

MPE PROCESS

Was the process thorough, inclusive, and in keeping with the character of an Ignatian Examen? Please explain.

Yes. The self-study process involved the Loyola community in an invitational manner that was clearly characterized by a spirit reflective of inclusion, honesty, and deep regard and appreciation for the Jesuit mission. The steering committee represented faculty and staff from across campus with decades of engagement in mission, having learned and taught one another in a spirit of collegiality that was palpable. There was also a sense of the extension of mission, as Rector John Savard, SJ, observed that the announcement of the Universal Apostolic Preferences for the Society of Jesus were received as confirmation of the direction of these campus-wide conversations. The steering committee reported that a highlight of the self-study process was the “the event with the popcorn,” a town hall meeting at which energetic table conversations, witnessing to the strong sense of community ownership of the mission of Loyola, continued long after the event ended. Remarking on this energy, one member observed simply, “People already were ready.” The Peer Visitor Committee was pleased to hear that the steering committee’s experience was so positive that they intend to continue to meet, to shepherd the implementation of the mission priorities.

Given current circumstances and opportunities, are these Jesuit Mission Priorities the best possible way for the school to advance its Jesuit and Catholic mission and identity? Please explain.

The three mission priorities that emerged from the discernment – Ignatian Formation, Equity & Inclusion, and Environmental Sustainability – reflect the active concerns of the Loyola community, and not only resonate with the breadth of the constituencies with whom we interacted, but also have the capacity to inspire greater devotion to the mission and hope for the future.

Further, these three priorities also align effectively with the above-mentioned Universal Apostolic Preferences: a desire for greater Ignatian Formation aligns with the first of the preferences; the intensity of the question of Equity & Inclusion reflects the lived need, at Loyola University Maryland, to accompany young people in a much more holistic manner; and the commitment to Environmental Sustainability supports Pope Francis’ call to stewardship of “our common home.”

Are the faculty and staff open to and enthusiastic about the proposed Jesuit Mission Priorities? Please explain.

Faculty and staff, regardless of their degree of satisfaction with things and structures as they are, expressed hopeful and enthusiastic openness to the three proposed priorities, particularly priorities 2 and 3, which emerged over and over in our conversations.

Priority 1: Ignatian Formation. The Peer Visitor Committee heard less active interest in Priority 1 than in the other priorities. When we asked, however, about the depth of Ignatian Formation, many replied with language like “we walk the talk” or “we know it when we see it,” language that indicated a clear commitment – a commitment remarked upon by all members of the Committee – combined with some unease about one’s ability to articulate that commitment. The language, therefore, is a little one-dimensional. “Mission,” for most, indicates an attention to social justice, equity and inclusion, and environmental causes. For faculty, it means teaching the “whole student,” the kind of teaching they recognize in workshops on Ignatian pedagogy; similarly, for staff, *cura personalis* and ‘men and women for others’ reflect their formative and community-centered approach to student development. This language is used across the institution, and is often seen as sufficient to explore Loyola’s identity as a Jesuit Catholic institution. While several community members did also speak of powerful personal experiences with the Spiritual Exercises, or on retreats, these experiences did not widely translate to a depth or faith dimension that might animate the notion of a “faith that does justice.”

Priority 2: Equity & Inclusion. This priority came to the fore in almost every discussion on campus. When directly asked about the priorities, the question of how to welcome a more diverse campus population – and how to move from “welcoming” to genuine inclusion – emerged clearly as a cross-campus concern. Most are looking to the current search for a CEIO as the leadership solution, hoping that person will chart a way forward for the institution and speak clearly and invitingly to all quarters.

Priority 3: Environmental Sustainability. This priority not only aligns with the intentional direction of the Society of Jesus, it also provides a common, potentially unifying, point of concern – a chance to pull together in common purpose – for all members of the Loyola community, particularly students and faculty, despite differences. Loyola has made significant headway with an explicit address of environmental sustainability in the 5 years since an initial retreat gathered a cohesive community of students, faculty, administrators, and staff. Students and faculty shared numerous examples of curricular and co-curricular programs with the Committee, including work in self-assessment. The structure of administrative and student leadership, along with the university sustainability committee comprised of various campus stakeholders, is developing a culture of sustainability which harnesses the passion and action of the university community. This leadership and structure could be a model useful to the other two priorities.

Are the trustees prepared to support and lead with these Jesuit Mission Priorities in mind? Please explain.

In our meetings with the executive leadership of the Board of Trustees and with members of the Board Committee on Mission and Identity, it was abundantly clear that each member cherishes the Jesuit mission and sees these three priorities as the appropriate paths forward, anticipating current and emerging challenges. Trustees clearly understood their responsibility as custodians of the sophisticated intellectual and faith tradition that grounds the Jesuit Catholic mission of Loyola University Maryland. The Peer Visitor Committee encourages the Board to deepen its work, and to engage in an explicit program of formation in this mission, making the resources they will commit to Priority 1 not only available to the University, but also appropriated by each Trustee.

Are the Jesuit Mission Priorities and accompanying strategies practical and achievable? Please explain.

The Mission Priorities have been chosen carefully, and enhanced with a list of targeted and measurable goals. The Peer Visitor Committee has great confidence that Loyola Maryland will engage in a substantive and lasting way with these initiatives.

The community takes great pride in being “Jesuit,” and in an institutional commitment to service and justice. This offers an inviting portal to the fullness of the Jesuit Catholic mission. Priority 1’s plan to convene a “Colleagues in Mission” program, which is not “yet-another” approach but rather an integration of the current efforts, is promising in terms of impact. Several community members also mentioned a need for a more intentional process of hiring for mission, which should be done in tandem with hiring for equity and inclusion.

The search for a CEIO, already underway, leads the efforts of Priority 2, and focuses the hunger the Peer Visitor Committee observed, among the Loyola community, for genuine progress in this area. This will require, as the individual goals of this priority suggest, a supportive structure, with a strategic plan, that will account for and newly coordinate the many initiatives that have sprung up, from Loyola Rising to the establishment of the CCSJ and work on York Road, all of which point to the importance of place and history in these conversations. The results of the climate study, soon to be released, may yield directions for this initiative, including work with Admissions and the Deans to recruit and retain students and faculty of color.

The Committee is also optimistic about the implementation of Priority 3, particularly given the depth of experience already in place at Loyola. The goals for this priority are

specific and measurable; the Committee will comment on the timeline for these goals below.

How is the institution addressing the themes of Some Characteristics, and any additional characteristics the school may have added for the MPE?

1. Leadership's Commitment to the Mission

It is clear that the leadership of Loyola University Maryland is deeply devoted to the Jesuit mission of Higher Education, and that across the distinct constituencies of the board, administrative, faculty, staff, students, and alumni there is a commitment to sustain and evolve the mission into the future. In conversations with the leadership of the Board of Trustees, it is evident that members understand many of the challenges and opportunities that lie ahead of them as they undertake their fiduciary responsibilities not only for the financial health of the institution, but also for the care of the apostolate/enactment of the mission of a Jesuit Catholic education. This commitment to the mission was similarly manifest in the conversations with the President's Cabinet, the deans and academic leadership of the University.

The Peer Visitor Committee reminds the Leadership that formation in the Ignatian way of proceeding, as this aligns with the first of the Universal Apostolic Preferences, proposes Ignatian Spirituality as a way to God. Priorities 2 and 3, with their stated concerns for Equity and Inclusion and Environmental Sustainability, are clearly derived from the commitment to Priority 1.

For the Loyola community, the current work for Ignatian spiritual formation happens largely on the basis of personal relationships and recruitment of individuals, e.g., the availability of the Spiritual Exercises, retreats, and spiritual direction. This work animates structured mission work, such as the current Mission Driven Leadership Program and the forthcoming programs for staff and faculty. The Committee suggests that Loyola consider what it might mean to foster what they identify as "Ignatian Citizenship" (though this needs to be better defined in terms of attitudes, actions, and outcomes).

The Committee recommends that Loyola continue to intentionally shape structures and defined roles that will support the sustainability of programs for Ignatian spiritual and leadership formation; engage the Board of Trustees in a more intentional formation process; enhance the ways in which the graduates of the Ignatian Colleagues Program are engaged in the leadership for mission; and explore ways of deepening faculty awareness, understanding, and utilization of relevant aspects of the Catholic Intellectual, Moral, and Spiritual traditions so as to strengthen the close connection of faith and service.

2. The Academic Life

The Visitor Committee met with faculty and academic administrators in several different sessions. At each, we were grateful to find a depth of commitment to the mission – in many people, not just a few. An open session for faculty in the middle of the teaching day drew an overflow crowd. It opened with an account of a very successful faculty-led initiative to provide tax assistance to local low-income persons (at the Belvedere Square location), an initiative supported by the administration and widely and generously supported by volunteer efforts. Another professor in business noted their motto of building of better world was one that was taken seriously as an inspiration. Others reported similar patterns of skilled service led by faculty in other schools that addressed community needs locally and regionally. Several faculty reported that opportunities to connect research and teaching to community engagement, and the supportive pathways for this at Loyola, were what drew them here. Graduate faculty, particularly, observed that “intellectuals with passion care about marginalized populations.”

Some voiced concerns: occasionally it seems there are “two Loyolas,” one is outward-facing and service-oriented, eager to develop the skills to engage with the community needs of York Road, while the other is more inward, turning toward the “green, leafy” side of campus. Some noted a pattern of working class and first generation students more oriented toward the former, and a “preppier” group of students oriented toward the latter. A similar division might be seen among faculty, some of whom are more oriented toward community engagement, some toward a more traditional academic profile. Some observed that not all faculty equally share the burden of shepherding and mentoring students, including the mentoring of students who might feel marginalized at Loyola.

Some also observed that the Catholic Jesuit mission is not simply a story of social justice; there is a theological dimension to this. Some wondered how to address this appropriately in hiring for mission. How do those who are particularly drawn to the Catholic vision integrate it with the curriculum? One asked if a communal experience of the Spiritual Exercises would be a resource for some, as faculty think about how to be the faculty of a distinctly Jesuit Catholic institution of higher education in Baltimore. One mentioned giving a presentation to parents, finding them open to his description of the use of Ignatian discernment with students. Another asked about the resources for interfaith dialogue among faculty.

Structurally, the faculty found the humanities-focused core, as a common experience regardless of major, to be a mission value: “we continue to have a sense that we should form our students.” The humanities, they suggested, are the heart of the core – it helps

students to see what it means to be human, to be a person for and with others. Many found the core to be well-integrated with the learning aims for undergraduates.

Many faculty spoke positively about new faculty orientation and training in Ignatian pedagogy, which is reflected in their dossiers as they apply for tenure and promotion. The Deans (though not all Chairs) bring the language of mission forward, encouraging participation in Collegium, the Ignatian Colleagues Program and the Ignatian pilgrimage. The Messina first-year program was seen to be of value, particularly by those teaching in it. Indeed, several younger faculty observed that by joining a Jesuit institution they felt they could be the teachers they always wanted to be.

Faculty found Loyola's numerous programs that encourage innovation (for example, those associated with the Center for Innovation and Collaborative Learning), as well as high impact practices (nurtured by the Faculty Fellows Program) to be truly collaborative efforts with members of the administration. Similarly, faculty initiatives in the area of sustainability have been unifying and energizing. While these specific faculty-led programs are valued, as a whole, faculty morale is vulnerable to the stresses of higher education today. Engaged leadership that is purposeful and mission-driven, executed through shared governance, is necessary at this time more than ever, so that faculty can see themselves as integral to the strategic direction of the University.

3. A Catholic, Jesuit Campus Culture

The introductory narratives to most of the characteristics in Loyola's Mission Priority Examen self-study text demonstrate in a compelling way the nature of the Catholic, Jesuit campus culture. Examples include the university's response to a tragic student death, gathering with students studying abroad experiencing a terror attack, or organizing around the injustices occurring in the City of Baltimore. Steeped in relationships (often the expression of "a caring family" was used to describe), deeply living *cura personalis* as well as responding with pastoral care in times of need and crisis, Loyola promotes an "investment in presence". The Catholic, Jesuit campus culture is "relationship based and personality driven" and has deep foundational roots expressed in the university motto: *Strong Truths, Well Lived*.

Strong programming supports the narrative. Seventy percent of undergraduates identify as Catholic, these can take advantage of vibrant liturgical opportunities within the Catholic tradition (noted by *Inside Higher Ed*), as well as numerous campus-wide traditions such as Mass of the Holy Spirit, Lessons and Carols, Maryland Day, alumni masses, Baccalaureate and Mission Week. As a rising number of students identify with other faiths, the Committee commends the hiring of an ecumenical and interfaith assistant

director of Campus Ministry. The retreat program for athletes bridges spirituality with Ignatian vision, and has attracted interest from other Jesuit campuses. In addition to the careful attention by the division of Student Development, vocational discernment is modeled in Career Services with a newly developed framework that reflects the four-year undergraduate experience, offered by Office of Student Engagement. The division also supports co-curricular efforts for the first year Messina program.

The Committee encourages an extension of mission integration to the graduate student culture, which needs visible support from faculty across the graduate schools. Some more practical efforts would also help graduate students – space for community gathering and a sense of “home,” food service before evening classes, and career services that are targeted to graduate students. The Committee also encourages pastoral support for graduate students, including an opportunity for individual and group spiritual development.

The Committee recognized that Loyola sometimes has struggled to be a place of inclusion. Several community members wondered whether, while genuinely seeking inclusion, Loyola was genuinely “prepared as a community to welcome diversity in its many forms.” How can Loyola leverage the Catholic/Jesuit campus culture to be more proactive with the changing times rather than what many perceive as constantly reactive?

In addition, the self-study report recognizes the impact of the declining Jesuit presence at Loyola, and the need for lay leadership in the formation of campus culture. How will such leadership function effectively? And what does a changing student body need, particularly one that is both more religiously diverse, and with a growing percentage of “nones”?

4. Service

The Peer Visitor Committee suggests that an alignment of the self-study’s three priorities should be visible in Loyola’s commitment to service, social justice and local and global engagement. The Committee appreciates Loyola Maryland’s clear and widely-held understanding that the University must play an integral role in its local and global communities, whether in its response to the death of Freddie Gray or the current crisis of global climate. Throughout the listening sessions, it was abundantly clear to the Committee that a significant number of campus stakeholders engage with and have passion for Loyola’s Jesuit and Catholic mission through the service and social justice lens. (The alignment suggested would also clarify the role of service for faculty and staff. How is the work of service-learning and community-based research – and mission-driven teaching and scholarship – valued when a faculty member goes up for tenure and promotion? Is it valued in the departments, and by department chairs?)

The Committee strongly commends the commitment and vision that led to the York Road Initiative, a sustained and creative response to the needs of the campus' most immediate neighborhood. This set of programs, which has included an extension of Loyola's institutional footprint both in terms of its own offices as well as specific locations for needed services and outreach, speaks to a careful listening posture that has brought appropriate institutional resources and connections to bear on community needs. A series of trainings in racial justice, led by the Center for Community Service and Justice, have helped this intervention to be appropriate and collaborative.

The Committee heard that this initiative is at a cross-roads, in need of an institutional recommitment and reimagining. What are the neighborhood needs now? What is the extent of the commitment of the University and other stakeholders to the York Road Initiative? The racial justice training offered in the CCSJ should also be revisited, for impact and effectiveness, recognizing that those undergoing this training will have very different levels of cultural fluency, and that an invitation to a deeper level of authentic dialogue is desired by many.

The Committee strongly recommends that this institutional recommitment be a point of significant engagement and reflection by the University leadership and the Board of Trustees.

5. Service to the Local Church

The University and the Jesuit community provide multiple forms of service to the local Church, which Archbishop Lori affirmed and appreciates as the local ordinary. Several mentioned appreciation for his participation in the Mass of the Holy Spirit; this speaks to a strong relationship between Loyola as a Catholic institution and the Archdiocese of Baltimore.

The Committee affirms the many ways in which, as a Jesuit Catholic University, Loyola provides the essential space for engagement of current issues related to the Catholic Church, e.g., analysis of the sexual abuse crisis, and theological reflection on pressing questions such as race and the environment. It also notes, with appreciation, the many ways in which the Loyola University Jesuits and lay colleagues provide the Spiritual Exercises of St. Ignatius as a resource; support ecumenical and interfaith relations with the Catholic Church; supply priests for the local parishes of the Archdiocese; support local Catholic Schools as resources and subject matter experts in theology and education; provide pastoral and sacramental care for local convents and houses of other orders of religious; and educate deacons. The presence of the Society of Jesus in Baltimore is an important apostolic witness to the Catholic community there and, as lived at Loyola

University, it also extends intellectually to the next generation of Catholic leaders, through programs in Catholic Studies and Peace and Justice.

The Committee encourages the Archdiocese and the University to continue to explore ways in which Loyola University Maryland might partner with the Archdiocese in supporting the local Church.

6. Jesuit Presence

The Jesuit community is generous in service to the University and to the wider communities of the Archdiocese of Baltimore, the academy, and the international apostolate of Jesuit higher education. Each Jesuit offers and applies his distinct gifts to the University and to the Church through generous sacramental service, skillful pastoral presence, teaching and research, accompaniment of colleagues and students, and administrative leadership. It is clear that the Jesuit community is regarded with sincere appreciation yet, at the same time, there is a sense that this current critical mass of Jesuits will not last forever. Many times during this visit, faculty, administration, staff, and students named individual Jesuits who have made distinct contributions to their spiritual lives as friends, mentors, and spiritual directors. We also heard Loyola University community members voice concern about the dwindling number of Jesuits, along with a desire to deepen their own Ignatian formation and to carry the tradition of this distinctive expression of Catholic education forward for future generations. Practically speaking, lay colleagues called attention to the need to create structures and organize resources in such a way as to institutionalize the charisms currently embodied and served by particular Jesuits. In particular, it would be helpful to develop a strategic plan for the ongoing Ignatian formation of administrative, faculty, and staff members who can continue to embody the mission and transmit it to both fellow colleagues and students.

The Peer Visitor Committee commends the Rector's leadership and the active presence of members of the Jesuit community in the many dimensions of the University life, including the classroom, the residence halls and campus ministry, service trips and retreats, and availability for spiritual direction, pastoral care and counseling. The Committee also recognizes the laudable collaboration that happens between Jesuits and lay colleagues in mission throughout the University.

The Committee suggests that the Jesuit Community consider succession planning as a way of ensuring that current roles and services so generously provided by Jesuits might be taken up by the appropriately formed lay colleagues. In addition, the Community should, as a means of supporting the long term health and wellbeing of the members of

the Jesuit community, consider which services or roles might be “pruned” as members age.

7. Integrity

The Committee was impressed by the integrity of the leadership, beginning with the Board of Trustees. The members with whom we spoke were committed to formation at the Board level and expressed a willingness to hear and listen to Loyola community members. At both the Board and senior leadership level, leaders are eager to make the connection between financial management and mission priorities even more palpable, the Committee encourages this. The physical plant, in terms of aesthetics, ethos and sustainability evinces a care for detail, which many community members sought to bring into alignment with the desire to welcome all sides of Loyola’s geographical boundaries.

The Committee recognizes that the physical campus is shaped by our partners as we live in an interconnected world. Loyola community members asked about the working conditions and compensation for outsourced services, and about the policies supported by Loyola’s choice of vendors for community events – clear communication about these issues will also serve the ongoing sense of campus integrity.

Additional Characteristics: VII. Environmental Sustainability/ IX. Equity and Inclusion

The mission priorities should be seen as partners in the question of the integrity of the enterprise. The Peer Visitor Committee recognized that the two additional characteristics (reflecting the priorities of Equity & Inclusion and Environmental Sustainability), arose from ongoing conversations, conversations that themselves speak to integrity – indeed, facilities management views Priority 3 as the fruit of twenty years of preparation. The Committee was also happy to learn that the Provost was a member of the founding class for the Ignatian Colleagues Program. We encourage an even more robust engagement with this program, including its extension on campus, and hope that the institution will maintain its commitment to sending senior administrative leaders and faculty leaders to the ICP.

Have you made changes to the original Peer Visitor Report? Please detail any changes made and the rationale for each.

None.

PEER VISITOR COMMITTEE'S RECOMMENDATION

Does the Peer Visitor Committee recommend that Fr. General – on behalf of the Society of Jesus as a founding and continuing sponsor – should reaffirm the institution's Jesuit and Catholic status?

Yes. The Peer Visitor Committee recommends that the Society of Jesus reaffirm Loyola University Maryland as a Jesuit and Catholic institution of higher education.

What specific suggestions does the Peer Visitor Committee have for the institution to realize its Jesuit Mission Priorities?

Priority 1: Ignatian Formation

- Loyola's leadership model for Mission and Ministry is, like the overall mission efforts, driven by relationships, charism and personal contacts. The Peer Visitor Committee recommends a more structured approach, with an animating and accountable leader who can present a clear vision during what will be a time of change, as the Jesuit community declines in numbers. Given the resource constraints for a VP of Mission and Ministry, we wonder if it would serve Loyola to have a Director of University Ministries that would serve in this capacity, with a realistic portfolio that would allow for leadership without being over-stretched. Clarity of structure and accountability are needed to more broadly and more deeply promote the Catholic, Jesuit Culture.
- The Committee was impressed by the support for Loyola's Mission Driven Leadership program, a model that could be widely shared in the AJCU. Staff members, including hourly staff members, wonder if such a program might be offered to them, along with more opportunities to experience Ignatian spirituality. These staff members should be included in the planning of these programs.
- The Committee notes that formation can be both wide-spread and still "siloeed." For example, while the retreat program for athletes is a success, it would be beneficial for officers in Mission Integration to be certain that the leadership in athletics – coaches, recruiters, etc. – are also given an opportunity to become conversant with the mission language used on these retreats.
- Finally, the Committee observed, frequently, that everyone at Loyola feels stretched thin, doing more with less. New and re-positioned formation programs need to have this clearly on their radar.

Priority 2: Equity & Inclusion

- Overall, Priority 2 as written is practical and achievable. Much depends, however, on whether the new CEIO is sufficiently resourced and authorized. It is

difficult to gauge the long term achievability until both the CEIO is on board and the climate survey results have been released and broadly considered.

- The Peer Visitor Committee recognizes that racial tensions are a real issue both on campus and off. It encourages a comprehensive approach to discussions of equity and inclusion, an approach that should extend to the greater Baltimore community in its history and complexity, not simply faculty, students, and student-facing staff. Current work on restorative justice may yield far-reaching fruit.
- The Committee was particularly impressed with the women students of color with whom we met (MOSAIC), who already have a way of proceeding that is distinctively Ignatian. It would be worthwhile to ask them directly about this, their experience has much to teach the University community. Reimagining relationships with marginalized communities (both on and around campus) will require these conversations, including conversations with those marginalized for reasons other than race – gender, sexuality, gender identity and expression, national status and religion.
- At the same time, while student often take the lead on change, change also needs to be generated by institutional vision and leadership, it cannot happen simply in reaction to student activism. Students asked the Committee directly for this leadership.

Priority 3: Environmental Sustainability

- The Peer Visitor Committee finds much momentum at Loyola with regard to environmental sustainability. Thus we recommend that Loyola capitalize on this energy by picking up the tempo for the suggested timelines and goals for this priority. For example, consider reducing event waste by 2020 – many Jesuit universities are doing this with compostable plates and serving ware as well as recycling, compostable, and trash waste processes. The carbon neutrality timeline could be accelerated as well.
- The Committee suggests that Loyola consider multiple options for renewable energy. Faculty expressed dismay regarding a lack of commitment to solar energy immediately on campus.
- What is Loyola's commitment and consistent ethic for financial investments? Has the investment portfolio been reviewed for fossil fuel investments that counter environmental sustainability and carbon neutrality?
- Given the broad support for this priority, clearly integrate its contours with priorities 1 and 2, forging an intentional, purposeful connection between Ignatian Formation and Equity/Inclusion with Environmental Sustainability. Such integration may require a more clear line of accountability for this priority than is posed in the current scenario. As with Priority 2, student leadership in this area is

blossoming, which is a credit to the Loyola community – but again, this energy needs to be met by institutional breadth of vision.

The Peer Visitor Committee thoroughly enjoyed our visit to Loyola University Maryland, it has further awakened our own “mission spirits” as we return to our Jesuit schools. We join the Loyola community in our thanks to the leader of this self-study, Robert Kelly, Vice President and Special Assistant to the President, and Amanda Thomas, Provost and Vice President for Academic Affairs. We were also grateful for the guidance of the rector of the Jesuit community, the Reverend John Savard, SJ, and we salute the work of the Board of Trustees, led by James D. Forbes. Finally, we express our deepest thanks for visionary leadership and hospitality to the President of Loyola University Maryland, the Reverend Brian F. Linnane, SJ.