

**A VEHICLE OF EVANGELIZATION:
THE PROFESSIONAL SCHOOL OF BUSINESS ON A
CATHOLIC UNIVERSITY CAMPUS**

**Dr. Thomas A. Bausch, Professor
Marquette University**

Introduction

The following dialogue is found in a rather popular British novel of the early part of the current decade:

“Your religion, Ms G, is Order.”

“Order?”

“Yes, that is the god you worship. That is what your life is all about. You live in a chaotic jungle, the financial killing-fields of the City of London, but your whole life is dedicated to bringing Order out of chaos. You’re like one of those nuns who fearlessly, day after day, bring Christ to the teeming hordes of Calcutta.”

“I started to laugh, I have never heard such—“

“You exercise your reason, your logic and your intelligence to make an enormous success of your profession. And what does this success generate? Money, power, and status, but not for the usual greedy, self-indulgent reasons ... (They allow) you to luxuriate in Order – to commune regularly with your god. You go to worship every day for hours on end at your office. Your Holy Trinity is money, power and status and over and above your trinity is the Godhead, Order.”

(Susan Howatch, *The High Flyer*, Time Warner Books, London, 2004)

For those of us in Catholic higher education for business, this short dialogue captures well the religion that we teach in our business schools, not unlike what happens in most business schools that make no claim to be Catholic. It is a religion born of the enlightenment, positivism, the holy doctrine of profit maximization and the adoration of the tools of economics. Yes, there are a few colleagues among our administrators, faculty and students who desire money, power and status for self-indulgent reasons, but most desire them to be in control, to have order, and yes, even, to do good, primarily defined by the values of our day. Most are St. Ignatius’ “Second Type of Person” saying, “I certainly would like to be free of all attachments which get in my way of

relating to God. I think if I work harder or say more prayers or give more money to charity that would do it.”¹

This paper is neither anti-wealth nor anti-competence. As a matter of fact, a premise is that the first characteristic of being a Catholic professional school is an absolute dedication to competence as a necessary condition.² This paper should be put in the context of two great saints named Francis. Both had an intensive love of God and the things of God as their highest priority and both set all aside for God. They were the Ignatian third class of persons. One, St. Francis of Assisi, gave it all away and moved in the direction of a life of actual poverty. The other, Francis Borgia, like his brother saint, totally detached himself from all of the money, power and the status of his family, but then used them for great good works of a boldness hard to imagine, all for the kingdom of God, all to tell the good news, because this is what God asked of him.³

To call persons “to be the glory of God fully alive” through, and to prepare those called to, the stewardship and organization of material and spiritual resources, especially the talents of human persons, is the special work of our Catholic business schools. Those of us in business schools usually understand the “to prepare” aspect of our work, but seldom understand, or maybe it is a more problematical issue, accept the “to call” nature of our work. Our lack of understanding and unwillingness to call is rooted in misunderstanding and fear of evangelization and a less than robust understanding of the work of a modern business school. This is probably also true of other professional schools, in our society.⁴

This paper argues that:

- The sole purpose of a Catholic University is to discover, reflect upon and tell “the good news” in communion with the Magisterium. If it does not do this it has no *raison d’être* worthy of support from students, faculty, parents, benefactors or anybody else. We are called to call and to prepare not just undergraduate students, but a broad variety of publics. Each of our institutions does this in accordance with our own mission and vision.
- Since a business school on a Catholic campus is part of that Catholic University, it also has no *raison d’être* except that of discovering, reflecting upon and telling the good news in matters of business, commerce, trade, economics, and management and leadership of all organizations. The good news must be intentionally passed on in and through the specific work and material of the business school. To suggest that the good news can be

¹ David L. Fleming, *Draw me into Your Friendship: A Literal Translation and a contemporary Reading of the Spiritual Exercises*, St. Louis, Mo, Institute of Jesuit Sources, 1996.

² This is certainly not a question of either/or, but of both/and. Granted, competence is difficult to define and persons of good will can disagree, but to be Catholic implies integrity, that we try to deliver on what we promise all of our stakeholders.

³ Ignatian indifference is anything but “not caring”, as the word is normally used. It is a very active ordering of actions, choices, and goods always guided by the Greater Honor and Glory of God.

⁴ Although not the purpose of this paper and the conference for which it is prepared, it can be argued that many of us are in denial of the fullness of the Incarnation through not accepting the reality of the role of the university in the modern world. This is especially true of some in the humanities and may be as dangerous as persons in the professional schools not understanding the essential nature of the humanities in undergraduate education.

passed on through the culture of the institution alone, somehow through osmosis without thought and specific actions, is dysfunctional nonsense. To suggest that telling the good news cannot be successful in an institutional environment is to dishonor “ad majorem dei Gloria”.⁵

- Telling the good news, can be, and should be, defined as evangelization. Therefore, the purpose of the business school on a Catholic campus is evangelization. To abuse a great rock and roll song of the late 1950’s, “Roll over John Locke and tell Milton Friedman to move.” (Smith would have empathy with my point of view.)
- The work of our Catholic business schools is more than teaching undergraduate students, it is very complex. This paper does not argue that all Catholic business schools should be doing all things. All aspects of our work must be considered as evangelistic activity or we should not be engaged in them in the first place, if for no other reason than the fact that we have limited resources and specific activities must be chosen out of our specific missions. Although it is critically important to do undergraduate education properly and, therefore, to reflect on it regularly, Catholic undergraduate business education does not make for a Catholic business school.
- The starting point for the development of Catholic business schools is the identification and development of leadership appropriate to the mission, vision and core values. To date the grade of F+ should be given our Catholic universities on their abilities to develop leadership, and this is true for business schools within Catholic universities.

Limits of This Paper

This paper is an exploratory and conceptual paper designed to be an attempt to describe the fullness of what we are doing as well as what we could and should be doing as Catholic business schools with an eventual attempt to measure⁶ where and in what activities the concept Catholic is operative and to describe successful practices of manifesting the concept. What needs to be measured is the degree to which God, or transcendent meaning, to use a more neutral term, is being found in the work, the programs, and the activities⁷. The paper will be considered

⁵ . William J. Barry, S.J. and Robert G. Doherty, S.J., Contemplatives in Action: The Jesuit Way, Paulist Press, New York, NY, 2002, ISBN 0-8091-4112-4, page 24.

⁶ The word measure is being used with very explicit forethought. One of the great failures of those of us interested in and committed to our business schools being Catholic is our lack of solid empirical research. I fully recognize the evils of attempting to measure the immeasurable and, for instance, consider current attempts at “assessment” to be the most dysfunctional fad to come downstream in my 50 years in the academy. Yet, as Andrew Greeley once wrote ?????

⁷ The author recently attended the Milwaukee Public Museum exhibition of Gunther von Hagens’ greatly successful and popular Body Worlds. As I found myself in deep prayer of wonder and gratitude as I wondered through the exhibit, I could only be mystified by the negativism of some in regard to this work. Granted, parents should exercise discretion and I had made the assumption that the bodies had freely and legally been given by the donors. As van Hagens said, “Knowledge about the human body should not remain the secret of a privileged few, it should be freely available to everyone.” There is a lesson here for those of us in higher education for business.

It is autobiographical, but the author studied economics because he found God in “the dismal science”, in part because it was presented in a context in which he was at the same time being formed in The Spiritual Exercises. This entire scenario was the grace of God, anything but a reasoned plan on his part. If we are doing our work as business educators we will create an environment where the Holy Spirit will enable our students to find God in the elegance of finance as I found God in the elegance of economics.

successful if it raises questions and involves others on the faculties and in the administrations of our b schools in the project of being Catholic, in the project of enabling our students to find God or meaning in all things. A secondary purpose is to work with the concept of evangelization with the hope of enriching the entire conversation of what Catholic business schools are doing and should be doing.

If We Are True to Our Mission as Catholic, What Should We Be Doing as The Work of a Professional School of Business or Management?

The question is answered in the Acts of the Apostles and an approach to the issue is one of the results of the 35th Congregation of the Society of Jesus,⁸ recently concluded. In the first verse of the first chapter the author of Acts addresses his message to you and to me very specifically through the use of the name Theophilus. This name is Christ's call to us and this book is one of our playbooks. In the eleventh verse of the first chapter we are bluntly told to stop staring at our navels and to get to work. The challenge of our work in business schools is found in the eleventh chapter when Peter has his "behind the veil" experience, "What God has made clean, you are not to call profane." His audience listened and declared, "God has declared life giving repentance to the Gentiles too!" The study of business is not profane unless we make it profane. At the recent Congregation of the Jesuits, Benedict made it very clear that they are to go to all frontiers, all new and risky areas, but in the context of obedience to him as well as his full recognition that mistakes will be made as the Order accepts new challenges. In the modern world this perspective and mindset is one not just for our Jesuit professional schools, including business, but probably for all us calling ourselves Catholic. We are going to make some big mistakes, but if we are going to find our true God rather than the Secularism's God of Order, in the money, power and status of business, no one of which is profane, then we have no alternative than to deal out of a paradigm of Catholic with business, the most powerful force in today's world, one impacting all.⁹ In our business schools, we have the obligation to bring together "Catholic", professional preparation for business, and the institutions of business. Several variables position business schools to be effective instruments of evangelization in the world of business.

I have been privileged to be in and around Catholic business schools as student, faculty member, administrator and consultant since 1956, as well as involved as a professional, with the "establishment" of higher education for business for many of these years. I understate the truth when I say I have been privileged to know and work with some of the greats in both groups, and

Or as I found spiritual wonder in the human body, the marketing major will find wonder in the Christian anthropology that is a foundation of excellent marketing, a wonder that will not allow her to sell by degrading the human person.

⁸ This has been reported by various persons who participated, but cannot be properly footnoted until the proceedings are published.

⁹ Barry and Doherty, op.cit., chapter 3, A possible model for those of us in business schools on Catholic campuses is Matteo Ricci (1552 – 1610). The "apostle of China" was recently described "as an example of a Jesuit who held in tension his great trust in God and the use of his talents...his Jesuit companions all attested to his humility and holiness, and at Vatican II the Chinese bishops in attendance unanimously petitioned the pope to introduce his cause for beatification." William J. Barry, S.J. and Robert G. Doherty, S.J., Contemplatives in Action: The Jesuit Way, Paulist Press, New York, NY, 2002, ISBN 0-8091-4112-4, page 24.

they deserve to be called great. The talented and committed professionals are present in our business schools. I have had the opportunity to work with business educators on every continent in more than 30 countries. Business schools differ greatly among themselves and the range of activities and programs seems at times to have no end. As the AACSB accreditation process began to recognize with intensity 20 years ago, the last thing needed for quality education is a “cookie cutter” approach to business education, both as to the set of programs offered and the manner in which individual programs are offered. Many models exist to reach out into just about any aspect of business and with the potential to tell the good news to a variety of audiences.

The foundation, the core of the good news is always the same. However, the good news must be told using means appropriate to the specific work an institution is doing, the audiences it is trying to reach and the circumstances in which it works. Significant work has been done on telling the good news in an undergraduate program, especially one in the American context of higher education. Although some work has been done on MBA programs in Catholic institutions, I find it must less comprehensive and that it is not fully cognizant of the vast changes taking place in MBA education or the variety of models emerging, or the intense pressures to adapt to market pressures. More broadly, however, each institution must ask, are we teaching undergraduate, MBA, Executive Education or PhD students? Are our students part-time or full-time? What is the commitment of resources to research in our institution? Are our students Catholic, Christian but not Catholic, non-Christian but believers, agnostics or atheists? What is our professional (compared with student service activities) commitment to public service? Is this commitment realized primarily through our students or otherwise? What does it mean in our concrete situation to exercise an option for the poor? One overlay to all of these questions is the nature of the society in which the institution exists. For instance, my recent teaching in Tanzania brought home to me that a business school in that context must deal extensively with the issues of government corruption. This is a minor issue in much of the Western world, but it is the context of business in most of Africa. These questions and many others shape how we do the work of evangelization in, through and for stewardship and what it means to be a Catholic business school of mission and vision.

This Paper Builds on and Complements the Work Already Done on Curricula in Catholic Business Schools

Much of the thinking and writing to date about Catholic business education has been excellent, but as noted above it is incomplete and does not consider the entire mission of the modern business school. Given the quality of the work to date we must consider why it has not taken root nor had sufficient impact on Catholic business schools. The efforts to date have been focused on undergraduate education, for the most part deductive, in the abstract and in need of being complemented and informed by the full reality of what we are as Catholic business schools. We need much more consideration of what it means to be Catholic in the variety of the work we are doing, and the full environment in which our mission and vision become concrete and in which our core values take on a life. Although our undergraduate core curricula tend to be out of the same cookie cutter, Catholic business schools are amazingly diverse in their sets

of activities and the variety of circumstances in which we operate. Unfortunately, we are amazingly similar in not being vibrantly Catholic.¹⁰ But this is not the fullness of my argument.

Any one of the works or set of activities of a business school is informed by all of the other works and sets of activities of that school and should be the better for their presence. The total mix provides the culture of professionalism and evangelization setting of each specific activity. Our business school strategies and are emergent, as Mintzberg¹¹ informs us, and determine the characteristics of what we offer. To tell an undergraduate accounting student that accounting exists for the common good is almost useless, as is having students fill out forms for the poor during tax season, if the faculty is not doing the evangelistic research for the intellectual and conceptual ground-work necessary to reform regulation to bring about a more just set of regulations. For a faculty member, under the pretense of “this is the real world”, to teach that economic activity is for the sake of the person rather than the person for economic activity, and then not work with the MBA student whose wife walks out leaving him with three children, is not an act of evangelization, but of cruelty. If PhD programs in Catholic business schools are not designed to develop professionals who will both be prepared to enhance the Catholicity of undergraduate business schools in the future and able to focus the power of our MBA programs, research and professional organizations on the common good, they are failures. If the culture of the place is only formed by discussions of methodological developments in the field, and not by meaning and justice issues as well, the real strategy is to be second-rate to the big name schools in the field, no matter the words used in the literature. Many Catholic business schools have internship and coop programs. Properly administered these can be powerful instruments of human dignity as they enable undergraduate students to find purpose in work and life and as they work as apprentices in the activity of their future career.

Catholic business school administrators and faculty obviously must have a very conscious intention of being Catholic and being an institution of evangelization and all that is done must be for the greater honor and glory of God. Like anything else, “Catholic” begins with mission and vision and then requires the work of implementation and constant review and discovery of better emergent strategies. As Peter Senge¹² would note, a Catholic business school must be a learning organization or its activities will soon be dysfunctional. Being a learning organization in the context of Mintzberg’s models of emergent strategy is a necessary condition for being Catholic. This is especially true in Jesuit business schools, the environment and manifestation of

¹⁰ This paper does not aspire or claim to use a tight definition of Catholic. It certainly argues that it is a place of evangelizing, in conscious accord with *Ex Corde Ecclesia* and the *Majesterium* and a place that is seeking to find God in all things. An essential characteristic would be a pervasive presence of an authentic Christian anthropology. Equally important, it must be a place of loving fraternal criticism of the Church that is done within its spheres of competence. A business school is not the place to criticize the Church on the basis of Old Testament scholarship or new developments in the field of biology. On the other hand, the fact that the major effort to reform Church administration and finance in the USA is based at Wharton is a damning commentary of the quality of Catholic business schools in the country.

¹¹ Mintzberg’s understanding of strategy as pattern of decision and action I find very informative as I think about what we actually do in our business schools, rather than what we say we are going to do. There is one question that is most important, “What do we do to build culture in our organizations?” All policies, procedures, sanctions and so are irrelevant compared to culture, and it is too often ignored. Henry Mintzberg, “Patterns in Strategy Formulation”, *Management Science* 24 (1978) 934-948).

¹² Peter M. Senge, *The Fifth Discipline: The Art and Practice of the Learning Organization*, New York, Currency/Doubleday, 2006.

Catholicity most familiar to me. The fact that we are not learning organizations grounded in mission and vision is most obvious in the insane drive many Catholic business schools have to be in the top 50 in “the rankings”.¹³ This is a total confusion between final and instrumental causality.

Another approach to analyzing the sickness devastating our Catholic business schools might be to adapt Covey’s models of effective persons to institutions including to business schools.¹⁴

Our greatest challenge is to move beyond this very secular, “personality”, approach to a focus on final ends. One way of doing this is to focus on evangelization through the reality of all we are called to do as business schools. In the language of the business strategist, the mission is evangelization of all to do with business and commerce. The vision is stakeholders of all kinds ordering all business, management and commerce to the common good.

Six Models of Evangelization in a Professional School of Business

The models of evangelization that this paper proposes as tools for considering the entire mission of any Catholic business school were used in a presentation by Cardinal Avery Dulles, S.J. when he addressed the Evangelical Catholic Institute 2007 in Madison, Wisconsin. He was drawing on the work of a book entitled *The Great Commission* by Father Timothy E. Byerley soon to be published by Paulist Press. The essence of what Dulles presented provides a framework, a set of categories for ordering the work of a business school, for the core of my position.¹⁵

Evangelization, in the modern world, in an educational context in particular, is a red-flag word that is sure to engender great controversy. Real evangelization, however, is telling the good news and leadership. It is also based in part on knowing through faith, not the stuff of the normal academic world. Although we are often tempted to blame the Catholic academy in general for abandoning “Catholic” in favor of the norms of our disciplines, the institutional Church itself in the United States at least, may in part, in the sinfulness of any human institution,

¹³ The insanity of “the rankings” recently came into focus in the search for a dean at a well-known Catholic business school. Whether or not the rankings are objectively meaningful is not the issue, the issue is how institutions have allowed the yardstick, flawed or not, to become the goal, even the vision. At least one of the candidates presented plans to make it possible for the institution to be ranked well-up in the top 50. The plan had absolutely nothing to do with the institution being Catholic, involved going in new directions, and could only be accomplished only by paying the cost of decimating the quality of the programs that flow from the mission of the business school and the institution in total. Few, if any, of the current stakeholders would be well-served, even if top 50 were accomplished. The most likely outcome would have been a classic strategy textbook case, and there are many of these cases in the business sector, of an institution destroying itself by seeking to be more prestigious on the basis of irrelevant criteria, rather than doing better what reflects its core competencies and the demands and needs of current stakeholders. An interesting aspect of this was the approach to a new building, which is badly needed by the institution. The building need was stated in terms of the rankings; that is, we need “a monument”, rather than in terms of better performing the mission of the business school. As TS Elliott wrote, “To do the right thing for the wrong reason is the ultimate treason.” None of this is meant to deny the need for drastic changes at times or the difficulty in an educational institution of dumping programs that have long out-lived their purpose.

¹⁴ Stephen Covey’s distinction between virtue ethic and personality ethic might fruitfully be applied to institutions as can be all of the seven habits.

¹⁵ The material I am using from Dulles and Byerley was reported on pages 2 and 3 of *Catholic Trends* published by the Catholic News Service, May 19, 2007

and it is human as well as divine, be in part at fault. Alan Hirsch in a recent article on lack of leadership in our churches, including Catholic, provides some insight to help understand our institutions of higher education and the historical reasons for the current issues.¹⁶

“During Christendom, the centuries when Christianity dominated the culture, the Church acquired a fundamentally non-missional posture. Mission beyond the walls of the institution was downplayed because every citizen was deemed at least a nominal Christian already. What was needed was pastoral and teaching ministries to care for and instruct the congregation, and to draw underdeveloped Christians back into the church on Sunday.

“So, these two functions were eventually instituted as the leadership offices in the church, and the other three roles (of leadership) listed in Ephesians 4:11 (apostles, prophets, and evangelists) faded away as largely unnecessary. The systems of church leadership we inherited from Christendom heavily favors maintenance and pastoral care, thus neglecting the church’s larger mission and ministry.”

As I reflect back on my education in a Jesuit business school in the late 1950’s, pre-Vatican II days, Hirsch’s words ring true. My theology was very inward looking, including topics like Apologetics, quite non-intellectual, and not well-taught. This began to change even before Vatican II. I did take a required course in CST that was well-taught, but it was one of the first things to go as curricula were changed. There was then, as now, little integration of CST into business courses. And maybe most telling, social and behavioral sciences were not required. As a matter of fact, it was in the early sixties when higher education for business began to take the behavioral sciences seriously, thanks to grants from major foundations. Even in our Jesuit institutions, in theory grounded in Ignatian spirituality, the idea of calling, other than vocation to the priesthood or religious life, was not an energizing concept. As an interesting aside, the Bishop of Cleveland forbid laypersons from making the Spiritual Exercises in their fullness for thirty days. This was easy to solve, thanks to Church tradition in regard to the authority of bishops. We crossed the border into the Toledo diocese and made the Exercises. Unfortunately, in the flow of history and the process of implementation, an unintended consequence of the Land ‘O Lakes meetings, where evangelization was taken seriously, in the insistence that our Catholic colleges and universities become respectable universities, secular quality in the disciplines was accepted as an end, not as a means to the evangelization of the frontiers in today’s society, the professions and disciplines. And thus, about 100 of our Catholic colleges and universities strive mindlessly to be in the top 50 of all institutions. The work of Burchell¹⁷ and others is on the mark if it is lamenting the loss of our aspirations in business schools to be Catholic, but it is off the mark if it is suggesting that we have gone from being authentically or effectively Catholic to not being Catholic, especially if Catholic includes evangelization including working for the right order of all of creation. Note, I am not referring to other areas in our universities, for that is not the scope of this paper.

¹⁶ Alan Hirsch, The Forgotten Ways: Reactivating the Missional Church, Grand Rapids, Brazos Press, 2006.

¹⁷ James T. Burchaell, The Dying of the Light, Grand Rapids, William B. Eerdmans Publishing Company, 1998.

Pope Paul VI defined evangelization as follows:

“For the Church, evangelizing means bringing the Good News into all the strata of humanity, and through its influence transforming humanity from within and making it new. ... The purpose of evangelization is therefore precisely this interior change, and if it had to be expressed in one sentence the best way of stating it would be say that the Church evangelizes when she seeks to convert, solely through the divine power of the message she proclaims, both the personal and collective consciences of people, the activities in which they engage, and the lives and concrete milieu which are theirs.

“Strata of humanity which are transformed: for the Church it is a question not only of preaching the Gospel in ever wider geographic areas or to ever greater numbers of people, but also of affecting and as it were upsetting, through the powers of the Gospel, mankind’s criteria of judgment, determining values, points of interest, lines of thought, sources of inspiration and models of life, which are in contrast with the Word of God and the plan of salvation.

“All of this could be expressed in the following words: what matters is to evangelize humankind’s culture and cultures (not in a purely decorative way, as it were, by applying a thin veneer, but in a vital way, in depth and right to their very roots), in the wide and rich sense which these terms have in *Gaudium et Spes*, always taking the person as one’s starting-point and always coming back to the relationship of people among themselves and with God.”¹⁸

Pope Paul’s emphasis on culture, as well as on “the person”, cuts to the absolute heart of what it means to be a business school on a Catholic campus. Business is one of, if not the most powerful, forces in the modern world. It not only is a major force in forming western cultures, it forms the aspirations of most others in the world. If our graduates do not have a mandate to evangelize whatever profession and institution engages them’ who will do the work? We as faculty, administration and staff have the obligation to use the talents we have to evangelize the business, organizational and economic spheres of society in many specific manners but especially through our various groups of students. For those of us in Jesuit educational institutions our approach to choosing the activities in which to engage is spelled out by Ignatius when he writes:

“We show reverence for all the gifts of creation and collaborate with God in using them so that by being good stewards we develop as loving persons in our care for God’s world and its development. But if we abuse any of these gifts of creation or, on the contrary, take them as the center of our lives, we break our relationship with God and hinder our growth as loving persons.”¹⁹

¹⁸ Pope Paul VI, *Evangelii Nuntiandi*, paragraphs 18 – 20, http://www.vatican.va/holy_father/paul_vi.

¹⁹ David L. Fleming, S.J., *Draw me Into Your Friendship: The Spiritual Exercises A literal Translation and a Contemporary Translation*, the Institute of Jesuit Sources, Saint Louis, 1996, p 27, ISBN: 1-880810-20-4.

The six models of evangelization presented by Dulles and Byerley are:

- Personal witness
- Verbal testimony
- Christian worship
- Community
- Inculturation
- Works of Charity

Each of these can be manifested in many aspects of the work of a business school. The next section will discuss the various works of a business school in the context of these models of evangelization

THE SIX MODELS OF EVANGELIZATION

Personal Witness

A colleague of mine recently received a letter from a former student, whose first language is not English, that began, “Dear Professor, thank you for forcing me to rewrite my MA Thesis five times. It taught me the skills and the attitudes that have made me successful in my profession.” Dulles said that personal witness is, “the good example of a life totally dedicated to Christ. While its pre-eminent form is martyrdom, “it more often takes place in less dramatic ways.” Reading a MA Thesis in detail while correcting the grammar, style and spelling five times is a form of witness. I recently worked with an elderly American Jesuit who has formed the Public Relations Profession in Tanzania. He, despite 81 years and over 200 students, works with them one by one to educate them as competent and caring professionals. In both cases the witness of individual professors as they do their professional work has made a difference for the common good through the professionalism of their graduates many of whom have been called to deepen their commitment to the good news because of the personal witness in professional work of their instructors.

The concept of witness was captured by Pope in the following words:²⁰

“Above all the Gospel must be proclaimed by witness. Take a Christian or a handful of Christians who, in the midst of their own community, show their capacity for understanding and acceptance, their sharing of life and destiny with other people, their solidarity with the efforts of all for whatever is noble and good. Let us suppose that, in addition, they radiate in an altogether simple and unaffected way their faith in values that go beyond current values, and their hope in something that is not seen and that one would not dare to imagine. Through this wordless witness these Christians stir up irresistible questions in the hearts of those who see how they live. Why are they like this? Why do they live this way? What or who is it that inspires them? Why are they in our midst?

²⁰ EN, paragraph 21.

Such a witness is already a silent proclamation of the Good News and a very powerful and effective one. Here we have an initial act of evangelization. The above questions will ask, whether they are people to whom Christ has never been proclaimed, or baptized people who do not practice, or people who live as nominal Christians but according to principles that are in no way Christian, or people who are seeking, and not without sacrifice, and not without suffering, something or someone whom they sense but cannot name. Other questions will arise, deeper and more demanding ones, questions evoked by this witness which involves presence, sharing, solidarity, and which is an essential element, and generally the first one, in evangelization.”

Personal witness in a Catholic business school is demonstrated by both what the persons in the organization choose to do and by how they do these activities. There are four essential elements to witness specific for both the organization and the individual in a professional school, including business schools. First is the application of the skills, tools, and professionalism to a need beyond the self-interest of either the individual or the organization. There is a place for general service such as serving in a soup kitchen, but that can and should be an activity engaged in by all. We in a business school are called to give witness through the use of our professional, actual or developing, gifts and talents to serve others. Second, the activity must directly or indirectly serve the poor or the disenfranchised.²¹ Third, there must be elements of both intellectual and spiritual reflection built into the process of the work. Fourth, all involved must be presented the challenge to go deeper into the understanding of professional work as something more than career, rather as a calling.²²

The common good, in many ways, is the purpose of a Catholic business school. In two institutions where I have worked, the Small Business Institute Program and similar programs

²¹ Poor and disenfranchised by no means is limited to referring to those lacking material goods. It includes those who have not heard the good news or those who have no or little meaning in their lives. Refer back to the words of Paul VI inserted above.

²² Michael Novak, *Business as a Calling*, The Free Press, New York, 1996. The word calling is greatly used and misused. Great understanding can come from the four characteristics specified by Novak in this work. They are: (1) A calling is unique to each individual. In this paper I argue that they are also unique to each institution and whatever we do to reduce that uniqueness reduces the overall quality of education in the country. The great evil of assessment, despite all claims to the contrary, is that it leads to homogenization rather than uniqueness. The same happens institutionally when we mindlessly ape our secular counterparts on their terms. (2) A calling requires more than desires; it requires talent. Substitute resources for talent when referring to institutions. (3) A true calling reveals its presence by the enjoyment and sense of renewed energies its practice yields us. We teach this about institutions in our strategy classes, but often to not apply it to our institutions. (4) Callings are not usually easy to discover. Those of us who are critical of Catholic business schools should temper our remarks in the context of this comparison. Our contemporary calling is anything but to return to the missions of our universities in much of the past century. The virtue of creativity so often referred to by Novak is in practice difficult. Some would argue that this is especially true in universities.

Those interested in business as a calling might read [Redeeming Law: Christian Calling and the Legal Profession](#) by Michael P. Schutt (Intervarsity Press, Downers Grove, IL, 2006). He emphasizes “integrated”. “By integrated I mean an approach that takes into account the Christian as a whole person—not disintegrated, compartmentalized, and divided by conflicting demands in different roles. The Christian of integrity is a man or woman who serves God with heart, soul, and mind in every calling in life – as husband or wife, lawyer, parent, parishioner, employer, or employee.” (page 17)

have played an important role as part of the outreach of the business school. In both cases the programs were successful because of the inner drive of calling of the two professors involved. I can document in both cases that the former students have become leaders in service to others in business because of the witness of the professor through their commitment to small business and the students, rather than to compensation. Our business schools must be designed so that this personal witness comes alive in the various works in which we are engaged. The question we must ask is quite basic. How does the professor who demonstrates personal witness by doing the research, or any other activity, which is important rather than that easy to publish or to do, so that she can impact the various groups she reaches in a business school?

An emphasis on personal witness should not be a form of discrimination against non-Christian students or faculty or lead to an environment proselytization. The faithful Jew, Hindu, Jain or Moslem whose choices and actions are given life by faith will only add to the witness driven culture and is probably of far greater value than the non-practicing Christian.

Verbal and Written Testimony

Dulles pointed to the many “heralds who have courageously and tirelessly preached the Gospel in difficult circumstances,” beginning with St. Paul. But he also included the great essayists ... “who evangelized not so much by the spoken word as by the power of the pen.” How do we in business schools use not just the power of the pen and the power of the spoken word to evangelize, but also the power of modern technology and social science as we evangelize business, the most powerful institution in our society? Even with the commitment to being Catholic firmly in place and operational, it seems to me that an Executive MBA program in South Bend, an MBA program in a free-standing business school in India and an MBA in a university established by a bishop’s conference in Africa, all call for different approaches to verbal word, written word and technology. What are they and how do we evangelize? As Paul used slavery to teach truth in the Letter to Philemon, how do we teach truth through our lectures and journal articles on LBO’S?

In many of our Catholic business schools forty percent of a faculty member’s time is to be devoted to research/scholarship. For a tenured faculty member that is equivalent to the return on a million dollar investment, given business faculty salaries and fringe benefits and payouts from endowments in most universities. Reconciling this investment of our resources in effective accomplishment of institutional mission on the one-hand with the absolute necessity to recognize the nature of academic research (integrity of an academic institution) will never be easy or perfect, but unless a sense of evangelization is not in the culture, it is hopeless. On the other hand, the robustness of the agenda of issues in regard to ethics, the dignity of the human person and production, marketing and poverty, global financial issues and common good is absolutely exciting in every discipline and sub-discipline in our schools. All of these topics and opportunities are part of “telling the good news”.

Christian Worship

To call for evangelization in our business schools is not a call for daily Mass in the rotundas of our buildings. Rather it is a call to ask questions, better to reflect, on the purpose of action and on the purpose of developing professional skills. It is a call to move beyond personal prayer to some type of communal activity that reflects an authentic Christian anthropology and the need to integrate action and prayer – to achieve what we in Jesuit institutions idealize, to be “Contemplatives in Action”:²³ and take actions in other manners. For instance, how many of our business schools have a Meditation Room in the business building that is suitable for the use of persons from all faiths? Dulles says that the worship model is “an activity of the believing community directed primarily to God ... (and) not conducted for the sake of making an impression on outsiders.” How many business schools start classes, meetings and other activities with a moment of prayer or silence recognizing the transcendent? Worship leads to honest consideration of purpose.

“When I speak of the contemplative life I do not mean the institutional cloistered life, the organized life of prayer. I am talking about a special dimension of inner discipline and experience, a certain integrity and fullness of personal development, which are not compatible with a purely external, alienated, busy-busy existence. This does not mean that they are incompatible with action, with creative work, with dedicated love. On the contrary, these all go together. A certain depth of disciplined experience is a necessary ground for fruitful action. Without a more profound human understanding derived from exploration of their inner ground of human existence, love will tend to be superficial and deceptive. Traditionally, the idea of prayer, meditation and contemplation has been associated with this deepening of one’s personal life and this expansion of the capacity to understand and serve others.”²⁴

Should we not be asking, what are the activities to immerse people in the mysteries of the transcendent helping participants to center their lives on meaning and purpose? How through every activity we do, can we, remind participants of, or invite them into, a moment of ultimate purpose? There must be many ways of doing this as evangelization. One I often use is to sign off on my correspondence with “peace and courage”. It does not take much energy, but I am regularly amazed by the positive impact it has.

Community

This model of evangelization may be the most important of the six for a school of business. Dulles argues that offering friendship and support to people seeking a refuge from the “anonymity of our secularized and mechanical world” is a very important work and a very important means of evangelization. This development of community in a conscious way is critical to being Catholic. Authentic community is grounded in the basic definition and reality of the human person, even more profoundly in our concept of Trinity. We are social or communal beings. No one of us can become fully our potential in God’s eyes except in community. I teach executive education, executive MBA, MBA and undergraduate students and know that they all need community, but that it cannot be cultivated in the same manner for each group. In most business schools, to emphasize community is to go counter to the culture of the place. It is through conscious attention to community that integrity and how to achieve it can be taught. The

²³ Op cit, Deignan, page 73.

²⁴ Ibid, p. 73.

need to provide executives with a concept of true community, a true community of work, is critical. The logic for this model can be grounded in part in the work of Bellah. As Schutt notes for legal education²⁵ there is probably a loss of the understanding of community, and therefore of common good, in all professions.

Inculturation

The fifth model of inculturation means “the incarnation of the Gospel in the cultural forms familiar and intelligible to those being evangelized.” Dulles continues, where “the evangelization must come from within by committed Christians thoroughly familiar” with the field or discipline. This model brings us back to the quote that opens this proposal and the perceived job that today’s professionals have to bring order out of chaos in the killing fields of finance in London, New York, Singapore, Sydney, Mumbai or Buenos Aires. Just as killing the culture of Native Americans and Australian Aborigines was a disaster, so killing the culture of Wall Street, Silicon Valley or Madison Avenue would be a total disaster. John Paul II’s many calls for inculturation begins with learning the culture and its language. Competence as a professional is a necessary tool of evangelization through inculturation, but it needs the radar of moral truth to guide all of the techniques and qualities. Since the issues are so urgent, it seems to me that business schools have a very special challenge in and through their executive education and executive MBA programs, business advisory councils and other outreach efforts to reach those professionals and executives now or soon to be in positions of power. Is a Catholic business school serious about being Catholic, if it is not combining the models of Inculturation and Community to form groups based on Catholic Social Thought that are equivalent to YPO, TEC and other peer self-education groups on the secular front? Why are not more business schools working with groups like UNIPAC? We teach and study Jack Welch. Why do we not study Enrique Shaw as an executive who totally integrated Catholic Thought into being an executive?²⁶

An overused word, although one critical to these efforts, is common ground. Our business schools should be working to find the common ground between Catholic Social thought and the Koran, as an example. Should our marketing research be more focused on finding the common ground between advertizing and our Christian anthropology? Both Pope Benedict and the Acts are calling us these frontiers for research

Works of Charity Including Public Policy

Dulles writes, “Although evangelization may never be reduced to the dimensions of a mere temporal project, the Gospel has necessary implications regarding peace and justice in the human community”. He continues on to note that laypersons bear special responsibility. It is my observation that too many of our Catholic business schools simply do little of this type of work, despite having all of the tools to do it, if we had the determination. I am particularly concerned with how little work is done applying the principles of Catholic Social Thought to public policy

²⁵ *Op. cit.*, throughout the text.

²⁶ Enrique Shaw, “Eucharist and Business Life”, VI National Eucharistic Congress, Cordoba Argentina, October 1959. Comission Enrique Shaw, ACADE, Buenos Aires. Available in English from thomas.bausch@marquette.edu.

and regulatory issues. This must be the work of Catholic business schools. I currently serve on a dissertation committee for a PhD student asking how our major consumer products corporations can reach and serve the poor. This is a work of charity. I am bemused by persons who are unable to recognize how Wal-Mart serves the poor while at the same time they praise Mother Therese

A Note on Potential Tensions and Complexities

Too often Catholic business schools back away from any serious attempts to be Catholic with the excuse that the faculty and administration of the school is either not Catholic and we do not desire to offend them or Catholic and not prepared and we cannot force faculty to prepare. The lack of properly prepared faculty to staff a Catholic business school is a very serious reality that must be recognized and fully explored. Of course the rights of faculty members already involved must be fully recognized. Faculty members also face the tensions of expectations from the community of their academic discipline and the tensions of remaining competent in any discipline in a world of change. Nothing will be accomplished if we deny the problems or propose easy answers; rather at this point we are called to seek to begin laying the foundation for intelligent solutions.

The problem of staffing a business school is compounded by the lack of faculty members able to grapple successfully with the full range of activities and work required of a modern business school, Catholic or secular. AACSB is to be commended for urging a mission driven approach to accreditation, but few schools, especially Catholic seem to have the courage to focus.

These tensions and complexities will not be resolved without good leadership grounded in the concepts of what being “Catholic” is all about and able to function within the context of the rituals and economics of the modern university and business school as we know them. Any proposal for action must focus on leadership.