By 1750, the Jesuits had established more than 700 educational institutions across the globe—the largest integrated network of schools the world has ever seen.

Ignatius of Loyola, the first Superior General of the Society of Jesus, connected the educational philosophy of the Jesuits to the humanistic values of the Renaissance, and underscored the moral power of education for the common good of society. In 1551, Ignatius wrote, “If we see to the education of youth in letters and morality, then great help for the republic will follow, for good priests, good senators, and good citizens of every class come from these efforts.” In what was a revolutionary concept for mid-sixteenth century Europe, Ignatius also believed that there should be “no distinction between rich and poor students,” and that admission to Jesuit schools should be based only on ability. Indeed, he argued that students from all classes should study together. “We accept for classes and literary studies everybody,” Ignatius wrote, “poor and rich, free of charge and for charity’s sake, without accepting any remuneration.” The Jesuit network of free schools for young men was Europe’s first effort to extend education to a significant percentage of the population irrespective of social and economic background. This revolutionary ideal soon spread to Asia, Africa, and the Americas. In 1855, Jesuit educational values took root in San Francisco with the establishment of St. Ignatius Academy.<sup>1</sup>

## **USF’s First College Prospectus and Catalog**

St. Ignatius Academy, San Francisco’s first institution of higher education, was founded on an unwritten mission to provide educational opportunities for a largely immigrant population that would otherwise not have access to higher education. For most of its history, the institution has enrolled substantial numbers of underrepresented students who were the first generation in their families to attend college. On October 15, 1855, the Jesuits opened the doors to their experiment in education in San Francisco. Three students showed up for class that first day. Despite this disappointing start, enrollment gradually grew to 23 students by the end of the first academic year, and to 65 students by 1858, the year before the institution changed its name to St. Ignatius College. Almost all of the students at St. Ignatius College, during its first decades, were first- or second-generation Irish or Italian Catholics, a partial reflection of the population of San

Francisco. After the Gold Rush of 1849, the Irish came to San Francisco by the thousands, making up nearly one-third of the city's population by the 1880s. Throughout the last half of the nineteenth century, and especially in the 1880s and 1890s, Italians immigrated to the United States, and to San Francisco, in ever increasing numbers, swelling the population of San Francisco and expanding the enrollment of St. Ignatius College to 650 students by 1880. In the 1880 national census, the population of San Francisco was 233,959, 44.6 percent of whom were foreign born. In that year, San Francisco was the ninth largest city in the United States, but first in the nation, even ahead of New York City, in the percentage of its population that was foreign born. In addition to the Irish and the Italians, large numbers of Germans and French immigrated to San Francisco in the last decades of the nineteenth century, some of whom sent their sons to St. Ignatius College, further adding to the European diversity of the institution by the turn of the century.<sup>2</sup>

Although St. Ignatius College did not have a written mission statement, the institution's first prospectus and catalog communicated to the wider world the key features of its educational purpose, policies, curriculum, and admission and graduation requirements. These publications also listed the faculty and key administrators and addressed what the institution valued in its students. The first prospectus for St. Ignatius College was published in 1861, six years after the school was founded, and two years after it received a charter from the state to issue college degrees. The introductory page tells of the college's founding and incorporation, noting that this "Literary Institution" is "conducted by the Fathers of the Society of Jesus, and is intended for day scholars only." The prospectus described the curriculum: Latin, Greek, English, French, Spanish, poetry, rhetoric, elocution, history, geography, arithmetic, bookkeeping, mathematics, moral and natural philosophy, and chemistry. The prospectus indicated that other languages, drawing, and vocal music would be taught if requested, but for an extra charge. Regular tuition was listed as \$8 per month plus a \$10 graduation fee. The first prospectus also listed seven faculty members and administrators. They included Antonio Maraschi, S.J., the founding president, treasurer, prefect of studies, and professor of ancient and modern languages, mathematics, and bookkeeping; Paul Raffo, S.J., the chaplain; two Jesuit professors; and three lay professors. The prospectus included the names of all 144 students enrolled in the college at that time and concluded with a program describing that year's commencement exercises, held on July 17, 1861.<sup>3</sup>

The first college catalog, published for the 1869–1870 academic year, replaced the college prospectus. It further explicated the institution's educational purpose or proto-mission: "The design of the Institution is to give a thorough Classical, Mathematical, and Philosophical Education" and "the most perfect training of the mind." Moreover, "the greatest attention is bestowed on the religious and moral training of the students." Like the prospectus, the college catalog briefly outlined the classical and practical curriculum. It also listed the faculty, officers of the college, and all current students. "On completion of their philosophical studies," the catalog proclaimed, "the degree of A.B. is conferred on all who, on examination, are found deserving of that distinction."<sup>4</sup>

### **The Aims of St. Ignatius College**

In 1880, St. Ignatius Church and College, facing rising taxes on the Market Street location and increasing enrollment, built a magnificent institution on Van Ness Avenue, a block from City Hall, that soon became a center of educational and cultural life in San Francisco. The college's

academic reputation spread throughout the state and nation, and many of its graduates became leaders in law, government, business, and religion. This Golden Age of St. Ignatius Church and College came to an abrupt end on April 18, 1906, during the earthquake and fire that completely destroyed the institution and two-thirds of San Francisco.

The Jesuit leadership of St. Ignatius College faced the crisis caused by the earthquake and fire with courage and commitment. They rebuilt a temporary home near Golden Gate Park, known as the shirt factory, which opened just five months after the devastation. For 21 years, the institution at this location successfully adapted to local, national, and international forces and events. The college added a College of Law and a College of Engineering, experimented with new programs, launched an intercollegiate athletics program, and managed to survive the drain on human resources caused by World War I, the Great Influenza Epidemic of 1918-19, and major debts from the rebuilding of the church and school, exacerbated by a national and local recession. By 1919, the institution was \$1 million in debt and on the verge of declaring bankruptcy.<sup>5</sup>

In the midst of the economic crisis that cost the school its engineering college, with enrollment significantly below its pre-World War I level, and with a horrendous influenza epidemic raging throughout San Francisco, St. Ignatius University, as it was known from 1912 to 1919, published a prospectus and bulletin. In this 1919 publication, the institution stated its aims:

The University is conducted by the Fathers of the Society of Jesus. As educators they aim at procuring the development of both mind and heart. They recognize moral training as an essential element of education, and therefore, while striving to give the youth committed to their charge the higher mental culture, they spare no effort to form them also to habits of virtue.<sup>6</sup>

In the fall of 1919, the leadership of the school changed its name back to St. Ignatius College and began to call upon alumni and the community to save the Jesuit college and church in the first major fundraising campaign in the institution's history. By 1924, the debt had been brought under control and enrollment had begun to steadily increase. The school also started to purchase property in the 1920s on the current site of the University of San Francisco. Numerous changes were made to the curriculum to reflect changing student and social needs. In 1924, a business program began as a four-year evening certificate option, and by 1925, the College of Commerce and Finance was established, the forerunner of today's School of Management. In that same year, the departments of Arts, Sciences, and Philosophy officially became the College of Arts and Sciences to reflect various program changes, including an increase in the number of elective courses offered to students. In 1926, with a significant increase in student enrollment, work was begun on a new Liberal Arts building, the present Kalmanovitz Hall. In 1927, this new building was dedicated, and St. Ignatius College moved to its present location. By then, the college's drama, debate, and athletic programs had achieved considerable prominence in the Western United States.<sup>7</sup>

St. Ignatius Church moved from the corner of Hayes and Shrader streets to its current location in 1914, and the high school division moved from the shirt factory in 1929 to a handsome building on the corner of Turk Street and Stanyan Boulevard, the current site of the Koret Health and Recreation Center.

In January 1930, St. Ignatius College published a proto-mission statement, referred to as the college's aim:

The idea of the Jesuit system of training—the ideal set before itself by St. Ignatius College—is that true education is a developing, through discipline, of the several distinctive human powers of the student. No delusion is entertained that it is possible or desirable in four years to store a young mind with all the information necessary for a lifetime.

Acquaintance with the facts, the getting of positive knowledge is duly insisted on, but, for the most part, as an instrument employed in a process, not as the final purpose to be achieved.

And as an integral part of education, the Jesuit idea calls for a systematic effort to develop character; since both experience and common reason sustain the verdict that moral formation—the building up of an enlightened conscience for the right fulfillment of civil, social and religious duties—is never wisely assumed as the normal by-product of physical and mental development.<sup>8</sup>

The stock market crash of October 1929 ushered in a worldwide depression that had major effects on the nation, the city of San Francisco, and the university that would soon adopt the city's name. Like the city itself, the Jesuits' experiment in education faced major economic challenges during the 1930s—finances were a constant source of concern, and enrollment was flat during most of the decade. The institution began the decade, however, on several optimistic notes, including a celebration of its 75th anniversary; a new name (University of San Francisco); and a U.S. Supreme Court decision paving the way for a major land acquisition that encompassed part of an old Masonic cemetery and extended the campus north to Golden Gate Avenue, east to Masonic Avenue, and west to Parker Avenue. The shortage of cash during the Great Depression did, however, prevent USF from purchasing that portion of the cemetery that ran all the way to Turk Street and from building on the land that it did acquire. The co-curricular programs that had flourished during the 1920s, including athletics, drama, and debate, survived the economic woes of the 1930s, though desperately needed improvements for the library, science equipment, and classroom facilities were financially impossible. Graduates of the university found the job market terrible, and alumni contributions were minimal.

Concurrent with the beginning of a national economic recovery by 1939, World War II erupted in Europe and Asia, finally engulfing the United States, as well, on December 7, 1941. During the war, the University of San Francisco saw its enrollment plummet to fewer than 400 students as most of the student body volunteered for the armed forces or were drafted. Former USF students fought all over the globe and in every branch of the service. Many were wounded, and more than 100 former USF students lost their lives. At USF, monthly deficits soared, and had it not been for the establishment of a military training program on campus and a modest but ultimately crucial fundraising campaign, the institution might have closed its doors before the war finally ended on August 16, 1945. Once again, however, the university survived external threats largely through the resourcefulness of its leaders, including its president, William Dunne, S.J. With the end of the war, a new era of expansion and challenges was at hand. The sacrifices of those who did not return from the war, however, were not forgotten by the nation or by San Francisco's Jesuit institution of higher education.<sup>9</sup>

## **The Credo**

The USF Credo, originally published in 1940, was the first fully developed mission statement in the history of the University of San Francisco. In Latin, the word *credo* means, "I believe." *Credo* is the first word of the Apostles' Creed, and the first word of the Nicene Creed adopted by the First Council of Nicea in 325, which sought unity in the Catholic Church in the face of

various theological controversies that threatened to split the church into warring sects.<sup>10</sup> The author of the USF Credo, Raymond Feely, S.J., knew Latin and the history of the Catholic Church very well.

The world during the 1930s and 1940s is critical to understanding USF's Credo. By the end of the 1930s, democracy was in full retreat around the world. In Europe, for example, by 1939 only 10 out of 27 nations remained democratic, permitted free elections, and allowed a reasonable level of freedom among their citizens. In 1938, Raymond Feely, S.J., a faculty member at the University of San Francisco, traveled through Europe, where he conducted a political and economic survey of the continent. Fr. Feely, an authority on Communism, Nazism, and Fascism, had taught political science at USF for five years, and had written and lectured in various public forums on totalitarian regimes. He correctly predicted that if Hitler moved into Czechoslovakia, neither England nor France would attempt to stop him, and that if Hitler invaded France, that country would quickly fall. For Fr. Feely, the German-Soviet nonaggression pact of 1939 was also not the shock that it was for many people throughout the world. Fr. Feely believed that the two systems that governed Germany and the Soviet Union, Nazism and Communism, were essentially cut from the same cloth, notwithstanding apparent ideological differences. From 1931 to 1939, Fr. Feely taught philosophy, religion, and political science at the University of San Francisco. In 1934, he became a regent of the USF School of Law, and in 1939, he was appointed dean of the faculties, a position he held until 1951, when he was appointed USF's first academic vice president. As academic vice president, he inaugurated a course titled "The Dynamics and Tactics of World Communism," making USF the first American university to require such a course for all of its undergraduates. The course gained national publicity in *TIME* magazine.<sup>11</sup>

On February 24, 1940, while war was raging in Europe and Asia, Fr. Feely published the USF Credo, which appeared in the USF catalog for the next 39 years. The USF Credo soon received national publicity and was reprinted in the publications of many other Jesuit colleges and universities. In the USF Credo, Fr. Feely outlined what he viewed as basic beliefs in American Democracy and Jesuit education in contrast to the totalitarian political and economic systems that were sweeping across the world. Among its key statements, the USF Credo argued, "the struggle today is to capture the mind of youth. Foreign dictatorships seek to perpetuate their shackles through youth movements. The American youth is exposed to these pernicious poisons which have the potency to destroy our hard won liberties." Fr. Feely then expressed his views on the belief system of USF: "It believes in God. It believes in the personal dignity of man. It believes that man has natural rights, which come from God and not from the State. It therefore is opposed to all forms of dictatorship, which are based on the philosophy that the 'total man' (totalitarianism) belongs to the State. It believes in the sanctity of the home—the basic unit of civilization." Fr. Feely went on to state that both labor and management have rights and obligations, that "liberty is a sacred thing," and that USF "is vigorously opposed to all forms of 'racism'—persecution or intolerance because of race." (See Appendix A for the complete USF Credo.)

### **Mission and Goals**

Following the end of World War II, veterans returned to the nation's colleges and universities in vast numbers, thanks in large part to the GI Bill of Rights. The student population grew rapidly at the University of San Francisco, and several new programs and buildings were planned and

completed between 1945 and 1969. The College of Arts and Sciences, the School of Law, and the College of Business Administration all witnessed rapid increases in student enrollment and major curriculum changes. In 1947, USF started a department of education for the certification of teachers, which developed into the School of Education by 1972 with the addition of numerous graduate programs. In 1948, a nursing program was initiated at USF in cooperation with St. Mary's Hospital, and by 1954, it had developed into an autonomous School of Nursing. A full-fledged graduate division and an evening college were also initiated at USF in the immediate postwar era to accommodate changing educational, professional, and social needs.

The immediate postwar years saw a revival of the athletic programs at the university, and the institution developed a West Coast and national reputation in several sports. In basketball, USF won national championships in 1949, 1955, and 1956, and players such as Bill Russell and K.C. Jones became household names. Reflective of the USF Credo, which forcefully articulated the university's opposition to racism in any form, the 1955 and 1956 basketball teams were the first Division I teams in the nation to win national championships with three Black starting players. The 1951 USF football team was one of the best intercollegiate football teams that ever played. It had an undefeated and untied season and would have gone on to a postseason bowl game were it not for prevailing national racism, which precluded the team and its star Black players, Ollie Matson and Burl Toler, from postseason participation. The team was finally invited to a bowl game, but only on the condition that it leave its two Black players at home. The team unanimously rejected this offer, however, and stood on principle rather than seek glory. The 1950 USF soccer team also faced racism, but went to the first intercollegiate soccer bowl game ever played, and emerged as co-national champions. From 1945 to 1960, the USF soccer team, under coach Gus Donoghue, won 11 conference championships, and under Steve Negroesco, who took over as head coach in 1962, the soccer team won 13 conference championships and four national titles, with teams heavily populated by international students. Coach Negroesco led his teams to more victories than any other coach in the history of intercollegiate soccer in the United States.

Three presidents guided the University of San Francisco from 1945 to 1969: William J. Dunne, S.J., whose tenure stretched back to 1938; John F.X. Connolly, S.J.; and Charles W. Dullea, S.J. These Jesuits worked mightily to secure the fiscal and human resources needed to support the university's expansion. They oversaw numerous academic changes at the institution and they shared in the growing reputation of USF as a leading institution of higher education. In 1964, women were admitted for the first time to the regular day division of the university, though women had been pursuing degrees at night in law, business, and the arts since the late 1920s, in nursing beginning in 1948, and in education since the early 1950s.

The 1960s proved to be one of the most tumultuous decades in United States history. The decade was punctuated by political assassinations, civil rights struggles and urban riots, a costly overseas war that led to demonstrations and death at home and abroad, and international tension that brought the world to the brink of nuclear annihilation. During the 1960s, the University of San Francisco was affected by events on the national and international fronts, though the campus never experienced the level of violence and student strikes over the Vietnam War that rocked many other college campuses. A small number of USF students, including students in the law school, were highly vocal, however, in their criticism of society's ills and called for an end to the Vietnam War, greater rights for the nation's minorities, and curriculum changes. USF was a not immune to the social, political, and cultural upheaval sweeping the nation.<sup>12</sup>

USF was also not immune to major changes in the Catholic Church during the 1960s. The Second Vatican Council, also called Vatican II, was held from 1962 to 1965, and was first announced by Pope John XXIII in 1959 as a means of spiritual renewal for the Catholic Church and as an opportunity for Christians separated from the Church to join in a search for Christian unity. Individuals summoned to the council included all Catholic bishops and other church dignitaries. Observers from major Christian religions were also invited to the council sessions, but without the right to vote. Before the council convened, preparatory work was done by members of the Curia, the papal bureaucracy. Once the council opened, individuals from throughout the world were added to the commissions. The work of the council continued under Pope John's successor, Pope Paul VI, and sessions were convened each autumn until the work of the council was completed in December 1965. Sixteen constitutions, declarations, or decrees were enacted by the council, including a document that called for lay people to share in the missionary vocation of the church. By describing the church as "the people of God," or "a pilgrim people," the council provided the theological justification for changing the hierarchical stance that had characterized much of Catholic thought and practice since the Protestant Reformation. Vatican II called for greater participation by the laity in the celebration of Mass and authorized significant changes in the texts, forms, and language used in the celebration of Mass and the administration of the sacraments. These changes included the use of the vernacular languages in the Mass instead of Latin, the revision of liturgical prayers, the celebration of the Mass with the priest facing the congregation, and various changes involving contemporary Catholic music and artwork. The council also issued documents regarding practical questions on the pastoral duties of bishops, the Eastern-rite churches, the ministry, the life and education of priests, the religious life, the missionary activity of the church, and social communication. In addition, declarations were made on religious freedom and freedom of conscience, the church's attitude toward non-Christian religions, and on Christian education. Vatican II called for ecumenical efforts and dialogue with non-Christian religions, recognizing them as containing truth. Overall, Vatican II attempted to relate the church's concept of itself to the needs and values of contemporary society and culture. By the early 1970s, Vatican II had set in motion changes in Catholic education in the United States and throughout the world.<sup>13</sup>

In the summer of 1967, in the wake of Vatican II, 25 leaders from several Catholic institutions gathered for a major conference at Land O' Lakes: 7,000 acres of wooded land and lakes, on the border of Michigan and Wisconsin, and owned by the University of Notre Dame. The conference attendees included 9 Jesuit leaders from Georgetown University, Boston College, Fordham University, and St. Louis University; 11 senior administrators from other Catholic institutions (the University of Notre Dame had 5 representatives); and five other Catholic leaders. The attendees wrote a five-page document that became known as the Land O' Lakes Statement. The words and concepts in the resulting document were significantly influential in Catholic higher education in the United States, and were reflected in the next three mission statements of the University of San Francisco. The Land O' Lakes statement envisioned a Catholic university that prized academic freedom and institutional autonomy, met the highest standards of scholarship, fostered interdisciplinary integration catalyzed by a theological focus, grappled with ultimate questions of the meaning and purpose of life, was sustained by a vibrant liturgical life in Christian community, and provided opportunities for service. The rich Catholic intellectual tradition may shape the questions to be asked, according to the document's authors, but the answers must be grounded not only in that tradition but also in the best secular scholarship in various academic disciplines. This principle—that each



discipline must freely seek truth in accord with its own principles and methods—was essential to the integrity of any university, according to the signatories of the Land O’ Lakes Statement. They embraced this principle out of their belief in the harmony of faith and reason, and their view that rigorous rational inquiry will complement and deepen an understanding of faith.<sup>14</sup>

The opening paragraph of the Land O’ Lakes Statement was a powerful call for academic excellence in the context of academic freedom:

The Catholic University today must be a university in the full modern sense of the word, with a strong commitment to and concern for academic excellence. To perform its teaching and research functions effectively the Catholic university must have a true autonomy and academic freedom in the face of authority of whatever kind, lay or clerical, external to the academic community itself. To say this is simply to assert that institutional autonomy and academic freedom are essential conditions of life and growth and indeed of survival for Catholic universities as for all universities.<sup>15</sup>

The Land O’ Lakes Statement also argued that a Catholic university is “a community of learners or scholars, in which Catholicism is perceptibly present and effectively operative.” The statement simultaneously rejected, however, any theological or philosophical dogma that dictated specific conclusions. Rather, inquiries should proceed according to each academic discipline’s methods. The authors of the Land O’ Lakes Statement asserted that at a Catholic University there must be “constant discussion in which theology confronts all the rest of modern culture and all areas of intellectual study.” The authors maintained that what distinguishes a Catholic university are robust interdisciplinary conversations involving theology and philosophy, wherein the intellectual community is open to and engages with questions of ultimate life purposes, conversations about God, and dialogue about the good for human beings, individually and collectively. The statement contends that students should receive “a competent presentation on relevant, living Catholic thought,” which emphasizes ultimate questions across disciplines, reflects a concern for students’ human and spiritual development, and that exposes students to pressing problems of the day. The authors of the statement believed that students should find social situations in which Christianity can be lived and students can enjoy “opportunities for a full, meaningful liturgical and sacramental life” and find avenues to engage in service. The authors called for “a self-developing and self-deepening society of students and faculty in which the consequences of Christian truth are taken seriously in person-to-person relationships, where the importance of religious commitment is accepted and constantly witnessed, and where students can learn by personal experience to concentrate their talents to worthy social purposes.”<sup>16</sup>

During the early 1970s, the United States witnessed a continuation of many of the issues from the 1960s while several new challenges arose for institutions of higher education. The Vietnam War continued until 1975, and in its wake, the nation faced a huge war-related national debt, recession, and runaway inflation. Compounding the economic problems that affected all segments of the nation, institutions of higher education also faced a decline in the number of traditional undergraduate students as the last cohort of children born immediately after World War II moved through the nation’s schools. Colleges and universities were caught in a cycle of rising prices, national recession, and declining enrollments. The University of San Francisco was especially hard-hit by these external forces.

Albert Jonsen, S. J., who served as president from 1969 to 1972, and William McInnes, S.J., who was president from 1972 to 1976, sought to grapple with the mounting financial and enrollment crisis at USF. In the face of significant budget deficits, Fr. McInnes instituted major budget cuts, wage freezes, and a large tuition increase, and he began the process of cutting staff and faculty. As was the case at many other colleges and universities that were facing similar economic problems and potential layoffs, the faculty at USF decided to unionize, and in 1975, the USF faculty association was born. Fr. McInnes resigned in 1976 and was replaced the next year by John Lo Schiavo, S.J., who began a 14-year tenure as president of USF. During his administration, enrollment began to increase, the budget was balanced, and a major capital campaign was successfully completed. USF acquired the Lone Mountain Campus, the Koret Health and Recreation Center was built, and the College of Professional Studies and the Center for the Pacific Rim were established, along with several other programs. During the third year of Fr. Lo Schiavo's presidency, a new mission statement was written for USF that reflected concepts drawn from Vatican II and from the Land O' Lakes Statement, while simultaneously articulating many of the ideas from prior mission and proto-mission statements. The new USF mission statement was also influenced by values articulated by Pedro Arrupe, S.J., Superior General of the Society of Jesus from 1965 to 1983, and a key figure in the development of the Society of Jesus after Vatican II.

Fr. Pedro Arrupe was working as a Jesuit missionary in Japan when World War II broke out. At the outset of the war, he was arrested and briefly imprisoned. After his release, he moved to Hiroshima to continue his missionary work. A medical doctor by training, Fr. Arrupe helped as many of the victims of the atomic bomb as he could in the aftermath of the August 6 horror, saving approximately 150 lives. Once the war ended, Fr. Arrupe served as Superior of the Jesuits' Japanese Province, and in 1965, he was elected Superior General of the Society of Jesus. In 1966, he became the first Jesuit Superior General to visit the United States. In April of that year, Fr. Arrupe came to San Francisco and the University of San Francisco. He was hosted at a USF alumni banquet at the Hilton Hotel, where he was welcomed by Edmund G. Brown, governor of California, and John Shelley, mayor of San Francisco and a 1932 graduate of the USF School of Law. At the banquet, Brown, Shelley, and the other dinner guests heard Fr. Arrupe say, "Your Jesuit system of education has always defended the rights of intelligence and of reason.... You must make a part of your life a deep and abiding love of the world." Today a statue of Fr. Arrupe stands on the USF campus, in front of the University Ministry.<sup>17</sup>

In July 1973, Fr. Arrupe gave an address to the alumni of Jesuit schools in Europe, during which he called for education for justice, a theme later embraced by many Jesuit institutions, including USF. Fr. Arrupe stated:

Today our prime educational objective must be to form men-and-women-for others...people who cannot even conceive of love of God which does not include love for the least of their neighbors; people convinced that love of God which does not issue in justice for human beings is a farce...Evil is overcome only by good, egoism by generosity. It is thus that we must sow justice in our world, substituting love for self-interest as the driving force of society.<sup>18</sup>

USF's 1980 Mission and Goals Statement was the institution's first mission statement to incorporate many of the concepts of Vatican II, the Land O' Lakes Statement, and the views of Fr. Pedro Arrupe. It was the first USF mission statement, for example, to use the phrase a "community of men and *women*," and to state as major goals: "to improve and enrich the community which the University serves and from which it draws its support," and to "assume a

personal responsibility for that community and each of its members.” The 1980 mission explicitly called on the university community to promote “justice among all people, together with the recognition of the responsibility to share and serve which this entails for all people.” The 1980 Mission and Goals Statement drew upon a 440-year-old Jesuit value to “seek God in all things,” and it echoed some of the values expressed in the 1940 Credo: a belief in God, an individual’s dignity and natural rights as derived from God, and the sanctity of the family.

The 1980 Mission Statement encouraged “research and creative achievement with academic freedom,” and advocated the recruitment and support of distinguished faculty and staff “dedicated to outstanding teaching and service and the development of innovative educational programs.” In a commitment presaged by the Credo of 1940, the 1980 Mission and Goals Statement called for the admission of students “without regard to age, sex, physical handicap, religion, or ethnic background.” The statement also encouraged students to “examine every discipline from an ethical perspective, to be supported in “the achievement of academic, personal, and professional excellence,” and to appreciate the “diverse cultures of the San Francisco Bay Area and of the world.” Students were also asked to “examine critically and continuously the lifelong educational and professional needs of society and to meet those needs as part of the commitment of a Catholic, urban University.” (See Appendix B for the complete 1980 Mission and Goals Statement.)

When Fr. Lo Schiavo retired from the presidency in 1991 to become USF’s chancellor, the institution was on a solid financial base, and his successor, John Schlegel, S.J., was able to capitalize on the university’s fiscal and human strengths to move the institution forward in several areas. From 1991 to 2000, USF saw a significant increase in its enrollment and the diversity of its students and benefited from the largest and most successful fundraising campaign in the university’s history to that point. During Fr. Schlegel’s tenure, several buildings were renovated; the Gleeson library was transformed by the addition of the Geschke Learning Resource Center; the Dorraine Zief Law Library was built; the Jesuits moved to a new home on Lone Mountain, Loyola House; and renovations were completed on a new building for the School of Education purchased from the Sisters of the Presentation, a religious order with which USF also arranged a lease/purchase option on another building destined to be the new home for the College of Professional Studies. A major housing project for faculty and staff, Loyola Village, was initiated on the north side of Lone Mountain, though it ultimately became primarily a student residence.<sup>19</sup>

### **Statement of Mission, 1996**

In 1996, midway through Fr. Schlegel’s presidency, the USF Board of Trustees approved a new Statement of Mission. The mission was drafted by James Flynn, S.J., Assistant to the President for University Mission, with the assistance of a committee composed of faculty and staff. This mission statement combined traditional Catholic and Jesuit values with many themes sweeping across the nation in the decades following Vatican II, the Land ‘O Lakes Statement, and Fr. Arrupe’s tenure as superior general of the Jesuits. The Jesuit and Catholic tradition was explicit in the mission: “As Jesuit, the University inherits the rich vision of St. Ignatius of Loyola who founded the Society of Jesus in 1540. Reflecting the values of the *Spiritual Exercises*, Jesuit education affirms the ultimate goodness of the world as created, loved, and redeemed by God; it seeks to find God in all things.” USF also affirmed in the 1996 Statement of Mission “its close relationship and commitment to the educational mission of the Roman Catholic Church,” while

encouraging “dialogue between Christian faith and contemporary thought.” Regarding interfaith understanding, the 1996 mission declared that USF “welcomes and respects people of all faiths and of no religious belief as full partners who contribute their own values and beliefs to enrich the University enterprise.” On the eve of a reaccreditation visit by WASC in the fall of 1997, the Mission Statement of 1996 reaffirmed the importance of academic freedom at USF. The university supports “faculty excellence in teaching and research,” prepares “men and women to shape a multicultural world with creativity, generosity, and compassion,” and promotes “the lifelong learning of mature men and women in an atmosphere of academic freedom.” As had been true in all previous mission and proto-mission statements, the 1996 statement stressed the importance of students’ academic excellence, and called for a “concern for the entire life of the student—intellectual, spiritual, moral, social, psychological, and physical.” Similar to the 1980 statement, the 1996 mission stressed, “quality education enhanced by its location in the cultural diversity and beauty of the San Francisco Bay Area.” Further, USF should strive to “prepare leaders who will work for justice for all people,” thus creating a “campus wide environment which values each individual, heightens ethical standards, instills a passion for justice, and integrates faith with life.” (See Appendix C for the complete 1996 Statement of Mission.)

### **Vision, Mission, and Values**

In 2000, Fr. Schlegel left USF to become president of Creighton University, and Stephen A. Privett, S.J., provost and academic vice president of Santa Clara University, was chosen as the 27th president of the university. During the first year of his presidency, Fr. Privett and his leadership team, with insights from trustees, alumni, faculty, staff, and alumni, developed a new Vision, Mission, and Values Statement. On the morning of September 11, 2001, the Board of Trustees was scheduled to meet to approve the new mission statement. Just before the board meeting was to begin, however, word reached the president and the trustees of the terrorist attacks on the World Trade Center in New York City and the Pentagon in Washington, D.C., followed shortly by news of the crash of another terrorist-hijacked plane in the fields of Pennsylvania. There was discussion among the USF leadership about closing the university after early reports indicated that other locations in the nation, such as the Golden Gate Bridge, might be at risk from further terrorist attacks. The university stayed open, but the plan for the day and the history of the nation was dramatically changed.

The Vision, Mission, and Values Statement of 2001 reflected nearly a year of discussion among the president’s leadership team, trustees, faculty, staff, students, and alumni, who had an opportunity to discuss the statement directly with the president during a series of coast-to-coast town hall meetings. The final version of the statement outlined a vision of USF as a “premier Jesuit Catholic, urban university with a global perspective that educates leaders who will fashion a more humane and just world.” The basic mission, according to the statement, is to promote learning in the Jesuit Catholic tradition by offering students the “knowledge and skills needed to succeed as persons and professionals,” and the “values and sensitivity necessary to be men and women for others.”

The statement advances a set of 10 core values, including the precepts that faith and reason are complementary, that persons of any faith and those with no religious belief at all are full members of the community, and that truth and evidence should be followed to their logical conclusions. The statement proposes that learning should be social and humanizing rather than competitive, that the common good arrived at by reasoned discourse is superior to coercive

decision-making, and that “diversity of perspectives, experiences, and traditions” is essential for quality education. Reflecting the Jesuit value system, the statement posits that excellence is the standard for “teaching, scholarship, and creative expression,” and that there is a social responsibility to “create, communicate, and apply knowledge” within a “world shared by all people.” The authors of the statement argue that there is a moral dimension to every significant human choice, that no individual or group should prosper at the expense of others, and that the university should reflect a “culture of service that respects and promotes the dignity of every person.” The statement’s strategic initiatives are to recruit a diverse and outstanding faculty and staff committed to the university’s mission and core values, to enroll and support diverse and academically oriented students who will become socially responsible leaders, and to provide the resources for technology and facilities to “promote learning throughout the university.” In 2004, a fourth strategic initiative was added to the original listing: “Continue to strengthen the university’s financial resources to support its educational programs.” (See Appendix D for the complete 2001 Vision, Mission, and Values Statement.)

### **Summary and Conclusions**

Historical context is critical to understanding the development of the mission statements of the University of San Francisco. The impact of the humanistic values of the Renaissance on the thinking of Ignatius of Loyola is a key thread in explaining USF’s mission statements. The rise of totalitarian regimes in Europe during the 1930s was a major influence on the Credo, USF’s first major mission statement, especially in its strong anti-racist statement. Changes in the Catholic Church and its educational institutions prompted by the Vatican II documents issued from 1962 to 1965, in the Land ‘O Lakes Statement in 1967, and in the views expressed by Fr. Pedro Arrupe in the 1970s, were harbingers of many of the concepts later expressed in USF’s mission statements.

The mission and proto-mission statements of the University of San Francisco form a tapestry, whose threads stretch back to the sixteenth century when Ignatius of Loyola sent his followers throughout the world to establish educational institutions and to promote Jesuit and Catholic ideals. In 1789, Jesuit education came to the new republic of the United States with the founding of Georgetown College. By 1855, the threads of Jesuit education were woven into the fabric of San Francisco with the establishment of St. Ignatius Academy, the City of San Francisco’s first institution of higher education, and the forerunner of USF. The following threads are seen in the institution’s historic mission statements:

#### **Thread Number One: The Jesuit Tradition**

All of USF’s mission statements reflect the Jesuit tradition, a conceptual thread that is committed to students’ realization of the fullness of their humanity— of developing into intelligent, sensitive, ethical, spiritual, and responsible members of society. The Jesuit tradition values solidarity in the human community and calls for each member to assume a personal responsibility for the community and each of its members. USF engages believers and non-believers alike in the pursuit of truth. Every person possesses an inviolable dignity. In the Jesuit tradition, faith and reason are complementary. God is found in all things.

## **Thread Number Two: Academic Excellence**

From the beginning, the University of San Francisco's mission statements have voiced a commitment to excellence as the standard for teaching, scholarship, creative expression, and service. USF evidences this commitment to academic excellence in discovering, communicating, applying knowledge, and thinking critically in an environment of complete academic freedom. USF encourages students to develop the knowledge needed to succeed as professionals and as persons, along with the values to be men and women for others. Although academic excellence is important, education should also develop the mind, body, heart, and conscience in order to fulfill social and community responsibilities, and to promote justice for all people.

## **Thread Number Three: Respect for Diversity**

Beginning with the 1940 Credo, USF's mission statements have rejected discrimination based on race. Later statements have added ethnic background, gender, sexual orientation, and physical disability, to the categories to be free from discrimination. The university prepares students for the complexities of a diverse and interdependent world through curricular and co-curricular offerings, capitalizing on and respecting the differences within the university, the city, the nation, and the world. The University affirmatively recruits outstanding students, faculty, and staff from diverse backgrounds and includes them as equal members of the USF community.

## **Thread Number Four: San Francisco Location**

Beginning with the Mission and Goals Statement of 1980, the City of San Francisco has been woven into the institution's mission statements. USF contributes to and benefits from the energy, resources, diversity, and opportunities of a great city on the edge of the Pacific Rim. In its most recent mission statements, community engagement in San Francisco involves providing services to the community, but also entails learning from the community and its members. This urban perspective translates into a global perspective that educates leaders who will fashion a more humane and just world.

## **Thread Number Five: A Global Perspective**

USF educates students to be responsible global citizens, a view first expressed in the Mission and Goals Statement of 1980. Later statements underscore how USF students live in an increasingly interdependent world that offers innumerable opportunities for doing good, including protecting and sustaining the natural environment, an ideal alluded to in the Vision, Mission, and Values Statement of 2001. Accordingly, USF students should apply their knowledge, skills, and compassion to a world shared by all and held in trust for future generations.

Recent years have been punctuated by a host of issues and challenges, including defining an identity for a Jesuit Catholic institution in a world marked by international economic and social injustice, racial strife, a global pandemic, environmental degradation and rapid climate change, political discord, national and international violence, and war. The next mission statement should speak to these global issues and advance a blueprint for change. Its words should reflect a legacy of resilience, educational excellence, and social justice in San Francisco that has prevailed for 166 years and Jesuit values that have endured throughout the world for 481 years—a promise to use reason and faith, mind and heart, to seek a better world now and in the future.

## Notes

---

1. The quotes from Saint Ignatius are found in a book by Thomas Lucas, S.J., *Landmarking: City, Church, & Jesuit Urban Strategy* (Chicago: Loyola Press, 1997, page 117). In addition to this superb book by Fr. Lucas, which traces the origins of the Jesuits in urban setting around the world, the development of the Society of Jesus during its first decades is effectively described by John O'Malley, S.J. in his book, *The First Jesuits* (Cambridge, Massachusetts: Harvard University Press, 1993).
2. The ethnic composition of St. Ignatius College during the second half of the nineteenth century is documented by Joseph Riordan, S.J., in his book, *The First Half Century: Saint Ignatius Church and College*, (San Francisco: H.S. Crocker Company, 1905, pages 378–384). Immigration statistics for San Francisco during this same time are available from the U.S. Census Bureau at its web site, <http://www.census.gov>.
3. Saint Ignatius College, *Saint Ignatius College Prospectus*, (San Francisco: Painter & Company, 1861, pages 1-16).
4. Saint Ignatius College, *Saint Ignatius College Catalogue*, (San Francisco: Edward Bosqui & Company, 1870, pages 1-32).
5. The impact of World War I on St. Ignatius University is described by Alan Ziajka in "World War I and the University of San Francisco," *The Argonaut: Journal of the San Francisco Historical Society*, Summer 2020, Volume 31, No.1, pages 72-79. The building that housed St. Ignatius College and St. Ignatius University from 1906 to 1927 was known as the "shirt factory" because of its resemblance to actual shirt factories that were built in San Francisco after the 1906 earthquake and fire to help employ displaced workers.
6. St. Ignatius University, *St. Ignatius University Bulletin and Prospectus, 1918-1919*, (San Francisco: James H. Barry Co., 1919, page 7).
7. This period in USF's history is covered by Alan Ziajka in *Legacy and Promise: 150 Years of Jesuit Education at the University of San Francisco*, (San Francisco: Association of Jesuit University Presses, 2005, pages 50-189).
8. St. Ignatius College, *Bulletin of the Division of Arts and Sciences*, (San Francisco: Alex. Dulfer Printing Co., 1930, page 9).
9. Ziajka, *Legacy and Promise*, pages 190-231.
10. An overview of the Council of Nicea is provided by Joseph Strayer and Dana Munro in their book, *The Middle Ages, 395-1500*, (New York: Appleton-Century-Crofts, 1959, page 20). The origins of the word *Credo* is described in the *Oxford English Dictionary*, (New York: Oxford University Press, 1971, page 599).
11. Additional details about the life and career of Raymond Feely, S.J., and the writing of the USF Credo, can be found in John McGloin, S.J., *The Jesuits by the Golden Gate: the Society of Jesus in San Francisco, 1849-1969* (San Francisco: University of San Francisco, 1972, pages 168-250).
12. Ziajka, *Legacy and Promise*, pages 232-303.
13. The constitutions, declarations, and decrees issued by Vatican II appear in Walter M. Abbott, S.J., (General Editor), *The Documents of Vatican II*, (New York: America Press-Association Press, 1966).

- 
14. The Land 'O Lakes Statement is thoroughly analyzed by John I. Jenkins in "The Document that Changed Catholic Education Forever," online version of *America, The Jesuit Review*, July 11, 2017, (<https://www.americamagazine.org/faith/2017/07/11/document-changed-catholic-education-forever>)
  15. The complete Land 'O Lakes Statement appears in Neil G. McCluskey, S.J., *The Catholic University*, (University of Notre Dame Press, 1970).
  16. Jenkins, "The Document that Changed Catholic Education Forever," *America, The Jesuit Review*.
  17. For a brief sketch of Fr. Arrupe's life, including his visit to USF, see Alan Ziajka, *Lighting the City, Changing the World: History of the Sciences at the University of San Francisco* (San Francisco: University of San Francisco, 2014, pages 79-80).
  18. Fr. Pedro Arrupe's full address to the alumni of Europe's Jesuit schools in 1973 is available at: [https://jesuitportal.bc.edu/research/documents/1973\\_arrupemenforothers/](https://jesuitportal.bc.edu/research/documents/1973_arrupemenforothers/)
  19. Ziajka, *Legacy and Promise*, pages 335-382

## About the Author

Alan Ziajka is Historian Emeritus of the University of San Francisco, where he held several administrative positions during a 36-year career, including Associate Vice Provost for Academic Affairs. In 2020, he taught a course on the history of the University of San Francisco for the Fromm Institute for Lifelong Learning at USF. Ziajka holds a Ph.D. from Claremont Graduate University, and is the author of five books and numerous articles on history, education, and human development. His most recent books are *Legacy and Promise—150 Years of Jesuit Education at the University of San Francisco*; *The University of San Francisco School of Law Century—100 Years of Educating for Justice*; *Lighting the City, Changing the World—A History of the Sciences at the University of San Francisco*; and *University of San Francisco*, co-authored with USF professor Robert Elias.

## Acknowledgments

The author gratefully acknowledges Erin Brigham, Executive Director, Joan and Ralph Lane Center for Catholic Social Thought and the Ignatian Tradition, and Chief Mission Officer of the University of San Francisco, whose office sponsored this project. The author also acknowledges the superb resources provided by the USF Gleeson Library/Geschke Center and its archives. The great work of Dean Tyrone Cannon; Acting Dean Shawn Calhoun; and archivists Michael Kotlanger, S.J., Deborah Malone, and Annie Reid, spanning many decades, made this project and my other works possible. These individuals and their colleagues built and sustained an outstanding library for students and scholars.



---

## **Appendices**

**Appendix A: The Credo (1940)**

**Appendix B: Mission and Goals (1980)**

**Appendix C: Statement of Mission (1996)**

**Appendix D: Vision, Mission, and Values (2001)**

---

## Appendix A: The Credo (1940)

### The Credo

The struggle today is to capture the mind of youth. Foreign dictatorships seek to perpetuate their shackles through youth movements. The American youth is exposed to these pernicious poisons which have the potency to destroy our hard won liberties. Many great universities and colleges dare not and will not take a stand.

The University of San Francisco refuses to subscribe to the doctrine that “academic freedom” may be used to teach systems which destroy all freedom. It proudly boasts that it has always taught and will always teach the following creed:

It believes in God.

It believes in the personal dignity of man.

It believes that man has natural rights which come from God and not from the State. It therefore is opposed to all forms of dictatorship which are based on the philosophy that the ‘total man’ (totalitarianism) belongs to the State. It believes in the sanctity of the home—the basic unit of civilization.

It believes in the natural right of private property, but likewise that private property has social obligations.

It believes that Labor has not only rights but obligations.

It believes that Capital has not only rights but obligations.

It is vigorously opposed to all forms of ‘racism’—persecution or intolerance because of race.

It believes that liberty is a sacred thing, but the law, which regulates liberty, is a sacred obligation.

It believes in inculcating all the essential liberties of American Democracy and takes open and frank issue with all brands of spurious ‘democracy’.

It believes, briefly, in the teachings of Christ, who held that morality must regulate the person, family, economic, political and international life of man if civilization is to endure.

---

## **Appendix B: Mission and Goals (1980)**

### **Mission and Goals**

A University is a community of men and women in search of truth. Because this search moves within a universe of beliefs, the University of San Francisco wishes to express its beliefs clearly so that those who come here to teach and to learn may know what manner of community they join.

As a Catholic University, the University of San Francisco manifests certain convictions. These are:

A belief in God, Creator of the universe, and an awareness of the living reality and active presence of God in all human life and history;

A belief in Jesus Christ and His message that the entire life of every human being is subject to the rule of God;

A belief that all people possess an inviolable dignity and natural rights derived from their relationship to God;

A belief that men and women can best realize their dignity within those communities in which peace and justice prevail;

A belief in the sanctity of that human love which forms and protects the family, the source and foundation of all human communities.

With these convictions and these commitments, the University of San Francisco declares its goals to be:

To pursue truth, to strive for excellence in teaching and learning and in scholarly and creative endeavors, and to improve and enrich the community which the University serves and from which it draws its support;

To insure that every person at the University of San Francisco, as a member of a community of learners, has a valued and respected share in the educational process as well as a learning, teaching, and working environment that is once personalized, supportive, and humane;

Furthermore, as a Jesuit university, the University of San Francisco is infused with the particular commitment of the Society of Jesus, its spirituality, and its expression of the religious values of the Catholic tradition in education. Seeking God in all things, it shares the vision that all reality possesses an integral meaning and that there exists a solidarity of the human community which imposes an obligation on each of its members to assume a personal responsibility for that community and each of its members.

To enlist and support a distinguished faculty and staff, supportive of the Mission and Goals incorporated in this document and dedicated to outstanding teaching and service and the development of innovative educational programs.

---

To encourage research and creative achievement with academic freedom;

To encourage for admission, without regard to age, sex, physical handicap, religion, or ethnic background, those students with the capacity and motivation to strive for academic excellence;

To provide students the opportunity of exploring systematically and critically, their personal values, religious experiences, and philosophical beliefs; and to this end, to examine every discipline from an ethical perspective because each possesses a human dimension;

To foster an educational environment dedicated and sensitive to the needs of all students and to provide and maintain those services and facilities which assist students in the achievement of academic, personal, and professional excellence;

To promote in all of the University's students an understanding and appreciation of the diverse cultures of the San Francisco Bay Area and of the world and an awareness of the importance of preserving these cultural heritages; to provide opportunities for American students to learn other world cultures and for international students to understand American culture;

To provide instruction and conduct research in the humanities and the natural and physical sciences, in the social and behavioral sciences, in the health sciences and human services, in the areas of theology and religious studies, and in undergraduate and graduate professional fields, and to develop programs in these disciplines in response to societal needs;

To examine critically and continuously the lifelong and professional needs of society and to meet these needs as part of the commitment of a Catholic, urban University;

To instruct all students in the liberal arts, continuing the Catholic commitment in education to form as well as inform, to educate and develop the entire person, mind and heart, body and soul;

To promote a concerned, effective, and prophetic awareness of the oneness of humanity and of the compelling need for the promotion of justice among all people, together with the recognition of the responsibility to share and serve which this entails for all people.

This is the proud tradition, these are the goals of the University of San Francisco, its faculty, and staff.

---

### **Appendix C: Statement of Mission (1996)**

Founded in 1855, the University of San Francisco declares its commitment to the highest standards of learning and scholarship in the American, Catholic, Jesuit tradition. ~ As a University, it seeks the knowledge, love, and dissemination of truth unreservedly. ~ As Catholic, the University affirms its close relationship and commitment to the educational mission of the Roman Catholic Church. It encourages dialogue between Christian faith and contemporary thought. It welcomes and respects people of all faiths and or of no religious belief as full partners who contribute their own values and beliefs to enrich the University enterprise. ~ As Jesuit, the University inherits the rich vision of St. Ignatius of Loyola who founded the Society of Jesus in 1540. Reflecting the values of the *Spiritual Exercises*, Jesuit education affirms the ultimate goodness of the world as created, loved, and redeemed by God; it seeks to find God in all things. The University recognizes the uniqueness of the individual. It fosters close student-teacher relationships issuing in a special concern for the entire life of the student—intellectual, spiritual, moral, social, psychological, and physical. It promotes high standards of academic excellence and prepares leaders who will work for justice for all people. It balances its primary commitment to the liberal arts and sciences with its dedication to educating for the professions. ~ Central to its mission of preparing leaders in service, the University seeks to offer quality education enhanced by its location in the cultural diversity and beauty of the San Francisco Bay Area. ~ In particular, it strives to create a campus wide environment which values each individual, heightens ethical standards, instills a passion for justice, and integrates faith with life. ~ Support faculty excellence in teaching and research. ~ Prepare men and women to shape a multicultural world with creativity, generosity, and compassion. ~ Promote the lifelong learning of mature men and women in an atmosphere of academic freedom.

---

## **Appendix D: Vision, Mission, and Values (2001)**

### **University of San Francisco Vision, Mission, and Values Statement**

#### **Vision**

The University of San Francisco will be internationally recognized as a premier Jesuit Catholic, urban University with a global perspective that educates leaders who will fashion a more humane and just world.

#### **Mission**

The core mission of the University is to promote learning in the Jesuit Catholic tradition. The University offers undergraduate, graduate and professional students the knowledge and skills needed to succeed as persons and professionals, and the values and sensitivity necessary to be men and women for others.

The University will distinguish itself as a diverse, socially responsible learning community of high quality scholarship and academic rigor sustained by a faith that does justice. The University will draw from the cultural, intellectual and economic resources of the San Francisco Bay Area and its location on the Pacific Rim to enrich and strengthen its educational programs.

#### **Core Values**

The University's core values include a belief in and a commitment to:

1. the Jesuit Catholic tradition that views faith and reason as complementary resources in the search for truth and authentic human development, and that welcomes persons of all faiths or no religious beliefs as fully contributing partners to the University;
2. the freedom and the responsibility to pursue truth and follow evidence to its conclusion;
3. learning as a humanizing, social activity rather than a competitive exercise;
4. a common good that transcends the interests of particular individuals or groups; and reasoned discourse rather than coercion as the norm for decision making;
5. diversity of perspectives, experiences and traditions as essential components of a quality education in our global context;
6. excellence as the standard for teaching, scholarship, creative expression and service to the University community;
7. social responsibility in fulfilling the University's mission to create, communicate and apply knowledge to a world shared by all people and held in trust for future generations;
8. the moral dimension of every significant human choice: taking seriously how and who we choose to be in the world;
9. the full, integral development of each person and all persons, with the belief that no individual or group may rightfully prosper at the expense of others;

---

10. a culture of service that respects and promotes the dignity of every person.

### **Strategic Initiatives**

The following initiatives are key to the University's achieving recognition as a premier Jesuit Catholic, urban University:

1. Recruit and retain a diverse faculty of outstanding teachers and scholars and a diverse, highly qualified, service-oriented staff, committed to advancing the University's mission and core values.
2. Enroll, support and graduate a diverse student body, which demonstrates high academic achievement, strong leadership capability, concern for others and a sense of responsibility for the weak and the vulnerable.
3. Provide an attractive campus environment and the resources necessary to promote learning throughout the University:
  - Technology solutions to enhance learning and improve service
  - Learning resources that improve the curriculum and support scholarship
  - Facilities to support outstanding educational programs
4. Continue to strengthen the University's financial base to support its educational mission.

Approved by the Board of Trustees September 11, 2001

---

## Bibliography

Abbott, Walter, M., S.J. (General Editor). *The Documents of Vatican II*. New York: America Press-Association Press, 1966.

Arrupe, Pedro, S.J. Address to the Alumni of Jesuit Schools in Europe, July 31, 1973. [https://jesuitportal.bc.edu/research/documents/1973\\_arrupemenforothers/](https://jesuitportal.bc.edu/research/documents/1973_arrupemenforothers/)

Jenkins, John I. "The Document that Changed Catholic Education Forever," *America, The Jesuit Review*, July 11, 2017, <https://www.americamagazine.org/faith/2017/07/11/document-changed-catholic-education-forever>.

Lucas, Thomas M., S.J. *Landmarking: City, Church, & Jesuit Urban Strategy*. Chicago: Loyola Press, 1997.

McCluskey, Neil G., S.J. *The Catholic University*, University of Notre Dame Press, 1970.

McGloin, John B., S.J. *Jesuits by the Golden Gate: The Society of Jesus in San Francisco, 1849–1969*. San Francisco: University of San Francisco, 1972.

O'Malley, John, S.J. *The First Jesuits*. Cambridge, Massachusetts: Harvard University Press, 1993.

Riordan, Joseph W., S.J. *The First Half Century of St. Ignatius Church and College*. San Francisco: H.S. Crocker Company, 1905.

Saint Ignatius College. *Bulletin of the Division of Arts and Sciences, 1930*. San Francisco: Alex. Dulfer Printing Co., 1930.

Saint Ignatius College, *Saint Ignatius College Catalogue, 1870*. San Francisco: Edward Bosqui & Company, 1870.

Saint Ignatius College, *Saint Ignatius College Prospectus, 1861*. San Francisco: Painter & Company, 1861.

Saint Ignatius University. *Bulletin, 1918–1919*. San Francisco: James H. Barry Company, 1919.

Strayer, Joseph, and Munro, Dana. *The Middle Ages, 395-1500*. New York: Appleton-Century-Crofts, 1959.

United States Census Bureau, 1880 Census, <http://www.census.gov>.

Ziajka, Alan. "World War I and the University of San Francisco," *The Argonaut: Journal of the San Francisco Historical Society*, Summer 2020, Volume 31, No.1, pages 72-79.

Ziajka, Alan. *Lighting the City, Changing the World: History of the Sciences at the University of San Francisco*. San Francisco: University of San Francisco, 2014.



---

Ziajka, Alan. *Legacy and Promise: 150 Years of Jesuit Education at the University of San Francisco*. San Francisco: Association of Jesuit University Presses, 2005.