**This report to the Congregation is in response to its invitation issued in the Instrumentum Laboris, "Educating Today and Tomorrow, 2014"**

***Appended to this report is the Instrumentum Questionnaire***

*Prenote: The Instrumentum Laboris includes in its scope Catholic schools and universities all around the world. Comments in this report apply to institutions in every part of the world where the Society of Jesus conducts higher education. While differences are vast--in size and scope, direction and plan, etc.--the nearly 180 institutions share much in common, especially in the values placed before students and the value our tradition holds of the student's own worth and dignity. This report is based on several assumptions which echo the instruction in the "Instrumentum." For example, to be effective, the Society has assumed that any education must be tailored to the competencies and maturity of the students. It also assumes that our institutions serve both the evangelical goals of the Church--to bring Christ to all men and women--and to serve the wider society by building social capacity, by research, and by service.*

*Students at this level of Jesuit schooling are understood to be relatively mature adults. Hence, the nature of the students demands an atmosphere on campus and a style in the classroom that is not just challenging but also respectful. Students must feel drawn into exploring demanding subject matter and learning to make their own defensible judgments about meaning in life. In this profound sense, our universities present a Catholicism that invites, that respects student struggles, and that accompanies the students as they learn to deepen their commitments and independently walk the path of life with personal integrity. At the same time, our institutions are profoundly aware of the culture(s) in which they live. Some education takes place within an agrarian culture, some in complex urban societies. Nevertheless, there is a new convergence of some aspects of these various cultures spurred on by communications technologies, the globalization of goods, the melding of economies, and the universal rise of interest in the fate of the planet. This convergence is spurred on by our students who are often more attuned to these developments than our faculty.*

1. ***Identity and Mission (see questionnaire #1)***

*All Jesuit institutions have a stated mission which describes them as apostolates of the Society of Jesus either directly held or indirectly where we are the community of sponsorship. The challenge in these times is to be truly academically open and free to explore all ideas and opinions, as well as to foster the mission of the Church and our institutions toward the promotion of faith in Christ. This can be done through creating an ethos of openness and respect for all positions and points of view, as well as through providing an atmosphere where the Catholic faith is explored in all its richness. Through teaching and research we hope to demonstrate the relevance of the faith for our times and all questions (by seeking God in all things) and at the same time respect for all cultures and diversity of approaches.*

*Our institutions in Europe and the two Americas deal with these issues inside the university and the wider culture in a manner that respects the place of these questions within those more traditional Christian cultures. Our schools and programs of study in Africa, East Asia and South Asia deal with them differently due to Christianity's minority status in many places. Nevertheless, in each region and in each institution, explicit reference to the common project of helping individuals become more thoroughly human is the goal of education and scholarship. This is very often well-received, despite the diversity of cultures.*

*Our friends and colleagues, and especially our students, are attracted to our institutions because they foster first the human spirit, and that leads inevitably to the divine. These institutions strive to be quality academic institutions and in that they are able to maintain their valued status with the country and region.*

***The humanistic core****. Most of our universities feature a liberal arts core curriculum making up as little as a quarter to as much as half of the courses taken during a four-year bachelor’s degree. Students experience literature and mathematics, philosophical and theological ways of thinking. Whether their remaining field of emphasis prepares them for lives of research or teaching or immersion in business, the combination of core and emphasis area(s) always insures that they will be faced with Catholicism’s questions and its answers as they develop their search for meaning in life. The Catholic worldview is offered in a non-coercive and respectfully invitational style. That style is generally so pervasive that even those faculty and staff who do not agree with particular Catholic answers both feel respected by their peers and feel an imperative to voice their own positions with genuine respect for those with whom they disagree. In this sense, the goal of the school is that faculty model for students deeply respectful discourse.*

*Our schools in Africa (where we have few institutes, approximately 15), Latin America (where we have 31 institutions), North America (with 30), Asia Pacific (17), India (approximately 50), and Europe with a variety of types and a good number faculties of theology and philosophy (37, with Spain containing 11 institutions)--all attest to the growing desire on the part of students to receive a broad knowledge base and aid in addressing the "big questions" (What is the purpose of my life? What ought I to do with my talents and interests? What does the world need from me?) that are the traditional goals of a liberal education.*

*This is not to say that all activities and all members of these institutions are completely "on board" with the aim and purpose of the schools, as the Society sees it. In periodic self-reviews, campuses try to assure that those moments of “breach” will be few and far between.*

*In addition, it should be said that the Society recognizes the need for periodic review, a review that has clear standards to guide the self-study process and a system of peer review for attesting to the candor and accuracy of the institutional self-assessment. Progress here (in instituting a review system) is spurred on by the European Bologna process and by the tradition of accreditation and review in some regions of the world (such as in North America).*

***The Co-curricular.*** *It should also be noted that the Catholic faith is taught not only in the classroom and in formal courses. Campus Ministry programs offer a wide variety of programs that are aimed at teaching the faith, from retreat programs to catechetical, to discussion programs, and of course, the liturgy--both daily and on special occasions--where the Church does some of its most effective teaching. Often, these take on special significance and are culturally in sync with the lives of students. In India, for example, the faith and cultures of all classes and tribals are respected. The strategy here is to offer an opportunity for advancing through education and development of skills and in this way to assist the poor and marginalized to grow in their own identity. In urban institutions, some of which are quite prestigious, faith is also nurtured in optional retreat programs and in special programs that explore Christian values and principles.*

1. ***Subjects (see questionnaire #2)***

*Throughout the six regions, our institutions report that, despite a major decline in the number of active Jesuits in higher education, there is a paradoxical increase in interest among faculty and staff for immersion in Ignatian spirituality. In North America, for instance, the "Ignatian Colleagues Program," an 18 month, mix of online education and in-person workshops, plus, an immersion in a third world setting, and an Ignatian retreat, has served 300 faculty and staff in its first six years of operation. "Faculty Conversations" is a weekend workshop for 60 faculty on the goals of Jesuit education— it has thrived regionally for a dozen years. A growing number of faculty and staff follow up on such programs by seeking Ignatian retreats at a Jesuit retreat center. In Spain, a very successful program for faculty who study at Manresa, where the Society operates a major retreat and spirituality center, has attracted several hundred faculty over the years and continues to be well-subscribed. Our Latin American institutions (AUSJAL) have a common project of promotion of Ignatian retreats for students and programs for faculty in Ignatian spirituality.*

*Rectors/presidents/principals from around the world report of workshops for faculty and for staff in Ignatian spirituality and principles which build the "local" church at the institution and feed a hunger for a deeper appreciation of the mission and vision of the Society as it might be enacted in higher education. We are gathering "best practices" for sharing at our next Jesuit University Convocation in Melbourne, Australia in 2015.*

1. ***Formation of Faculty and Staff (see questionnaire #3)***

*For the last decade or two, our schools have been exploring how to “hire for mission,” i.e. to find potential faculty and staff who will go beyond excellence in their discipline and competent teaching, instead entering into the respectful atmosphere of a campus marked by a community involved in the search for meaning and willing to quietly accompany students as they learn to make defensible judgments and to live with integrity. Success in this process has been inconsistent. In several regions, our schools are developing “best practices” and exploring joint workshops to train faculty and administrators in effective ways to contribute to this process. Among faculty and administrators, there has been a growing awareness of the importance of hiring for mission with new programs developed specifically for this purpose, such as the Ignatian Colleagues Program (N. America) and Faculty Ignatian Retreats (Spain), and others, which have made people more aware of the vision that knits together the campuses within a region and around the world.*

*In many regions, we see a parallel growing appreciation of hiring for mission at other Catholic universities. This often means a healthy exchange of ideas through such organizations as the International Federation of Catholic Universities and other regional associations of Catholic institutions of higher learning. Often Jesuits play a large role in such associations. Jesuit institutions share the desire and need with our other Catholic school colleagues of wanting more scholars for positions who are specifically committed to teaching in a Catholic institution and who are knowledgeable of the Catholic intellectual tradition.*

***Student Service Learning***

*Our Jesuit campuses, in all regions, have discovered the value of student service projects focused on those in need. Unlike the secular universities, our campuses are also discovering that connecting service with the classroom experience can be a special tool for deepening one’s faith commitment by contact with those in need and by reflection. For instance, an impressive program in our Asia Pacific schools relies on a rotating sponsorship that moves from institution to institution each year, and that brings dozens of students into service work with the poor and marginalized. The program also builds a camaraderie among our alumni throughout Asia Pacific. Truthfully, however, we are only beginning to plumb the power of these experiences to help our students deepen their commitment to the Faith.*

*Care for students with a variety of difficulties is also a hallmark of many of our schools. Often difficult to enter, our schools nevertheless cater to many varieties of students, including the poor. Assistance with their education can require great sacrifice on the part of the institutions, some committing considerable resources to keep their doors open to the marginalized. But expenses are placing increasing pressures on these institutions. Still, many report doubling their efforts to assist poorer students. This is true in all regions. Some are developing branches for students who live far from campuses, thus reaching those without access to a school. Others are waving tuition, or part of the tuition and fees. All told, many schools make considerable sacrifice to be sure that poorer students are integrated into the student body.*

*Several newer institutions or programs in India and Latin America, and to some degree Asia Pacific, are being founded precisely to reach the marginalized. A program for refugees, offering the first two years of higher education for those in six refugee camps, is an experimental program relying on faculty to deliver courses through the internet (Jesuit Commons: Higher Education at the Margins). And, a host of "Fe Y Alegria" high schools are looking at how to extend learning beyond the secondary level to increase opportunities for students from poor areas. Several projects are in operation pairing Latin American Jesuit institutions with "Fe Y Alegria" schools that assist in faculty training and extending opportunities for university education to "Fe Y Alegria" graduates. All of our institutions admit to needing to do better, provide better services to and for the handicapped and those with learning differences. Some "best practices" however are available and being shared.*

*Growing throughout the world are programs for our alumni and graduates. Each region reports at least initial stages of planning that promotes service programs for alumni. Our secondary school alumni have a stronger organization in most regions, and the tendency at the university level is to work with alumni--providing retreats and other opportunities to grow in their faith--on an individual school basis. Several institutions have popular programs for helping adult Catholics, mostly their alumni, follow Church issues, increase their theological knowledge, and support and encourage one another in their faith.*

1. ***Challenges and Outlook (see questionnaire #4)***

*Withdrawal or changes in governmental funding pose significant threats around the world as education becomes more and more expensive; competition for students leads institutions to build expensive facilities that make marginal contribution to classroom experiences. Most regions report that there is a trend in government priorities toward job training rather than education for citizenship, a liberal education. This we see as problematic and short-sighted. When combined with the recent economic downturn globally, this has come to mean a decline in state programs to help students afford a private, liberal arts institution.*

*More importantly, this recent economic downturn has resulted in a decline in parental ability to carry that cost, or the family's ability to allow a child the "luxury" of a Jesuit education, or any education beyond what the law requires. Where government support is not as robust as it was, our universities are seeing smaller freshman classes and find themselves challenged to keep faculty and staff salaries at appropriate levels. A second paradox involves presidents and directors investing money in programs dedicated to faculty and staff formation, even as they consider how to reduce numbers of staff and cut academic programs and overhead.*

*Yet, it must be stated again, that our institutional leaders and staffs are collaborating more than ever before to find ways of sharing resources and personnel for mission formation, for both their students and their faculty. We are realizing that more can be done to share resources across schools and even across continents. The internet and rapid, easy travel allow for better use of faculty and staff experts from one area of the country or continent to another, or even between continents. For instance, we are exploring how to put "on line" our Ignation Spirituality resources. This would include such things as faculty-led courses, archival materials, and secondary resources like films and videos. If we succeed in this, a treasure trove of new resources would be available for teaching and experiencing Ignatian spirituality, as well as, for training leaders who can conduct formation and development programs for administrators, faculty and staff. They, in turn, will be better equipped to impart their experiences to the students and alumni.*

*Despite these challenges, our schools recognize that they have a vocation within the Church, and a special duty as authentic academic enterprises, to develop new knowledge (eg. in science, the humanities and the professions), to research the difficult questions of the day (eg. in bioethics, in environment, interreligious studies, economics, etc.) and to be instruments of service (a projeto sociale). When they function at their best, they bring a credibility to the Church and the Truth it carries into the world. Pope Francis's metaphor for the Church as a "field hospital" in a battlefield is an apt and welcome expression of how many of our colleagues see themselves and their mission in Catholic higher education. As academics, they are in the trenches with the pressing issues of the day--poverty, crime, income inequality, environmental sustainability, and the ethical and moral challenges facing professionals in all fields. There they see what works and what does not, what heals and what does not soothe or heal, what happens when we are confronted with the reality of sin.*

1. ***The future?***

*In the year ahead, the Society will continue to explore the use of the internet to bring higher education to the marginalized. It will continue to explore how best to advance its long tradition in the intellectual apostolate. Father General,*

*Adolfo Nicolás, recently addressed a letter to the whole Society on the subject of our intellectual apostolate calling for renewed efforts to prepare young Jesuits for its several dimensions--the traditional academy, formation of seminarians and others for ministry in the Church, accompaniment of professional lay colleagues in all fields, research on the critical questions of the day.*

*In addition, we are preparing for a major conference for our educational leaders from throughout the world (Melbourne, July 2015) where we will explore the benefits of collaboration around such topics as developing and maintaining mission and identity programs for faculty and staff, how to make the university an instrument for justice in the world (we will explore a recently developed paper, "Justice in the Jesuit University" that is guiding this effort), environmental sustainability education, inter-religious dialogue and the role of theology in the Jesuit university, and leveraging the internet for bringing education to new communities. As already noted, these themes are the subject of collaborations between institutions and across regions and even internationally. We are looking for ways to better share our knowledge and expertise. Finally, we are exploring strategies for better advancing Jesuit higher education in China and in Africa.*