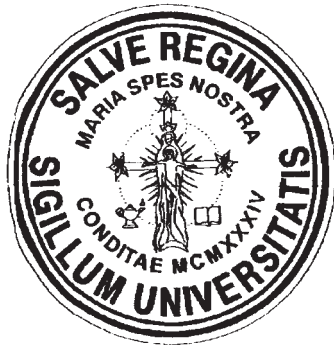




Salve Regina University's story:

The Heritage and the Promise



The University Seal

1934

This seal depicts Our Lady of Mercy enclosed in a circle and standing before a cross. Around Our Lady's head is inscribed the motto: *Maria Spes Nostra*, Mary our Hope. On one side of the base is the lamp of wisdom, and on the other, the book of learning. This seal is affixed to all official documents and degrees prepared by Salve Regina University.

Salve Regina University's story:

The Heritage and the Promise

Often the present is best understood by looking at the past; the future often depends upon the present. In life, beginnings and endings seem inextricably interwoven; and beginnings often determine what is to come. So has it been with Salve Regina University. Its beginning set a sure path for vigorous growth, progressive change, and sensitivity to the needs of its students. Its path and its story over time have been profoundly and continually influenced by the spirit of mercy. The mission of the University defines its purpose, meaning and direction. Since its inception, the University's mission has been clear, consistent and decisive. The University strives to prepare persons to be responsible citizens in a global culture, understanding that improvement of individuals brings hope for a better world. From its present position of academic strength, astute leadership, faculty scholarship and teaching excellence, the University confidently looks forward to ever-increasing viability as a vibrant learning community.



But what does Salve Regina mean?

Salve Regina means “Hail, Queen.” The words are the beginning of an ancient Latin hymn, the Salve Regina, which continues “Salve Regina, Mater misericordiae.” We know the hymn today as the prayer that begins “Hail Holy Queen, Mother of Mercy, our life, our sweetness, and our hope.” It was under the protection of Mary, Queen of Heaven and Mother of Mercy, that the Religious Sisters of Mercy founded Salve Regina University. It is mercy that informs and pervades all facets of the University, and supports the vision and mission of the University.



The meaning of Salve Regina University, though, is far more profound and complex than the translation of its name. Salve Regina’s true meaning can be understood only through its multi-layered story. In 1934, the Sisters of Mercy of Providence, Rhode Island, were granted the charter for Salve Regina College from the State of Rhode Island. Noting the absence in Rhode Island of higher education for women, the founding Sisters planned for a college that would prepare women as well as men, to be learned professionals. Over the next decade their vision took form in plan and design. When the Sisters acquired

Ochre Court in early 1947, the fledgling College was ready to admit its first class of 58 students. Ochre Court became classroom, residence, administrative center and convent. The splendor of this Gilded Age showplace gave way to the

burgeoning energy of a college as faculty, staff and students seriously set about the important work of education.

Salve Regina University’s story, however, reaches even further back in time almost 200 years and crosses the very ocean which forms the University’s eastern border to the fields and cities of Ireland. It was a land of harsh contrasts. Hunger, poverty, illness, ignorance and despair typified the lot of most Irish, who politically and socially were denied even the most ordinary human rights. It was a time of great need and great misery.

Acutely aware of the unfortunate plight of the poor, especially that of helpless women and children, and one of the first to envision social reform through the welfare-to-work model, Catherine McAuley, courageous and compassionate, led a small but stalwart band of companions in addressing the many needs of the poor. Unquestionably a woman of action, she was predominantly a woman of great, unshakable faith. Catherine was born in Ireland on September 29, 1778, to James and Elinor Conway McAuley. James McAuley, an architect and builder by profession, deeply influenced Catherine by his compassion and service to the poor. Unfortunately, James McAuley died when Catherine was only five years old. At the age of 11 Catherine’s mother died, leaving her orphaned children destitute and in the care of friends and relatives.



In her early 20's, Catherine went to live in Dublin with the Callaghans, a wealthy, elderly couple, who sought the companionship of an accomplished younger woman. Catherine, who had been experiencing increasing pressure from relatives to abandon her religion, eagerly accepted the Callaghans' offer and for the next 20 years served them with devotion. Mrs. Callaghan was a Quaker and encouraged Catherine's service to the poor and the sick, hence she spent time in the poor schools and among the sick, bringing them

food, care and comfort.

When the Callaghans both passed away, their entire estate was left to Catherine. She became a wealthy woman and her vision of more extensive social reform suddenly became possible. Catherine set about building a center where the poor might be sheltered, cared for and educated. She located the new building on Baggot Street in the very heart of one of Dublin's most fashionable districts so that the center would have maximum visibility and impact.



Catherine McAuley

Within a short time, Catherine and her companions established a routine of prayer and work among the poor. Catherine McAuley had no intention of founding a religious community. Religious communities of that time were primarily cloistered. Catherine felt her work was to minister to those in need.

However, she was advised that if she and her associates were going to live like religious women, they must become a religious community even though their lives and objectives differed from the norm of that time. So in December of 1831, at age 52, she professed her vows as the first Religious Sister of Mercy (RSM).

Under the patronage of Mary, our Lady of Mercy, the new community devoted itself to alleviating the suffering and misery that was devastating Ireland by reaching out in every direction to minister to the sick, the poor, the homeless and those in prison. These new Religious Sisters of Mercy carried out their arduous works of mercy among the people and became known as "The Walking Sisters" because they were seen out of their convents walking on streets and roads, unlike other religious women of that time. The Sisters provided the poor not only with immediate help, but also with education's valuable tools so that they might break out from the poverty and ignorance that threatened to destroy them.

"While we place all our confidence in God, we must always act as if success depended on our own expectations."

– Catherine McAuley

For almost two centuries, the Sisters of Mercy have continually been a strong presence throughout the world. They have nursed the wounded on battlefields, cared for orphans, and have been deeply involved in education, hospitals and social services. Globally, the Sisters of Mercy continue to live dedicated lives of commitment to prayer, service, and community, ministering in 46 nations on every continent throughout the world.

The primary work of the Sisters is education, followed by health care, pastoral ministry and social services. The oldest continuous ministry in the United States is Mercy Hospital of Pittsburgh (1846) and one of the newest is Migrant Education Ministry, which provides a mobile school so that

“The corporal and spiritual works of mercy which draw religious from a life of contemplation, so far from separating them from the love of God, unite them more closely to Him and render them more valuable in His holy service.”

– Catherine McAuley

children of migrant workers might experience a stable learning environment. The Institute of the Sisters of Mercy of the Americas continues to sponsor health care and educational institutions, as well as women’s centers, homes for children and social justice programs.

Spanning the United States is a network of universities and secondary and elementary schools sponsored by the Sisters of Mercy who are assisted in their education ministry by well-qualified lay faculty, staff and administrators. Outstanding among these institutions is Salve Regina University, a strong liberal arts institution. Salve Regina’s story continues today with faculty and administration accepting the challenge of preparing students for active roles within a global society. In 1974, the graduate curriculum was established, and in 1985, the external degree programs began. The Ph.D. in Humanities program was established in 1990. In 1996, an Act of Congress instituted the Pell Center for International Relations and Public Policy at the University.

Ongoing initiatives undertaken by the faculty have strengthened the University academically and positioned it securely for continued development. The design and implementation of a core curriculum, unique to the University, is based on the ideals of the mission statement and the heritage of the Sisters of Mercy. Augmenting and supporting the objectives of the core curriculum, the First Year Experience engages first year students in service learning, encourages academic and personal development and introduces them to Catholic social teachings. The University offers students an academically challenging course of study in various disciplines which integrate responsible citizenship and public service. The interconnection of academic programs forms a stable foundation for the student to reflect and learn within the context of Catholic values.

“...the University encourages students to work for a world that is harmonious, just and merciful.”

– SRU mission

As the University grows, as it accommodates to change, and as it continues in its mission to foster intellectual, social and spiritual growth, it remains firmly rooted in the heritage of its rich past. The vision which energized the founding Religious Sisters of Mercy at Salve Regina’s beginnings remains the same today, shared now by thousands of graduates, students, faculty, administrators and staff: Salve Regina, a Catholic university of distinction, will graduate men and women who positively impact the intellectual, spiritual and cultural life of their respective communities and work for a world that is harmonious, just and merciful. It is this vision that contains the promise of the University’s future.

The Presidential Shield

The sterling silver medallion bearing the presidential shield worn by the University president at all formal academic functions symbolizes the leadership and authority of the institution's highest office.



Handcrafted by John Cavanagh, the design symbolizes the commitment of the Sisters of Mercy to Salve Regina University, the dedication to learning of all members of the Salve Regina community, and the unending search for wisdom that flows from the knowledge of the liberal scholar. Each link

of the chain is a Mercy cross, with a crown superimposed over the face of each cross.

Mission Statement

As an academic community that welcomes people of all beliefs, Salve Regina University, a Catholic institution founded by the Sisters of Mercy, seeks wisdom and promotes universal justice.

The University, through teaching and research, prepares men and women for responsible lives by imparting and expanding knowledge, developing skills and cultivating enduring values.

Through liberal arts and professional programs, students develop their abilities for thinking clearly and creatively, enhance their capacity for sound judgment, and prepare for the challenge of learning throughout their lives.

In keeping with the traditions of the Sisters of Mercy, and recognizing that all people are stewards of God's creation, the University encourages students to work for a world that is harmonious, just and merciful.

SALVE REGINA

Hail Holy Queen

Salve Regina, mater misericordiae: vita dulcedo, et spes nostra salve.

Hail Holy Queen, Mother of Mercy, our life, our sweetness and our hope.

Ad te clamamus, exsules, filii Hevae.

To you do we cry poor banished children of Eve.

Ad te suspiramus, gementes et flentes in hac lacrimarum valle.

To you do we send up our sighs, mourning and weeping in this valley of tears.

Eia ergo, Advocata nostra, illos tuos misericordes oculos ad nos converte.

Turn then, most gracious advocate, your eyes of mercy towards us.

Et Jesum, benedictum fructum ventris tui, nobis post hoc exsilium ostende.

After this our exile show us the blessed fruit of your womb Jesus.

O Clemens: O pia: O dulcis Virgo Maria.

O clement, O loving, O sweet Virgin Mary.

